



✓ L E M P R I E R E ' S
CLASSICAL DICTIONARY,
ABRIDGED

FOR

PUBLIC AND PRIVATE SCHOOLS OF BOTH SEXES.

BY

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OF TRINITY COLLEGE, CAMBRIDGE.

A NEW EDITION,

REVISED AND CORRECTED THROUGHOUT

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LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS,
PATERNOSTER-ROW.

1849.

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LONDON:
SPOTTISWOODES and SHAW,
New-street-Square.

P R E F A C E

TO

The Third Edition

OF

BARKER'S ABRIDGMENT OF LEMPRIERE.

THE success of two former editions of Barker's Abridgment of Lempriere's Classical Dictionary relieves the editor from the necessity of attempting to recommend it as a useful and valuable school-book.

But, though the merits of this work have been fully acknowledged, it cannot be denied that in some respects it was imperfect in plan, and in numerous instances its contents were so meagre and unsatisfactory as to present the form, rather than the substance, of the larger work from which it was abridged. Within the last few years, moreover, the zeal with which classical studies have been pursued, both in this country and on the Continent, has opened so many new sources of information on the various topics embraced by a Classical Dictionary, that far greater care and completeness are necessary to reach the present standard of education than at any previous period, and an extensive revision of elementary works like the present is rendered indispensable. Under these circumstances, the editor has undertaken the task of adapting this work to what he believes to be the wants of the rising generation; and, without further preface, he will content himself with noticing briefly a few of those points which he thinks likely to contribute to the value of the present edition.

The principal heads embraced in this volume are, the Mythology, Geography, History, Biography, and, to a certain extent, the Archæology, of the Ancient Greeks and Romans; and on all these heads the corrections, improvements, and additions have been so numerous as to entitle the present edition to the character of an entirely new work.

In the department of Mythology, a copious account of all the Heathen Deities, Heroes, and other fabulous personages mentioned in the classical authors has been given, together with a notice of the principal Deities of Egypt, India, Persia, Scandinavia, and other countries. To many of the more important subjects, an explanation of the fables and allegories in which the ancient mythology is enveloped, has been appended; but the editor has scrupulously refrained from indulging in theory, and has confined himself entirely to a statement of the results at which the best authorities have arrived.

In the articles devoted to Geography, instead of the generally meagre statements of the previous editions, not only the position, boundaries, &c., of countries, and the situation of cities, mountains, rivers, and other natural objects, together with their modern designations, have been given; but a succinct account of their history has been added, and in those cases in which this was impracticable, the leading events with which they are associated have been enumerated.

In the Biographical articles, an attempt has been made to give, in a connected form, the main events in the lives of all the distinguished characters of antiquity, with the date of their occurrence; but here, as in the mythological articles, no matter of a speculative kind has been introduced, the editor having aimed at presenting rather a repertory of facts than of deductions and inferences, which, from the limits within which the volume must be compressed, could not be otherwise than unsatisfactory and incomplete.

It did not come within the scope of the work to introduce subjects purely Archæological; but considering how large a share many of these subjects occupy in the economy of Greece and Rome (to a thorough knowledge of whose writers they are indeed indispensable), it has been deemed advisable to describe the leading institutions and magistracies of antiquity, &c., and to allot a considerable space to its festivals and amusements.

To enable the editor to make these additions and improvements, without altering the nature of the work as an abridgment, or increasing materially its cost to the purchaser, a quantity of matter not calculated to assist the pupil has been erased, numerous repetitions which encumbered the previous editions have been removed, and the size of the original volume has been increased by upwards of one hundred and fifty pages. The editor makes no pretensions to originality; he has freely availed himself of the labours of others wherever he found them suited to his purpose: but though he candidly makes this admission, he must at the same time be allowed to say that when discrepant opinions were to be reconciled, and doubtful questions cleared up, he has seldom failed to refer to the original sources of information, and in no case has he adopted any important or unusual statement without a careful collation of authorities. Keeping in view the class of persons for whom this work is especially intended, he has studied to avoid every thing offensive both in language and matter, being persuaded that the want of delicacy in an elementary work could hardly be compensated by any excellences it might possess.

Sept. 1843.

ADVERTISEMENT TO THIS EDITION.

In return for the mark of public approbation bestowed on our labours, we have subjected the whole work to a careful revision, eradicated the errors that had escaped our notice, supplied such articles as had been omitted, and, in a word, have endeavoured to make it more deserving than ever of a continuance of public favour.

July, 1849.

CLASSICAL DICTIONARY,

&c. &c.

ABA

ABACÆNUM, an ancient city of the Siculi, in Sicily, situated on a steep hill, south-west of Messina. Its ruins are supposed to be in the vicinity of the modern *Tripi*.

ABÆ, I., a city of Phocis, near and to the right of Elatæa, towards Opus; celebrated for its oracle of Apollo, said to have been of greater antiquity than that at Delphi. During the Persian invasion, the temple whence the oracles issued was nearly destroyed by the army of Xerxes; but Herodotus states that, even in its dilapidated state, the oracle was consulted on behalf of Mardonius. Abæ possessed also a forum and a theatre, the ruins of which are pointed out by Sir W. Gell near the modern village of *Exarcho*. — II. The Scholiast on Sophocles mentions a city in Lycia, called Abæ, where Apollo is said to have had a temple; but this is pronounced to be an error by the best commentators.

ABÆLUS. See BASILIA.

ABANTES, a people of Greece, whose origin is not clearly ascertained, though it is probable that they came first from Thrace, and, having settled in Phocis, built the city Abæ. From this quarter, part of them seem to have removed to Eubœa, and hence the name of *Abantias*, or *Abantis*, which this island sometimes bears. Some of this wandering race subsequently left Eubœa, and settled for a time in the island of Chios. Another band, returning with some of the Locri from the Trojan war, were driven to the coast of Epirus, established themselves in a part of Thesprotia, inhabited the city of Thronium, and gave the name of *Abantis* to the adjacent territory.

ABANTIÄS, and ABANTIÄDES, I., a patronymic given to the descendants of Abas, king of Argos, such as Acrisius, Danaë, Perseus, Atalanta, &c. — II. One of the ancient names of the island of Eubœa. See ABANTES.

Cl. Dict.

ABA

ABANTIÄS made himself master of Sicily, after he had murdered Clinias, father of Aratus, who was then in charge of the administration; was himself soon after assassinated, B. C. 251.

ABÆARIS, I., a Scythian, or Hyperborean, mentioned by several ancient writers, and forming the centre of innumerable ingenious speculations to the learned. In the third Olympiad he passed into Greece, where he distinguished himself by his miraculous achievements, such as healing incurable diseases, averting storms and pestilence, &c., by means of an arrow presented to him by Apollo, to whom, on his return, he is said to have consecrated the money he received for these various services. Creuzer considers Abaris as belonging to the curious chain of connection between the religions of the north and those of southern Europe, so distinctly indicated by the customary offerings sent to Delos from the country of the Hyperboreans. Other distinguished antiquaries view in Abaris the god Apollo himself, who had become his own priest, Abaris being merely the Macedonian form of Aphareus, or Aphaïos, *luminous*, a common epithet of Apollo. — II. A city of Egypt, called also *Avaris*, and either founded by the shepherd-race who overran the country, or else enlarged and strengthened by them. The former supposition is more generally adopted. Manetho places it to the east of the Bubastic mouth of the Nile, in the Saitic nome. Mannert makes it identical with what was afterwards called Pelusium; for the name Abaris disappeared when the shepherd-race retired from Egypt; and the situation of Pelusium coincides sufficiently well with the site of Abaris, as far as authorities have reached us on this point.

ABARNIS or -US, a name given to that part of Mysia in which Lampsacus was

situate. Venus, according to the fable, here *disowned* (ἀκηνησάτω) her offspring Priapus, whom she had just brought forth, being shocked at his deformity. Hence the appellation. The first form *Aparnis* was subsequently altered to *Abarnis*.

ABĀRUS, an Arabian prince, who perditionally deserted Crassus in his expedition against Parthia. He is called Mazeres by Flor. and Ariamnes by Plut.

ABAS or ABUS, I., a mountain of Armenia Major; according to D'Anville the modern *Abi-dag*, but maintained by Manert to be the modern *Ararat*. It gives rise to the southern branch of the Euphrates. — II. A river of Albania, rising in the chain of Caucasus, and falling into the Caspian sea. Ptolemy calls it the Albanus. On its banks Pompey defeated the Albanians, who had revolted. — III. The twelfth king of Argos, son of Belus, some say of Lynceus and Hypermnestra; famous for his genius and valour; father of Prætus and Acrisius; said to have built Abæ; reigned twenty-three years, B.C. 1384. — IV. A soothsayer, to whom the Spartans erected a statue for his services to Lysander, before the battle of Ægospotamos. He is called by some writers Hagias.

ABĀSA, an island in the Red sea, near Æthiopia.

ABASĪTIS, a district of Phrygia Epictetus, in the vicinity of Mysia. In it was the city of Ancyra; and here also the river Mæcetus, or Megistus, arose.

ABASSĒNA or ABASSINIA. See ABYSSINIA.

ABĀTOS (Gr. *inaccessibile*), a small rocky island in the Nile, near Philæ, so called from the priests alone being permitted to enter it. It abounded in flax and papyrus, and was remarkable for being the spot where the annual increase of the Nile was first perceived. It contained also the tomb of Osiris, afterwards removed to Abydos.

ABDALOXĪMUS, one of the descendants of the kings of Sidon; so poor that, to maintain himself, he worked in a garden. When Alexander took Sidon he made him king, and enlarged his possessions for his disinterestedness. Diodorus Siculus had corrupted the name into Ballonymus.

ABDĒRA, I., a city of Thrace, at the mouth of the Nessus. Ephorus wrote the name in the singular (Abderon), but the plural form is more usual. There are several accounts of the origin of Abdera; but the best authenticated statement represents it as having been founded by the Clazomenian Timesius, who, however, was unable to complete his undertaking; and

as having been at a later period re-colonised by a large body of Teians from Ionia, who abandoned their city when besieged by Harpagus, general of Cyrus. The city of Abdera was the birth-place of many distinguished men, such as Democritus, Protagoras, Anaxarchus, and Hecataeus; the last of whom, however, must not be confounded with the native of Miletus. But notwithstanding the celebrity of some of their fellow-citizens, the people of Abdera as a body were reputed to be stupid. Among the Latin writers we find Cicero styling Rome, on account of the stupidity of its senators, an *Abdera*; and Juvenal stigmatising Abdera itself as "the native country of blockheads." Martial also speaks of the "*Abderitanæ pectora plebis*." No doubt, however, much of this is exaggeration. Abdera was the limit of the Odrysian empire to the West: but it afterwards fell successively into the power of Philip and Eumenes, king of Pergamus. Under the Romans it became a free city, and continued so even down to the time of Pliny. Its ruins still exist near *Cape Baloustra*. — II. A town of Hispania Bætica, east of Malaca, in the territory of the Bastuli Pœni, and lying on the coast. Strabo calls it *Αῦδρηρα*, and Ptolemy *Ἀβδαρα*, but in Steph. B. we have *Ἀεδρηρα*, and on a coin of Tiberius *Abdera*. It was founded by a Phœnician colony, and appears to correspond to the modern *Adra*.

ABDERĪTES, a people of Pæonia, obliged to leave their country on account of the great number of rats and frogs which infested it.

ABDĒRUS, a Locrian, armour-bearer of Hercules, torn to pieces by the mares of Diomedes, which the hero had intrusted to his care, when going to war against the Bistones. According to Philostratus Hercules built the city *Abdera* in honour of his friend.

ABELLA, a town of Campania, north-east of Nola, founded, according to Justin, by a colony from Chalcis, in Eubœa. Its ruins still exist under the name of *Avella Vecchia*. Notwithstanding the small size of Abella, it was in possession of a republican form of government, which it retained until subdued by the Romans. The inhabitants (*Abellani*) are frequently mentioned by the ancient writers. Their territory was famed for a species of nut called *nux Abellana*, or *Avellana*, corresponding to the *corylus* of Virgil, and the *corylus Avellana* of Linnæus, class 21.

ABELLĪNUM, I., a city of the Hirpini, in Samnium, now *Abellino*. Its inhabitants are distinguished from those of the other Abellinum by the appellation of *Abellinates*

Protropi.—II. A city of Lucania, near the source of the Aciris; called Abellinum Marsicum, and thought, by Cluverius and D'Anville, to accord with the situation of the modern *Marsico Vetere*.

ABGĀRUS, I., a name common to many kings of Edessa, in Mesopotamia. It is otherwise written Abagarus, Agbarus, Augarus, &c. The first monarch of this name, according to Euseb., wrote a letter to our Saviour and received an answer from him (see EDESSA); but the genuineness of these letters has been the subject of much dispute.—II. The name of the Arabian prince, by whose perfidy Crassus was drawn into a snare, which proved his ruin. He is called Ἀκάρως, by Appian, Ἀριδωνης by Plutarch, and Ἀργαρος by Dio Cass.

ABIA, the southernmost city of Messenia, on the eastern shore of the Messenian gulf. Pausanias states that it was 70 stadia from Pheræ, and identifies it with Ire, which Homer mentions as one of the places offered by Agamemnon to Achilles. Abia, together with the adjacent cities of Thuria and Pheræ, separated from Messenia, and became part of the Achæan confederacy; but they afterwards again attached themselves to the Messenian government. At a later period, Augustus, in order to punish the Messenians for having favoured the party of Autony, annexed these three cities to Laconia, an arrangement, however, which must have continued only for a short time, since Ptolemy and Pausanias include them again among the cities of Messenia. A small village, named *Zamata*, now stands either on or near the site of Abia.

ABII, a Scythian nation, supposed by the earlier Greeks to inhabit the banks of the Tanais. Homer is thought to allude to them in *Iliad*, 13.6., where, for ἀγανῶν, some read Ἀβίων τε. By others they are supposed to be identical with the *Macrobii*. The name Abii is thought by Heine to allude to their living on lands common to the whole nation, or to their having a community of goods. In truth, however, both *Abii* and *Macrobii* are mere epithets invented by the Greeks, and applied by them to these distant nations for the purpose of expressing the ideas which they entertained of them from report; abii signifying *poor*, and macrobii *long-lived*.

ABĪLA, or ABŪLA, I., a mountain of Africa opposite Calpe (*Gibraltar*), supposed to coincide with the modern Cape *Serra*, an elevated point of land, forming a peninsula, the isthmus of which is closed by Ceuta. Of the two forms given to the name of

this mountain by the ancient writers, that of *Abyla* is the more common. Abyla is supposed to be a Carthaginian or Punic appellation for any lofty mountain. The situation of Abyla gave it, with the opposite Calpe, a conspicuous place in the Greek Mythology. See HERCULIS COLUMNÆ.—

II. A city of Palestine, placed by Eusebius twelve miles east of Gadara. Ptolemy is supposed to refer to it under the name *Abida*, an error probably of copyists.—III. A city of Cœlesyria, now *Bellinas*, in a mountainous country, about eighteen miles north-west of Damascus. It was the capital of Abilene, a province over which Lysanias was tetrarch, as mentioned by St. Luke, and answers to the *Leucas* of the Greeks, which is a translation of the Hebrew *Abel* or *Abila*, "white."

ABILĒNE, a district of Cœlesyria, the capital of which was *Abila*. See preceding article.

ABNŌBA, according to Ptolemy, a chain of mountains in Germany, which commenced on the banks of the Mœnus (*Mayne*), and, running between what are now *Hesse* and *Westphalia*, terminated in the present Duchy of *Paderborn*. Subsequent writers limit the name Abnoba to that portion of the *Black Forest* where the Danube commences its course, and in this sense it is used by Tacitus. A stone altar with Abnoba inscribed was discovered in the Black Forest 1778; and in 1784 a pedestal of white marble was found in the Grand Duchy of Baden, bearing the words DIANÆ ABNOBÆ. These ancient relics, besides indicating precisely the site of the ancient Mons Abnoba, decided also the orthography of the word, which is sometimes incorrectly written *Arnoba*.

ABONTICHOS, a small town and harbour of Paphlagonia, south-east of the promontory Carambis. It was the birth-place of an impostor, who assumed the character of Æsculapius. It is stated that he petitioned the Roman emperor to change the name of his native city to Ionopolis, and that the request of the impostor was actually granted. The modern name *Ineboli* is plainly a corruption of the latter.

ABORIGĒNES, the name given by the Roman writers to the primitive race, which, afterwards blending with the Siculi, founded the nation of the Latins. The name is equivalent to the Greek Autochthones, as indicating an original race. "It is one of the most creditable traditions," observes Niebuhr, "that the Aborigines, or primitive race of the Latins, had dwelt about Mount *Velino* in Italy, and the Lake of *Celano* (Fucinus), as far

as Carseoli, and towards Reate; and had been driven thence onward by the Sabines, who came from Aquila. This was Cato's account; and if Varro, who enumerated the towns they had possessed in those parts, was not imposed on, not only were the sites of these towns distinctly preserved, as well as their names, but also other information respecting them, such as writings alone can transmit through so many centuries. Their capital, Lista, was lost by surprise; and the exertions of many years to recover it, by expeditions from Reate, proved fruitless. Withdrawing from that district, they came down the Anio: and even at Tibur, Antemnæ, Ficulea, Tellena, and farther on at Crustumium and Aricia, they found Siculi, whom they subdued or expelled. The Aborigines are depicted by Sallust and Virgil as savages living in hordes, without manners, law, or agriculture, on the produce of the chase and on wild fruits. This, however, does not agree with the traces of their towns in the Apennines; but the whole account was perhaps little else than an ancient speculation on the progress of mankind from rudeness to civilisation. They are said to have revered Janus and Saturn, the latter of whom taught them husbandry, and induced them to choose settled habitations, as the founders of a better way of life. From this ancient race, as has already been remarked, blended with a remnant of the Siculi, sprang the nation of the Latins; and between Saturn and the time assigned for the Trojan settlement, only three kings of the Aborigines are enumerated, Picus, Faunus, and Latinus. The identity of the Aborigines and the Pelasgi has been frequently maintained.

ABORAS. See CHABORAS.

ABRADĀTAS, a king of Susa, who, when his wife Panthea had been taken prisoner by Cyrus, and humanely treated, surrendered himself and his troops to the conqueror. He was killed in the first battle which he undertook in the cause of Cyrus, and his wife stabbed herself on his corpse. Cyrus raised a monument to their memory.

ABRINCATŪI, a nation of Gaul, occupying, according to the common opinion, the western coast, north of the Liger (*Loire*), and whose capital, *Ingenua*, is supposed to coincide with the modern *Avranches*. But if we follow Ptolemy, they seem rather to have possessed what would now correspond with that part of *Eastern Normandy* which stretches from the *Seine* to the vicinity of the *Rille* in the district of *Ouche*.

ABRON, I., an Athenian who wrote a treatise concerning the religion of the

ancient Greeks.—II. An Argive, of most luxurious and dissolute life, who gave rise to the proverb *Abronos Bios*, *the life of Abron*.

ABROCŌMAS, a son of Darius. He accompanied the army of Xerxes when he invaded Greece, and was killed at Thermopylæ.

ABRONIÆTUS, a name given to Parrhasius, the painter, on account of the sumptuous manner of his living. See PARRHASIUS.

ABRONŪS, Silo, a Latin poet of the Augustan age. He wrote some fables, now lost. According to Vossius, there were two poets of this name, father and son.

ABRONŪCUS, an Athenian, very serviceable to Themistocles in his embassy to Sparta.

ABROSTŌLA, a town of Galatia, on the frontiers of Phrygia, and, according to the Itinerary, 24 miles from Pessinus. Ptolemy assigns it to Phrygia Magna.

ABRŌTA, wife of Nisus, king of Megara. As a memorial of her virtues, Nisus, after her death, ordered the garments which she wore to become models of fashion in Megara.

ABROTŌNUM, a town in Africa, near the Syrtis Minor, and identical with Sabrata. See SABRATA.

ABSYNTHII, a people of Thrace, bordering on the coasts of Pontus, where there is also a river of the same name.

ABSYRTĪDES, a group of islands at the head of the Adriatic, in the Sinus Flanaticus, *Gulf of Quarnero*. Apoll. Rhodius calls them Brygeïdes, and states that there was in one of the group a temple erected to the Brygian Diana. (See ABSYRTUS.) The chief island is Absorus, with a town of the same name. In modern geography these names are *Cherso*, *Osero*, *Ferosino*, and *Chao*.

ABSYRTOS, a river falling into the Adriatic sea, near which Absyrtus was murdered. Grotius proposes *Absyrtis* as the true name of the stream.

ABSYRTUS, brother of Medea, and son of Æetes, king of Colchis, by whom he was despatched with a large force in pursuit of Jason and Medea, as soon as their flight was discovered. Medea, seeing herself on the point of falling into the hands of the young prince, deceived him by a stratagem, and the Argonauts, having slain him, cast his body into the sea. The corpse floated about for some time, and was at last thrown up on one of the islands which, from this circumstance, were denominated Absyrtides.

ABULITES, governor of Susa, betrayed

his trust to Alexander, and was rewarded with a province.

ABUS, a river of Britain, now the *Hum-ber*.

ABYDĒNUS, a pupil of Berosus, who lived about 270 years B. C. Some fragments of his history of the Chaldæans, Babylonians, and Assyrians have been preserved by Eusebius, Cyrill, and Syncellus. See PALÆPHATUS.

ABYDOS, I., a celebrated city of Upper Egypt, north-west of Diospolis Parva. Strabo speaks of it as once next to Thebes in size, though greatly reduced in his days. The same writer mentions the palace of Memnon in this city, built on the plan of the labyrinth, though less intricate. Osiris had here a splendid temple. Plutarch makes it also the true burial-place of Osiris, an honour to which so many cities of Egypt aspired; and states that the more distinguished Egyptians frequently selected Abydos as their place of sepulture. Abydos is now a heap of ruins, as its modern name, *Madfuné*, implies; but the chief building, though covered with sand, is in good preservation, and the style of its decorations clearly shows it to have been a royal residence.—II. An ancient city of Mysia, in Asia Minor, founded by the Thracians, and inhabited by them even after the Trojan war. Homer represents it as under the sway of a prince named Asius, a name associated with many of the earliest religious traditions of the ancient world. At a later period the Milesians sent a strong colony to this place in aid of their commerce with the shores of the Propontis and Euxine. Abydos was directly on the narrowest part of the Hellespont; and this circumstance, together with its strong walls and very safe harbour, soon made it a place of importance. It is remarkable for its desperate resistance against Philip the younger, of Macedon, who finally took it; and for being the scene of the fable of Hero and Leander. Over against Abydos lay the European town Sestos. The ruins of Abydos are still to be seen on a promontory of low land called *Nagara-Bornou*, or *Pesquies Point*. Wheeler has rectified in this particular the mistake of Sandys, who supposed the modern castle of Natolia to be on the site of the ancient Abydos. Over the strait between Abydos and Sestos, Xerxes caused his two bridges of boats to be erected, when he was marching against Greece; and it was here that, seated on a lofty throne, he surveyed his fleet covering the Hellespont, and his countless troops marshalled in the plains. The classical

writers make the strait in this quarter seven stadia, or 875 paces, in width, but to modern travellers it appears no where less than a mile across.

ABYSSINIA, a name generally, though incorrectly, supposed to be of ancient origin. It corresponds to the southern part of *Æthiopia supra Ægyptum*; and though it be certain that the denomination of Ethiopians is of Greek origin, and has been employed to signify every people of dark complexion, the Abyssinians still call themselves *Itiopiawan*, and their country *Itiopia*. But they prefer the name of *Agazian* for the people, and that of *Agazi*, or *Ghez*, for the kingdom.

ACACALLIS. See PHILANDER and PHY-LACIS.

ACACĒSIUM, a town of Arcadia, built on a hill named Acacesius, in the south-west angle of the country. Mercury Acacesius was worshipped here.

ACADĒMĪA, a public garden in the suburbs of Athens, so called from Academus or Hecademus, who left it to the citizens for gymnastic exercises. It was surrounded with a wall by Hipparchus, was adorned with statues, temples, and sepulchres, planted with olive and plane-trees, and watered by the stream of the Cephissus. These olive-trees, according to the Athenian fables, were reared from layers taken from the sacred olive in the Erechtheum, and afforded the oil awarded to the victors at the Panathenean festival. The Academy suffered during the siege of Athens by Sylla, many of the trees being cut down to supply timber for the machines of war. Few retreats can be imagined more favourable to philosophy and the Muses. Within this inclosure Plato possessed a small garden, in which he opened a school. Hence arose the *Academic* sect; and hence the term *Academy* has descended, though shorn of many of its early honours, even to our own times. The appellation of Academy (*Academia*) is frequently used in philosophical writings, especially in Cicero, as indicative of the Academic sect. In this sense Diogenes Laertius makes a threefold division of the Academy, into *Old*, *Middle*, and *New*. At the head of the *Old* he puts Plato; the *Middle*, Arcesilaus; and the *New* Academy, Lacydes. Sextus Empiricus enumerates five divisions of the followers of Plato. He makes Plato the founder of the *first* Academy; Arcesilaus, the *second*; Carneades, the *third*; Philo and Charmides, the *fourth*; and Antiochus, the *fifth*. Cicero recognises only two Academies, the *Old* and *New*, and makes the latter commence, as above, with Ar-

cesilaus. In enumerating those who belonged to the old Academy, he begins, not with Plato, but Democritus, and gives them in the following order: Democritus, Anaxagoras, Empedocles, Parmenides, Xenophanes, Socrates, Plato, Speusippus, Xenocrates, Polemo, Crates, and Crantor. In the *New*, or younger, Academy he mentions Arcesilaus, Lacydes, Evander, Egesinus, Carneades, Clitomachus, and Philo. If we follow the distinction laid down by Diog. L., the *Old* Academy will consist of those followers of Plato who taught the doctrine of their master without mixture or corruption; the *Middle* Academy will embrace those who, on account of certain innovations in their manner of philosophising, in some measure receded from the Platonic system without entirely deserting it; while the *New* Academy will begin with those who relinquished the more obnoxious tenets of Arcesilaus, and restored the declining reputation of the Platonic school.

ACADĒMUS, an ancient hero, whom some identify with Cadmus. According to others, he was an Athenian, who disclosed to Castor and Pollux the place where Theseus had secreted their sister Helen, after having carried her off from Sparta. From him the garden of the Academia, which he had presented to the people of Athens, is thought to have received its name.

ACALANDRUS, or ACALYNDRUS, a river of Magna Græcia, falling into the Bay of Tarentum. Pliny places it to the north of Heraclea, but incorrectly, since, according to Strabo, it flowed in the vicinity of Thurii. The modern name, according to D'Anville, is *Salandrella*; but Mannert calls it *Roccanello*.

ACĀMAS, I., the son of Theseus and Phædra, who accompanied Diomedes to demand Helen from the Trojans after her elopement from Menelaus. In his embassy he had a son by Laodice, daughter of Priam. He was one of the warriors shut up in the celebrated wooden horse; and on his return to Athens, after the Trojan war, he gave name to the tribe Acamantis.—II. A promontory of Cyprus, north-west of Paphos, surmounted by two conical summits of so remarkable a character that navigators sometimes gave the name Acamantis to the whole island.

ACAMPSIS, a river of Colchis, running into the Euxine. The Greeks called it *Acampsis* from its impetuous course, which forbade all approach to the shore (*α, without, κᾰμψις, winding*). This name was more particularly applied to it at its mouth; the appellation in the interior being *Boas*.

ACANTHA, a nymph loved by Apollo, and changed into the flower Acanthus.

ACANTHUS, I., a city near Mount Athos, founded by a colony of Andrians, on a small neck of land connecting the promontory of Athos with the continent. Strabo and Ptolemy place it on the Singiticus Sinus, but Herodotus, Scymnus, and Mela distinctly fix it on the Strymonic Sinus. Mannert supposes the city to have been placed on the Singiticus Sinus, and the harbour on the Strymonic Sinus, while Gail makes two places of this name to have existed, one on the *Strymonicus*, and the other on the *Singiticus Sinus*. The Persian fleet despatched under Mardonius having suffered in doubling the promontory of Athos, Xerxes determined to guard against a similar accident by cutting a canal across the isthmus, of such dimensions as to admit of two triremes passing abreast. Of this great work the traces still remain.—II. A city of Egypt, the southernmost in the Memphitic nome. Ptolemy gives to it a plural form, probably from the numerous thickets (*ἀκανθαί*) in its vicinity; but Strabo adopts the singular form. D'Anville and Mannert make this city coincide with the modern village of *Dashur*.

ACARNANIA, a country of Greece Proper, along the western coast. The natural boundary on the Ætolian side was the river Achelous, but it was not definitely regarded as the dividing limit until the period of the Roman dominion. Acarnania was a productive country with good harbours; but the inhabitants were little inclined to commercial intercourse with their neighbours. They were almost constantly engaged in warlike operations against the Ætolians, and consequently remained far behind the rest of the Greeks in point of culture. Hence, too, we find scarcely any city of importance within their territories; and even whole districts, and the islands which were commonly regarded as a geographical portion of Acarnania, did not, politically considered, belong to it, being inhabited by a different race. The perpetual warfare in which the Acarnanians were engaged with the Ætolians so weakened the two nations eventually, that they fell an easy prey, first to the Macedonians, and afterwards to the Romans, who annexed them to the province of Epirus. Acarnania, now *Carnia*, is described by modern travellers as a wilderness of forests and unpeopled plains.

ACARNAS and AMPHOTĒRUS, sons of Alcmaeon and Callirrhoë. Alcmaeon being murdered by the brothers of Alpheisibæa, his former wife, Callirrhoë, obtained from

Jupiter that her children, who were still in the cradle, might grow up to punish their father's murderers. According to some writers, Acarnas gave name to Acarnania, in which he settled a short time previously to the Trojan war.

ACASTUS, son of Pelias, king of Thessaly, married Astydamia or Hippolyte, who fell in love with Peleus, son of Æacus, when in banishment at her husband's court. Peleus, rejecting the addresses of Hippolyte, was accused before Acastus of attempting her honour, and soon after, at a hunt, exposed to wild beasts. Chiron, by order of Vulcan, delivered Peleus, who returned to Thessaly, and put to death Acastus and his wife. See PELEUS and ASTYDAMIA.

ACCA LAURENTIA, or more properly LARENTIA, the wife of Faustulus, shepherd of king Numitor's flocks. She became the foster-mother of Romulus and Remus, who had been preserved by her husband when they were exposed on the Tiber, and suckled by a she-wolf.

ACCIA or ATIA, daughter of Julia and M. Atius Balbus, and mother of Augustus, died 40 years B. C. Cicero gives her a high character.

ACCUS, I., a Roman tragic poet. See ATTIIUS. — II. Tullius, a prince of the Volsci, inimical to the Romans. Coriolanus, when banished, fled to him, and led his armies against Rome.

ACCO, a general of the Gauls, at the head of the confederacy formed against the Roman power by the Senones, Carnutes, and Treveri. Cæsar, having by the rapidity of his marches prevented the execution of Acco's plans, ordered a general assembly of the Gauls to enquire into the conduct of these nations; and sentence of death was pronounced on Acco.

ACE, a sea-port town of Phœnicia, south of Tyre. On the gold and silver coins of Alexander the Great, struck in this place, with Phœnician characters, it is called *Aco*: in the Old Testament (Judges, i.) it is termed *Accho*, signifying straitened or confined. The Greeks, having changed the original name before this into *Ἀκχ*, connected with it the legend of Hercules having been bitten here by a serpent, and of his having cured (*ἰκέσθαι*) the wound by the application of a certain leaf. The city is now called *Acre*, or, more properly, *Acca*. It is situate at the northern angle of the bay, to which it gives its name. During the Crusades it sustained several sieges. In modern times it has been rendered celebrated for the successful stand which it made, with the aid of the British, under

Sir Sydney Smith, against the French, commanded by Bonaparte, who was obliged to raise the siege after failing in his twelfth assault; and still more recently for its capture by Sir R. Stopford, in favour of the Turks. The strength of the place arose in part from its advantageous situation. The port of *Acre* is bad, but Dr. Clarke represents it as better than any other along the coast. Hence too, as Dr. Clarke observes, we find *Acre* to have been the last position in the Holy Land from which the Christians were expelled.

ACERATUS, a soothsayer, who remained alone at Delphi when the approach of Xerxes frightened away the inhabitants.

ACERBAS, a priest of Hercules at Tyre, who married Dido, sister of Pygmalion, by whom he was afterwards murdered. See DIDO.

ACERINA, a colony of the Brutii in Magna Græcia, taken by Alexander of Epirus.

ACERRÆ, I., a town of Cisalpine Gaul, west of Cremona and north of Placentia, supposed to have occupied the site of the modern *Pizzighetone*, one of the strongholds of the Insubres. It must not be confounded with another Celtic city called *Acara* by Strabo, and *Acerræ* by Pliny. — II. A city of Campania, to the east of Atella. It was made a *municipium* by the Romans at an early period, and remained attached to their interests, even when Capua had opened her gates to Hannibal; on which account it was destroyed by the Carthaginian commander. It was subsequently rebuilt, and in the time of Augustus received a Roman colony. The modern *Acerra* stands nearly on the site of the ancient town.

ACERSECÖMES, a surname of Apollo, which signifies *unshorn*. Another form is *ἀκείρεκβμης*. Both are compounded of *α*, priv., *κείρω*, to cut, and *κόμη*, the hair of the head. They are applied, however, as well to Bacchus as to Apollo.

Aces, a river of Asia, according to Herodotus on the confines of the Chorasians, Hyrcanians, Parthians, Sarangians, and Thamaneans, all of whose territories it watered by means of water courses. It is said, that when the Persians conquered this part of Asia, they blocked up the outlets of the stream and made the reopening of them a source of tribute: but the whole story is very improbable.

ACESINES, a large and rapid river of India, falling into the Indus; commonly supposed to be the modern *Ravei*, but Rennell makes it the *Jenau*.

ACESIUS, a surname of Apollo, as god of medicine, from *ἰκέσθαι*, I heal.

ACESTA. See ÆGESTA.

ACESTES. See ÆGESTUS.

ACESTOR, an eminent ancient statuary mentioned by Pausanias. He was a native of Gnossus, and flourished about Olymp. 80.

ACHÆA, I., a surname of Pallas, whose temple in Daunia contained the arms of Diomedes, and was defended by dogs, which fawned on the Greeks, but attacked all others. — II. A name of Ceres, from her *lamentations* (ἄχος) over Proserpine.

ACHÆI, the name given in particular to the inhabitants of Achæia, in the Peloponnesus, but frequently, and especially in Homer, extended to all the inhabitants of Greece. They derived their origin from Achæus, son of Xuthus, and grandson of Hellen, who at the head of a petty tribe made an irruption into Thessaly, but being repulsed, retired to the Peloponnesus, and established himself in the territory of Lacedæmon and Argos, whose inhabitants thenceforward assumed the name of Achæans. The Achæans were the most numerous and powerful of the Greek nations that went to the siege of Troy; and after the capture of that city, being driven from their possessions by the Dorians, they invaded the territory of the Ionians, who then occupied the northern coast of the Peloponnesus, and gave to this district the name of Achæia, which it permanently retained. They there formed the celebrated confederacy known in history as the *Achæan League*. This league was broken up after the death of Alexander the Great, but was set on foot again by some of the original allies B. C. 280; from which period it gained strength, and finally spread over the whole Peloponnesus, though not without much opposition, principally on the part of Lacedæmon. It was finally dissolved by the Romans on the capture of Corinth by Mummius, B. C. 147, and the states that composed it were formed into a Roman province, under the general appellation of Achæia.

ACHÆMÈNES, the founder of the Persian monarchy. Some writers seek to identify him with the Gien Schid, or Djemschid, of the Oriental historians.

ACHÆMENIDÈS, I., a branch of the Persian tribe of Pasargadæ, deriving their name from Achæmenes, the founder of the line. (See ACHÆMENIDÆ.) — II., or Achæmenes, a Persian of the royal line, brother or uncle of Artaxerxes I. — III. One of the companions of Ulysses, who was left on the coast of Sicily, whence he was rescued by Æneas.

ACHÆDORUM STATIÖ, a place on the coast of the Thracian Chersonesus, where Polyxena was sacrificed to the shade of

Achilles, and where Hecuba killed Polynestor, the murderer of her son Polydorus.

ACHÆUS, I., a tragic poet, born at Eretria B. C. 484, the year in which Æschylus gained his first prize. He contended with Sophocles and Euripides in his thirty-seventh year, but of course unsuccessfully. He gained the dramatic victory only once, though Suidas informs us that he contended for it forty-four times. Most of the plays ascribed to him are satirical. — II. A relation of Antiochus the Great, appointed governor of all the Asiatic provinces this side of Taurus. He aspired to sovereign power, which he disputed for eight years with Antiochus, but was at last betrayed by a Cretan, and put to death.

ACHAIA, I., one of the ancient great divisions of the Peloponnesus, extending from Cape Araxus, along the coast of the Corinthian Bay, to the territory of Sicyon, which separated it from that of Corinth. It bore originally the name of Ægialos, afterwards Ionia, and sometimes Ægialeian Ionia, that is, "Maritime Ionia;" and from the most remote antiquity it contained twelve cities or states, united by a federative league, though separately independent. Of these the most distinguished were Dyme, Ægira, Bura, Patræ, and Ægium. In the time of Homer, the term Achæia comprised Argolis, Mycenæ, Laconia, Messenia, and Elis, that is, all those parts of the Peloponnesus inhabited by *Achæans*, in contradistinction to those inhabited by Pelasgians, like Arcadia, or by Ionians, like Ægialos. The latter, as already mentioned, afterwards assumed the name of Achæa, when the Achæans sought refuge within its territory from the persecutions of the Heraclidæ. (See ACHÆI.) — II. A district of Thessaly which derived its name from the Achæi. It comprised, according to Herodotus, the country along the Apidanus; and if we assume this as its western limit, we may consider it to have reached as far as the Sinus Pelasgicus and Sinus Maliaicus on the east. — III. A harbour on the north-eastern coast of the Euxine, mentioned by Arrian, and called by him *Old Achæia*. The Greeks had a tradition, that the inhabitants of this place were of Grecian origin, and natives of the Boeotian Orchomenus, who missed their way on their return from the Trojan war, and wandered to this quarter.

ACHARNENSES, a people of Sicily near Syracuse.

ACHARNÆ, or ACHARNA, an important borough of Attica, 60 stadia north-west of Athens. Many of the inhabitants fol-

lowed the business of charcoal-burning. It belonged to the tribe Eneis, and contained some of the most productive land in Attica.

ACHĀTES, a friend of Æneas, whose fidelity was so exemplary, that *fidus Achates* became a proverb.

ACHĒLŌIDES, a patronymic given to the Sirens as daughters of Achelous.

ACHELŌS, a river of Epirus, now *Aspro Potamo*, or "White River," which rises in Mount Pindus, and, after dividing Acarnania from Ætolia, falls into the Sinus Corinthiacus. It was a large and rapid stream, probably the largest in Greece, and formed at its mouth, by depositions of mud and sand, a number of small islands called Echinades. The god of this river was the son of Oceanus and Tethys, or of the Sun and Terra. In his unsuccessful contest with Hercules for the hand of Deianira, having assumed the form of a bull, he lost one of his horns; but having afterwards received a horn from Amalthea, he gave it to the victor, and obtained his own in return. Another account makes him to have first assumed the form of a serpent, and afterwards that of a bull, and to have retired in disgrace into the bed of the river Thoas, which thenceforward was denominated Achelous. A third account states that the Naiades took the horn of the conquered deity, and, after filling it with the productions of the seasons, gave it to the goddess of Plenty, whence the origin of the *cornu copiae*. The Achelous was a river of great antiquity as well as celebrity. The frequent directions of the oracle of Dodona "to sacrifice to the Achelous" associated the stream with some of the oldest religious rites; and hence it was frequently used in the language of poetry as the representative of rivers in general, and sometimes for the element of water itself.

ACHERDUS, a borough of the tribe Hippothoontis in Attica; hence *Acherdusius* in Demosthenes.

ACHĒRON, I., a river of Epirus, rising in the mountains to the west of the chain of Pindus, and falling into the Ionian sea near *Glykys Limen* (*Sweet Port*). In the early part of its course, it forms the *Palus Acherusia*, and, after emerging from this sheet of water, disappears under ground, from which it again rises, and pursues its course to the sea. Pausanias states it as his opinion, that Homer, having visited these rivers in the course of his wanderings, assigned to them, on account of their peculiar nature and properties, a place among the rivers of the lower world. The poets make Acheron to have been the

son of Sol and Terra, and to have been precipitated into the infernal regions, and there changed into a river, for having supplied the Titans with water during the war which they waged with Jupiter. Hence its waters were muddy and bitter; and it was the stream over which the souls of the dead were first conveyed. The Acheron is represented under the form of an old man arrayed in a humid vestment. He reclines on an urn of a dark colour, out of which flow waters full of foam. Sometimes also an owl is placed near him. — II. A river of Bruttium, flowing into the Mare Tyrrhenum a short distance below Pandosia. Alexander, king of Epirus, who had come to the aid of the Tarentines, in passing this river, was slain by a Lucanian exile. He had been warned by an oracle to beware of the Acherusian waters and the city Pandosia, but supposed that it referred to Epirus, and not to Italy. — III. A river of Elis, which falls into the Alpheus. On its banks were temples dedicated to Ceres, Proserpine, and Hades, which were held in high veneration.

ACHERONTIA, *Acerenza*, a city of Lucania, on the confines of Apulia, and from its lofty position called by Horace *nidus Acherontiae*, "the nest of Acherontia." Procopius speaks of it as a strong fortress in his days.

ACHERŪSIA, I., according to some modern expounders of fable, a lake in Egypt, near Memphis, over which the bodies of the dead were conveyed, previous to their being judged for the actions of their past lives. The authority of Diodorus Siculus is cited in support of this statement; but an examination of the passage (I. 92.) will show that the interpretation above given is wholly erroneous. — II. A cavern in Bithynia, near the city of Heraclea and the river Oxyas, probably on the very spot which Arrian calls Tyndaridæ. Xenophon names the whole peninsula in which it lies the Acherusian Promontory. This cavern was two stadia in depth, and regarded by the adjacent inhabitants as one of the entrances into the lower world. Through it Hercules is said to have dragged Cerberus up to the light of day; a fable which probably owed its origin to the inhabitants of Heraclea. Apoll. Rhodius places a river, with the name of Acheron, in this quarter. This stream was afterwards called, by the people of Heraclea, *Soonautes*, on account of their fleet having been saved near it during a storm. Are the Acheron and Oxyas the same river?

ACHILLAS, one of the officers of Ptolemy

Dionysius, to whom the assassination of Pompey was committed. He was executed by order of Cæsar, against whose life he had plotted.

ACHILLÆA, I., an island near the mouth of the Borysthenes, or, more properly, the western part of the Dromus Achilles insulated by a small arm of the sea. See DROMUS ACHILLIS, LEUCE.

ACHILLÆIS, a poem of Statius, in which he describes the education and memorable actions of Achilles.

ACHILLES, I., a son of the Earth, to whom Juno fled for refuge from the pursuits of Jupiter, and who persuaded her to return and marry that deity. Jupiter, grateful for this service, promised to him, that all who bore this name, for the time to come, should be illustrious personages.—II. The preceptor of Chiron.—III. The inventor of the ostracism.—IV. A son of Jupiter and Lania. His beauty was so perfect that, in the judgment of Pan, he bore away the prize from every competitor. Venus was so offended at this decision, that she inspired Pan with a fruitless passion for the nymph Echo, and also wrought a hideous change in his own person.—IV. The son of Peleus, king of Phthiotis in Thessaly. His mother's name appears to have been a matter of some dispute among the ancient expounders of mythology, though the more numerous authorities are in favour of Thetis, one of the sea-deities. According to Lycophron, Thetis became the mother of seven male children by Peleus, six of whom she threw into the fire. The Scholiast on Homer says that six of her children perished by this harsh experiment, and that she had, in like manner, thrown the seventh, afterwards named *Achilles*, into the flames, when Peleus, having beheld the deed, rescued his offspring from this perilous situation. Tzetzes, in his Scholia on Lycophron, following the authority of Apollodorus, gives his first name as *Ligyron*; but Agamestor says, that the first name given to Achilles was *Pyrisous*, i. e. "saved from the fire." Homer makes Achilles say, that Thetis had no other child but himself; and though a daughter of Peleus, named Polydora, is mentioned in a part of the *Iliad* (16. 175), she must have been, according to the best commentators, only a half sister of the hero. At variance with the account given by the bard is the more popular fiction, that Thetis plunged her son into the waters of the Styx, and by that immersion rendered the whole of his body invulnerable, except the heel, by which she held him. On

this subject Homer is altogether silent; and, indeed, such a protection from danger would have derogated too much from the character of his hero. There are several passages in the *Iliad* which plainly show that the poet does not ascribe to Achilles the possession of any peculiar physical defence against the chances of battle. The care of his education was intrusted, according to the common authorities, to the Centaur Chiron, and to Phoenix, son of Amyntor. Homer, however, mentions Phoenix as his first instructor, while from another passage it would appear that the young chieftain merely learned from the Centaur the principles of the healing art. Those, however, who pay more regard in this case to the statements of other writers, make Chiron to have had charge of Achilles first, and to have fed him on the marrow of wild animals; according to Libanius on that of lions; but according to the compiler of the *Etym. M.* on that of stags. Calchas having predicted, when Achilles had attained the age of nine years, that Troy could not be taken without him, Thetis, well aware that her son, if he joined that expedition, was destined to perish, sent her offspring, disguised in female attire, to the court of Lycomedes, king of the island of Scyros, for the purpose of being concealed there, where he received the name of *Pyrrha*, ("Rufa,") from his golden locks. In this state of concealment Achilles remained until discovered by Ulysses, who came to the island in the disguise of a travelling merchant. The chieftain of Ithaca offered, it seems, various articles of female attire for sale, and mingled with them some pieces of armour. On a sudden blast being given with a trumpet, Achilles discovered himself by seizing on the arms. The young warrior then joined the army against Troy. This account of the concealment of Achilles is contradicted by the express authority of Homer, who represents him as proceeding directly to the Trojan war from the court of his father. As regards the forces which he brought with him, the poet makes them to have come from the Pelasgian Argos, from Alus, Alope, and Trachinia, and speaks of them as those who possessed Phthia and Hellas, and who were called Myrmidons, Hellenes, and Achæi. Hence, according to Heyne, the sway of Achilles extended from Trachis, at the foot of Mount Ceta, as far as the river Enipeus, where Pharsalus was situated, and thence to the Peneus. The Greeks, having made good their landing on the shores of Troas, proved so much superior to the enemy as to com-

pel them to seek shelter within their walls. No sooner was this done, than the Greeks were forced to turn their principal attention to the means of supporting their numerous forces. A part of the army was, therefore, sent to cultivate the rich vales of the Thracian Chersonese, then abandoned by their inhabitants on account of the incursions of the barbarians from the interior. But the Grecian army, weakened by this separation of its force, could no longer deter the Trojans from again taking the field, or prevent succours and supplies from being sent into the city. Thus the siege was protracted to the length of ten years. During a great part of this time Achilles was employed in lessening the resources of Priam by the reduction of the tributary cities of Asia Minor. With a fleet of eleven vessels, he ravaged the coasts of Mysia, made frequent disembarkations of his forces, and succeeded eventually in destroying eleven cities, among which, according to Strabo, were Hypoplacian Thebe, Lyrnessus, and Pedasus, and laying waste the island of Lesbos. Among the spoils of Lyrnessus, Achilles obtained the beautiful Briseis; while, at the taking of Thebes, Chryseis, daughter of Chryses, a priest of Apollo at Chrysa, became the prize of Agamemnon. A pestilence shortly after appeared in the Grecian camp, and Calchas, encouraged by the proffered protection of Achilles, ventured to attribute it to Agamemnon's detention of the daughter of Chryses, whom her father had endeavoured to ransom, but in vain. The monarch, though deeply offended, was compelled at last to surrender his captive, but, as an act of retaliation, and to testify his resentment, he deprived Achilles of Briseis. Hence arose "the anger of the son of Peleus," on which is based the action of the *Iliad*. Achilles, on his part, withdrew his forces from the contest; and neither prayers, nor entreaties, nor direct offers of reconciliation, couched in the most tempting and flattering terms, could induce him to return to the field. Among other things, the monarch promised to him, if he would forget the injurious treatment which he had received, the hand of one of his daughters, and the sovereignty of seven cities of the Peloponnesus. The death of his friend Patroclus, however, by the hand of Hector, roused him at length to action and revenge; and a reconciliation having on this taken place between the two Grecian leaders, Briseis was restored. As the arms of Achilles, having been worn by Patroclus, had become the prize of Hector, Vulcan, at the request of Thetis,

fabricated a suit of impenetrable armour for her son. Arrayed in this, Achilles took the field, and after a great slaughter of the Trojans, and a contest with the god of the Scamander, by whose waters he was nearly overwhelmed, met Hector, chased him thrice around the walls of Troy, and finally slew him by the aid of Minerva. According to Homer, Achilles dragged the corpse of Hector, at his chariot-wheels, thrice round the tomb of Patroclus; and, from the language of the poet, he would appear to have done this for several days in succession. Virgil, however, makes Achilles to have dragged the body of Hector thrice round the walls of Troy. The corpse of the Trojan hero was at last yielded up to the tears and supplications of Priam, who had come for that purpose to the tent of Achilles, and a truce was granted to the Trojans for the performance of the funeral obsequies. Achilles did not long survive his illustrious opponent. Some accounts made him to have died the day after Hector was slain. The common authorities, however, interpose the combats with Penthesilea and Memnon previous to his death. According to the more received account, Achilles, having become enamoured of Polyxena, daughter of Priam, signified to the monarch that he would become his ally on condition of receiving her hand in marriage. Priam consented, and the parties having come for that purpose to the temple of the Thymbræan Apollo, Achilles was treacherously slain by Paris, who had concealed himself there, being wounded by him with an arrow in the heel. Another tradition, related by Arctinus, makes him to have been slain (in accordance with Hector's prophecy) in the Scaean gate, while rushing into the city. Hyginus states that Achilles went round the walls of Troy, boasting of his exploit in having slain Hector, until Apollo, in anger, assumed the form of Paris, and slew him with an arrow; but, with surprising inconsistency, he mentions in another place that he was slain by Deïphobus and Alexander or Paris. The Schol. Lycophr. says, that the Trojans would not give up the corpse of Achilles until the Greeks had restored the various presents with which Priam had redeemed the dead body of Hector. The ashes of the hero were mingled in a golden urn with those of Patroclus, and the promontory of Sigæum is said to mark the place where both repose. A tomb was here erected to his memory, and near it Thetis caused funeral games to be celebrated in honour of her son, which were afterwards annually observed by a decree

of the oracle of Dodona. After the taking of Troy, the ghost of Achilles is said to have appeared to the Greeks, and demanded of them Polyxena, who was accordingly sacrificed on his tomb by his son Neoptolemus or Pyrrhus. Another account makes the Trojan princess to have killed herself through grief at his loss. The Thessalians, in accordance with the oracle just mentioned, erected a temple to his memory at Sigæum, and rendered him divine honours. Every year they brought thither two bulls, one white and the other black, crowned with garlands, and along with them some of the water of the Sperchius. Another and still stranger tradition informs us that Achilles survived the fall of Troy, and married Helen; but others maintain that this union took place, after his death, in the island of Leuce, where many of the ancient heroes lived in a separate elysium. When Achilles was young, his mother asked him whether he preferred a long life spent in obscurity, or a brief existence of military glory. He decided in favour of the latter. Some ages after the Trojan war, Alexander, in the course of his march into the East, offered sacrifices on the tomb of Achilles, and expressed his admiration as well of the hero as of the bard whom he had found to immortalise his name. It may not be amiss to add in this place a few of the predictions relative to Achilles found in different parts of the *Iliad*. He was to reap great glory at Troy, but was to die before its walls. Troy was not to fall by his hands. While he was yet alive, the bravest of the Myrmidons was to be slain, the name of Patroclus not being expressly mentioned, and his own death was soon to follow that of Hector. — V. Tattius, a native of Alexandria, commonly assigned to the second or third century of the Christian era, though the best critics place him after the time of Heliodorus, having discovered in him manifest imitations of the latter writer. Achilles Tattius is the author of a romance, "The Loves of Leucippe and Clitophon," which is usually regarded as one of the best Greek works of this class. The best edition is that of Jacobs, Leipsic, 1821. — VI. Tattius, an astronomical writer, supposed to have lived in the first half of the fourth century, since he is quoted by Firmicus, who wrote about the middle of the same century. Suidas confounds him with the individual mentioned above. We possess, under the title "Introduction to the *Phænomena* of Aratus," a fragment of his work on the Sphere.

ACHILLÆUM, a town on the Cimmerian Bosphorus, where anciently was a temple of Achilles, near the modern *Buschuk*.

ACHILLEUS or AQUILEUS, I., a Roman general in Egypt, in the reign of Diocletian, who rebelled, and for five years maintained the imperial dignity at Alexandria. Diocletian at last marched against him and took Alexandria after a siege of eight months, and exposed Achilleus to be devoured by lions. — II. A relation of Zenobia invested with the purple by the people of Palmyra, when they revolted from Aurelian. He is called Antiochus by Zosimus.

ACHIVI, properly speaking, the name of the Achæan race (*Ἀχαιοί*) Latinised. Its derivation through the Æolic dialect is marked by the digammated sound of the letter *v* (*Ἀχάφοι*). This appellation was generally applied by the Roman poets, especially Virgil, as a name for the whole Greek nation, in imitation of the Homeric usage, though it should strictly have been confined to the inhabitants of the province of Achaia. Homer uses the appellation *Ἀχαιοί* frequently to designate the united Greek forces in the Trojan war, since at this period the Achæan tribe stood at the head of Greece.

ACICHŌRIUS, a general with Brennus in the expedition which the Gauls undertook against Pannonia. He was chosen by Brennus as his lieutenant, or rather as a kind of colleague, an office which the term in the ancient Gallic language is said to designate.

ACIDĀLIUS, a fountain in Orchomenus, a town of Bœotia, in which the Graces were supposed to bathe; whence Venus is called Mater Acidalia.

ACILĀ, a plebeian family at Rome which traced its pedigree up to the Trojans. The name of this family occurs five times in the consular fasti during the time of the republic, and twelve times in those of the empire down to the reign of Constantine. Many medals of this family are extant. Its two most celebrated branches were those of Acilius Glabrio and Acilius Balbus. See ACILIUS.

ACILĀ LEX, a law enacted A. U. C. 683, that in trials for extortion sentence should be passed after the cause was once pleaded, and that there should not be a second hearing.

ACILIUS, I., Glabrio, M., was colleague of P. Cor. Scipio Nasica in the consulship, A. U. C. 561, and defeated Antiochus at Thermopylæ, by adopting the suggestions of Cato the Censor. — III. Son of the consul Acilius Glabrio, the founder

of the family, was a decemvir, and erected a temple to Piety, which his father had vowed to this goddess, when fighting against Antiochus. He also raised a gilded statue to his father, the first of the kind ever seen at Rome. — IV. A Roman, who wrote a work in Greek on the history of his country, and commentaries on the Twelve Tables. He was a contemporary of Cato. His history was translated into Latin, and entitled *Annales Acilienses*. — V. Avola was lieutenant under Tiberius in Gaul, A. D. 19., and afterwards consul. He is said by Pliny and Valerius Maximus to have recovered on the funeral pile, but too late to be rescued from the flames. — VI. Aviola Manius, colleague of the Emperor Claudius in the consulship, A. D. 54. — VII. A consul with M. Ulpian Trajanus, who was subsequently raised to the imperial throne. He fought with wild beasts in the arena, and, being successful, was put to death by Domitian, who was jealous of his strength.

Acis, a Sicilian shepherd, son of Faunus and the nymph Simæthlis. Having gained the affections of Galatæa, his rival, Polyphemus, through jealousy, crushed him to death with a fragment of rock. The gods changed Acis into a stream which rises from Mount Ætna. According to Servius, it was also called Acilius. Cluverius places this river about two miles distant from the modern *Castello di Acci*. The story of Acis is given by Ovid (*Met.* 13.)

Acætes, one of the pirates who attempted to carry Bacchus into captivity. The crew were changed into sea-monsters, but Acætes was preserved, because he had espoused the cause of the god. The story of Acætes is beautifully narrated by Ovid (*Met.* 9.)

Acontius, a youth of Cea, who, when he went to Delos to sacrifice to Diana, fell in love with Cydippe, a beautiful virgin; and, unable to obtain her, had recourse to a stratagem. Having procured an apple, he wrote on it the words, "I swear by Diana I will marry Acontius," and presented it to Cydippe in the temple. She read the inscription; and as a sacred law compelled the fulfilment of every promise made in the temple of the goddess, she felt bound by the vow she had inadvertently made, and married Acontius.

Acra, I., a town of Italy, — Eubæa, — Cyprus, — Acarnania, — Sicily, — Africa, — Sarmatia, &c. — II. A promontory of Calabria, now *Cape di Leuca*.

Acradina, one of the five divisions of ancient Syracuse, so called from the wild pear trees (*ἄχραι*) with which it abounded.

It was strongly fortified, and is therefore sometimes, though incorrectly, called the citadel of Syracuse. It was densely peopled, and contained many splendid edifices.

Acraea, a surname of Diana, from a temple built to her, by Melampus, on a mountain near Argos.

Acraephnia, a city of Bœotia, on Mount Ptous; founded either by Athamas, or Acraepheus, a son of Apollo.

ACRAGALLIDÆ. See CRAUALLIDÆ.

Acragas, I., the Greek name for the city Agrigentum in Sicily. It was also the river on which Agrigentum was situated. The modern name is *San Blasio*. — II. A celebrated engraver on silver whose drinking cups and hunting pieces, according to Pliny, were so beautiful as to be treasured up in the temple of Bacchus at Rhodes. His age and country are uncertain.

Acrautus, a freedman of Nero, sent into Asia to plunder the temples of the gods, a commission which he readily executed, being, according to Tacitus, "*cuicunque flagitio promptus*," ready for every iniquity. Secundus Carinas was joined with him on this occasion, whom Lipsius suspects to be the same with the Carinas sent into exile by Caligula for declaiming against tyrants.

Acriophagi, an Æthiopian nation, who fed on locusts, and lived not beyond their fortieth year. At the approach of old age, swarms of winged lice attacked them, and gnawed their belly and breast, till the patient, by rubbing himself, drew blood, which increased their number, and ended in his death.

Acrisioneus, a patronymic applied to the Argives, from Acrisius, one of their ancient kings; or from Acrisione, a town of Argolis, called after a daughter of Acrisius of the same name.

Acrisioniades, a patronymic of Perseus, from his grandfather Acrisius, as his daughter Danaë was named Acrisioneis.

Acrisius, son of Abas, king of Argos, and brother of Proetus, whom, after many dissensions, he drove from Argos. Acrisius was father of Danaë by Eurydice, daughter of Lacedæmon; and, an oracle having declared that his daughter's son would put him to death, he endeavoured to frustrate the prediction by confining Danaë in a brazen tower, to prevent her becoming a mother. But his efforts failed of success. See DANAË. Many years afterwards, Acrisius, having gone incognito to Larissa, Perseus, son of Jupiter and Danaë, while displaying his skill in throw-

ing a quoit, killed an old man, who proved to be his grandfather, and thus the oracle was fulfilled. Acrisius reigned about thirty-one years.

ACRITAS, a promontory of Messenia in Peloponnesus, now *Cape Gallo*.

ACROXTHOS or ACROTHOUM. The name Acroathos properly denotes the promontory of the peninsula of Athos, now *Cape Monte Santo*. By Acrothoum (or Acrothoi) is meant a town on the peninsula of Athos.

ACROCERAUNIA or ACROCERAUNII MONTES. See CERAUNII MONTES.

ACROCORINTHUS, a high hill overhanging the city of Corinth, on which was erected a citadel, called also by the same name. This situation was so important as to be styled by Philip, "the fetters of Greece." The Acrocorinthus is clearly visible from Athens, though distant from it forty-four miles. See CORINTHUS.

ACRON, I., a king of Cenina, killed by Romulus in single combat, after the rape of the Sabines. His spoils were dedicated to Jupiter Feretrius. — II. a celebrated physician of Agrigentum in Sicily, contemporary with Empedocles. Pliny makes him the founder of the sect of Empirics (*Experimentalists*); but the real origin of this sect is of a much later date. He was held in high estimation, and delivered the city of Athens from a pestilence, by purifying the air with certain perfumes, the secret of preparing which he had learned from the Ægyptians. — III. Helenius, an ancient commentator. The period when he lived is uncertain, but he is thought to have been later than Servius.

ACROFĀTOS, one of Alexander's officers, who obtained part of Media after the king's death.

ACROPOLIS, in a special sense, the citadel of Athens; but applied generally to the citadel of any town. Thus the Acrocorinthus is often called the Acropolis of Corinth.

ACROTĀTUS, I., son of Cleomenes, king of Sparta, died before his father, leaving a son called Areus. — II. A king of Sparta, son of Areus, and grandson of the preceding. He reigned one year. Before ascending the throne he distinguished himself by courageously defending Sparta against Pyrrhus.

ACTA or ACTE, strictly speaking, a beach or shore, on which the waves *break*, from ἄγω, *I break*. According to Apollodorus the primitive name of Attica was Ἀκτὴ (*Acte*), from the circumstance of two of its sides being washed by the sea. The

name is also applied by Thucydides to that part of the peninsula of Athos which is below the city of Sana and includes it.

ACTÆON, a famous huntsman, son of Aristæus and Autonoe, daughter of Cadmus, whence he is called *Autoneius heros*. Having inadvertently seen Diana and her attendants bathing near Gargaphia, he was changed by the goddess into a stag, and devoured by his own dogs.

ACTÆUS, according to the most ancient writers, the first king of Attica. He was succeeded by Cecrops, who had married his daughter Agraulos, and hence the latter is frequently, though erroneously, styled the first king of Attica.

ACTE, a freed woman of Asiatic origin, whom Nero was on the point of making his wife, after suborning certain individuals, of consular rank, to testify, on oath, that she was descended from Attalus. From a passage in Tacitus it would appear that Seneca introduced Acte to the notice of the tyrant in order to counteract, by her means, the dreaded ascendancy of Agrippina.

ACTIA, games established by Augustus in commemoration of his victory at Actium. They were also styled *Ludi Actiaci* by the Latin writers, and celebrated in the suburbs of Nicopolis. Some writers say they were quinquennial, others triennial.

ACTIS, one of the Heliades, or offspring of the Sun, who, according to Diodorus Siculus migrated from Rhodes into Egypt, founded Heliopolis, and taught the Egyptians astrology.

ACTISĀNES, a king of Æthiopia, who conquered Egypt, and expelled king Amasis. He was famous for his equity, and his severe punishment of robbers.

ACTIUM, originally the name of a promontory or small neck of land, called also *Acte*, at the entrance of the *Sinus Ambracius*, now the *gulf of Arta*, on which the inhabitants of Anactorium had erected a temple in honour of Apollo. From the accounts given of it by the Roman writers, Actium was only a temple on a height, with a small harbour below; but it is famous for the battle which was fought off the promontory, at the entrance to the gulf, A. C. 29, and which decided the fate of Augustus and Mark Antony, and, indeed, of the whole Roman world.

ACTIUS, a surname of Apollo, from Actium, where he had a temple.

ACTIUS NAVIUS, I., an augur who cut a loadstone in two with a razor, in the presence of Tarquin, in evidence of his skill as an augur. — II. Labeo. See LABEO.

ACTOR, father of Menæcius by Ægina,

and grandfather of Patroclus, who is hence called Actorides. His birth is placed by some in Locris, by others in Thessaly; and he is said to have resigned his throne to Peleus on account of the rebellion of his children. Actorides was also a name given to the sons of Actor and Molione. See MOLIONIDES.

ACULEO, C., a Roman lawyer, of great talent and legal erudition. He married Cicero's maternal aunt.

ACUSILÆUS, an historian of Argos, who wrote on the genealogy of the royal line of that kingdom down to the time of Phoroneus, from whom he dated the commencement of the historic era. He is supposed by Josephus to have lived a short time previously to the Persian invasion of Greece.

AD AQUAS, &c., a form common among the Romans to many names of places, indicating a spot selected for encampment, near which there was a supply of water. *Ad quantum* signified "at the fourth mile stone;" (supply *lapidem*).

ADA, sister of Artemisia, queen of Caria. She married her brother Hidrieus (such unions being permitted among the Carians), and on the death of Artemisia, ascended the throne, which she held seven years conjointly with her husband. Four years after the demise of the latter she was driven from her dominions by her youngest brother; but was afterwards restored to her throne by Alexander the Great. She was the last queen of Caria.

ADAD, an Assyrian deity, supposed to be the Sun.

ADAMANTÆA, Jupiter's nurse in Crete, who suspended him in his cradle from a tree, that he might be found neither on the earth, nor on the sea, nor in heaven. She is probably the same as AMALTHÆA.

ADDŪA, *Adda*, a river of Cisalpine Gaul rising in the Rhætian Alps, traversing the Lacus Larius, and falling into the Po to the west of Cremona.

ADES. See HADES.

ADGANDESTRĪUS, a prince of the Catti, who offered to poison Arminius, and was answered by the Roman senate that the Romans destroyed their enemies in battle, not by perfidy.

ADHERBAL, son of Micipsa, and grandson of Masinissa, was besieged at Cirta, and put to death by Jugurtha, after vainly imploring the aid of Rome, B. C. 112.

ADHERBAS. See SICHÆUS.

ADIABÈNE, a region east of the Tigris, in the northern part of Assyria. Under the Macedonians, it comprised all the country between the Zabus Major and Minor; under the Parthian sway its

limits extended to the Euphrates; and it afterwards became the seat of a monarchy tributary to the Parthians, which, however, disappeared from history, on the rise of the second Persian empire.

ADIATŌRIX, a governor of Galatia, who, to gain Antony's favour, slaughtered, in one night, all the inhabitants of the Roman colony of Heraclea in Pontus. He was taken at Actium, led in triumph by Augustus, and strangled in prison.

ADIMANTUS, I., son of Æcylus, the commander of the Corinthian fleet in the war against Xerxes, advised the Greeks to retreat from Artemisium, but was bribed by Themistocles to remain, B. C. 480. He was said by the Athenians to have fled from the battle of Salamis, but this assertion he strongly denied.—II. An Athenian general associated with Alcibiades in his last command, B. C. 407, and subsequently one of the commanders at the battle of Ægospotamos, B. C. 405, so disastrous to the Athenian navy. He alone was spared, when the other prisoners were put to death, on the ground that he had opposed the cruel design entertained by his countrymen of cutting off the right hand of their captives, in the event of their being victorious. Pausanias says that the Spartans had bribed him.

ADMĒTA, daughter of Eurystheus, priestess of Juno's temple at Argos.

ADMĒTUS, I., son of Pheres and Clymene, king of Pheræ in Thessaly, brother of Lyncurgus, and cousin of Jason. He was one of the Argonauts, and took part in the hunt of the Calydonian boar. He married Theone, daughter of Thestor; and after her death, Alcestis, daughter of Pelias. The latter had made the price of his daughter's hand a chariot drawn by a lion and a wild boar, which Admetus, by the aid of Apollo, procured for him. Apollo, having during his exile from heaven tended the flocks of Admetus for nine years, obtained from the Parcæ, that Admetus should never die, if another person laid down his life for him. This was cheerfully done by Alcestis; but Admetus is said to have been so deeply affected at her loss, that Hercules descended to Hades, and brought her back to life.—II. A king of the Molossi, to whom Themistocles fled for protection. Cornelius Nepos says that a tie of hospitality existed between them; but Thucydides and other writers make them to have been enemies.

ADONIA, a festival in honour of Adonis, celebrated at Byblos in Phœnicia, and in most of the Grecian cities. It lasted two days, and was celebrated by women exclu-

sively. On the first day they brought into the streets statues of Adonis, which were laid out as corpses, and observed all the rites customary at funerals, beating themselves, and uttering lamentations. But the second day was spent in merriment and feasting, because Adonis was permitted to return to life, and spend half the year with Venus.

ADONIS, I., son of Cinyras, by his daughter Myrrha, (see MYRRA,) the favourite of Venus, and famous for his beauty. He was ardently attached to the chase, and, notwithstanding the entreaties of Venus, exposed himself repeatedly to danger, and, at last, received a mortal wound from the tusk of a wild boar. From his blood sprung the flower Anemone. The goddess was so inconsolable at his loss that Proserpine restored him to life, on condition that he should spend six months with her, and the rest of the year with Venus. This fable is evidently an allegorical allusion to the periodical return of summer and winter. Adonis was identical with the Syrian Thammuz, whose festival was celebrated even by the Jews, when they degenerated into idolatry.—II. A river of Phœnicia, *Nahr Ibrahim*, which falls into the Mediterranean below Byblus. It was on the banks of this river that Adonis, or Thammuz as he is called in the East, is supposed to have been killed. At certain seasons of the year it acquires a high red colour, by ochrous particles from the mountains of Libanus, and hence the waters were fabled to flow with the blood of Adonis. Milton has beautifully alluded to these circumstances, *Paradise Lost*, I. 415.

ADAMYTTIUM, a city of Asia Minor, on the coast of Mysia, at the head of an extensive bay facing the island of Lesbos. The city became of importance under the kings of Pergamus, and continued so in the time of the Roman power. The modern name is *Adranyt*, and, though small, is still of considerable commercial importance.

ADRAÑA, *Eder*, a river of Germany, in the territory of the Catti, flowing into the Visurgis.

ADRASŪA or ADRASŒA, I., a region of Mysia, in Asia Minor, near Priapus, and containing a plain and city of the same name. It is famous for being the scene of Alexander's first victory over Darius. The name was said to have been derived from Adrastus, who founded there a temple to Nemesis. The city had originally an oracle of Apollo and Diana, afterwards removed to Parium, in its

vicinity.—II. A daughter of Jupiter and Necessity, so called from the impossibility of the wicked escaping her power: *a*, priv., and *δρᾶω*, I flee. She is called by some Nemesis, and is the punisher of injustice.

ADRASTUS, I., son of Talaus and Lysimache, and king of Argos. He received with hospitality Polynices, son of Œdipus, when banished from Thebes by his brother Eteocles, and gave him his daughter Argia in marriage. He also aided him in his attempt to gain the crown of Thebes, and marched against it with an army headed by six of his most famous generals. The expedition, however, proved unsuccessful; and all perished in the war except Adrastus, who fled to Athens, and implored Theseus to aid him in compelling the Thebans to allow the rites of burial to the slain. Theseus went to his assistance, and was victorious. Ten years afterwards a new army was sent against Thebes, commanded by the sons of the six generals who had fallen in the previous war. The Thebans were defeated, and their city captured; but his favourite son Œgialeus was slain, and Adrastus died through grief at his loss. Adrastus supplicating Theseus for aid became a favourite theme with the Attic writers, when celebrating the praises of Athens. It forms the groundwork of the Suppliants of Euripides.—II. A Peripatetic philosopher, born at Aphrodisias, in Caria, about the beginning of the second century. He wrote a treatise on the philosophy of Aristotle, and the order of his works.—III. A Phrygian prince, who, having inadvertently killed his brother, fled to Cræsus, where he was humanely received, and intrusted with the care of his son Atys. In hunting a wild boar, Adrastus had the misfortune to kill the young prince by a blow from his javelin, and in his despair killed himself on his grave.

ADRIĀ, ATRIĀ, or HADRIĀ, I., in the time of the Romans a small city of Cisalpine Gaul, on the river Tartarus, near the Po. Its site is still occupied by the modern town of *Atri*. Adria appears to have been a powerful and flourishing commercial city, as far as an opinion may be deduced from the circumstance of its having given name to the Adriatic, and also from the numerous canals in its vicinity. It had been founded by a colony of Etrurians, to whose labours these canals must evidently be ascribed; the name given to them by the Romans (*fossiones Philistinæ*) proving clearly that they were not the work of that people. The fall of Adria was owing

to the inroads of the Gallic nations, and the consequent neglect of the canals. —II. A town of Picenum, capital of the Prætutii, on the coast of the Adriatic. Here the family of the emperor Adrian, according to his own account, took its rise. The modern name is *Adri* or *Atri*.

ADRIANOPŌLIS, or rather ADRIANŪPŌLIS, I., one of the most important cities of Thrace, founded by the emperor Adrian. The site of this city was previously occupied by a small Thracian settlement named Uskudama, and its very advantageous situation induced the emperor to erect a large city on the spot. The modern name is *Adrianople*, or rather *Edrineh*. It is the second city in the Turkish empire, having a population of about 100,000. —II. A city of Bithynia, in Asia Minor, founded by Adrian. D'Anville places it in the southern part of the territory of the Mariandyni, and identifies it with the modern *Boli*. —III. Another city of Bithynia, called more properly *Adriani*. From its being styled *Adriani* near Olympus on existing medals, D'Anville places it in the district Olympessa, and identifies it with the modern *Edrenos*; but, according to Mannert, its site was in the immediate vicinity of the river Rhyndacus. —IV. A city of Epirus, in the district of Thesprotia, situated to the north-east of Antigonea, on the river Celydnus. Its ruins are still found upon a spot called *Drinopolis*, an evident corruption of the ancient name. —V. A name given to a part of Athens which the emperor Adrian had embellished with many beautiful structures.

ADRIĀNUS. See HADRIĀNUS.

ADRIĀS, the name properly of the territory in which the city of Adria in Cisalpine Gaul was situated. Herodotus first speaks of it under this appellation; but it is given also by many Greek writers, most of whom, however, considered it very probably a name for the Adriatic.

ADRIATĪCUM, or HADRIATĪCUM MARE, called also Sinus Adriaticus or Hadriaticus, the arm of the sea between Italy and the opposite shores of Illyricum, Epirus, and Greece, comprehending, not only the Gulf of Venice, but also the Ionian sea. The Mare Superum of the Roman writers is represented on classical charts as coinciding with the Sinus Hadriaticus; but by Mare Superum appears to have been meant, not only the present Adriatic, but also the sea along the southern coast of Italy, as far as the Sicilian straits.

ADRUMĒTUM, a town of Africa, on the Mediterranean, built by the Phœnicians, now *Mahometta*.

ADUATĪCI, a German nation, which originally formed part of the great invading army of the Teutones and Cimbri; but, having been left behind in Gaul to guard part of the baggage, finally settled there. Their territory extended from the Scaldis or Scheldt eastward as far as Mosæ Pons, or *Maestricht*.

ADUATŪCUM, a city of Gaul, in the territory of the Tungri, who appear to have been the same with the Aduatuci or Aduaticci of Cæsar, unless the former appellation is to be regarded as a general term for the united German tribes, of whom the Aduaticci formed a part. Mannert identifies it with the modern *Tongres*, and D'Anville with *Falais* on the *Mehaigne*.

ADŪLIS, called by Pliny *Oppidum Aduitarum*, the principal commercial city along the coast of Æthiopia. It was founded by fugitive slaves from Egypt, but fell subsequently under the power of the neighbouring kingdom of Auxume. Two remarkable Greek inscriptions have been found at Adulis: one relating to the exploits of Ptolemy Euergetes in Asia Minor, Thrace, and Upper Egypt; the other, which was long considered to be a continuation of the former, has been proved by Salt and Buttmann to be of much later date, and to be a mere imitation.

ADYRMACHĪDÆ, a maritime people of Africa, near Egypt, who were driven into the interior of the country when the Greeks began to settle along the coast.

ÆACĒA, a festival instituted at Ægina in honour of Æacus. The details of the festival are not known; but the victor in the games solemnised on the occasion consecrated his chaplet in the magnificent temple of Æacus.

ÆACĪDAS, a king of Epirus, son of Neoptolemus, brother of Olympias, and father of the celebrated Pyrrhus, afterwards king of Epirus. He was expelled by his subjects for his continual wars with Macedonia.

ÆACĪDES, a patronymic of the descendants of Æacus, such as Achilles, Peleus, Pyrrhus, &c. Peleus and Telemon were the only sons of Æacus that left issue. From Peleus sprang Achilles, (the father of Pyrrhus, from whom came the line of the kings of Epirus,) and from Telemon Ajax and Teucer; from the former of whom sprang some of the most illustrious Athenian families, and from the latter the princes of Cyprus.

ÆĀCUS, son of Jupiter by Ægina, daughter of Asopus, and king of the island of Cēnone, which he changed to Ægina, in honour of his mother. He was a prince of the greatest wisdom and power, and was

eminent for his piety. Hence, on one occasion, when Greece was suffering from a famine, his prayers, offered up by advice of the oracle, caused the calamity to cease. At another time, a pestilence having destroyed all his subjects, he entreated Jupiter to re-people his kingdom; and according to his desire, all the ants which were in an old oak were changed to men, and called by Æacus *myrmidons*, from *μύρμηξ*, an ant. On account of his integrity, the ancients made him one of the judges of Hades, with Minos and Rhadamanthus. He was the father of Peleus and Telemon by his first wife, Endeis; and of Phocus by his second wife, Psamathe, one of the Nereids.

ÆÆ, ÆA, or ÆEA, an island of Colchis, in the Phasis. Ææa was a name given to Circe because she was queen of Æa.

ÆANTEUM, a small settlement on the coast of Troas, near the promontory of Rhœteum; founded by the Rhodians, and remarkable for containing the tomb of Ajax, and a temple dedicated to his memory. The old statue of the hero was carried away by Antony to Egypt, but was restored by Augustus.

ÆANTIDES, one of the seven *tragic* pleiades; the other six being Alexander the Ætolian, Philiscus of Corcyra, Sositheus, Homer the younger, Sosiphanes, and Lycophron.

ÆAS, a river of Epirus, thought to be the modern *Vajussa*, falling into the Ionian sea. In the fable of Io, Ovid describes the deities of this river meeting together in the cave of the Peneus.

ÆAÏTUS, son of Philip, brother of Polyclea, and descended from Hercules. An oracle having said that whoever of the two first touched the land after crossing the Achelous should obtain the kingdom, Polyclea pretended to be lame, and prevailed on her brother to carry her across on his shoulders. When they came near the opposite side, Polyclea leaped ashore from her brother's back, exclaiming that the kingdom was her own. Æatus, pleased with the stratagem, married her, and reigned conjointly with her. Their son Thessalus gave his name to Thessaly.

ÆCHMIS succeeded his father Polymnestor on the throne of Arcadia, in the reign of Theopompus of Sparta.

ÆDEPSUS, a town of Eubœa in the district Histiaëotis, famed for its hot baths, which, even at the present day, are the most celebrated in Greece. The modern name is *Ædipso* or *Dipso*, evidently a corruption of the ancient name.

ÆDILES, Roman magistrates so called from their care of buildings (*ædes*). They

were divided into two classes, distinguished by the epithets *Plebeian* and *Curule*. The *Ædiles Plebei*, so called from their being elected from the people, were first created A. U. C. 260, in the Comitia Curiata, at the same time with the tribunes of the commons, to be as it were their assistants, and to determine certain minor causes. They were afterwards created, as the other inferior magistrates, at the Comitia Tributa. The *Ædiles Curules*, so called from their privilege of giving judgment on ivory seats (*sellæ curules*), were created A. U. C. 387, and were originally elected from the patricians, but afterwards from both plebeians and patricians promiscuously. This magistracy was one of the most dignified in the state, and was allowed the use of the robe of honour (*toga prætexta*) and a certain precedence in the senate. Their peculiar office was to superintend public works, markets, weights, &c., in the city. They were bound also, and more especially the Curule Ædiles, to exhibit public games, which they often did at a vast expense to court popularity. Julius Cæsar afterwards added two plebeian ædiles, called *Ædiles Cereales*, to inspect the public stores of corn and other provisions.

ÆDON, daughter of Pandarus, and wife of Zethus, brother of Amphion, by whom she had a son called Itylus. Being jealous of her sister-in-law Niobe, because she had more children than herself, she resolved to murder the most beautiful of her nephews, who was educated along with Itylus; but by mistake she killed her own son, and was changed into a nightingale, as she attempted to commit suicide in despair. See PHILOMELA.

ÆDUI, or HEDUI, a powerful nation of Celtic Gaul, known for their valour in the wars of Cæsar. Their confederation embraced all the tract of country between the *Allier*, the middle *Loire*, and the *Saône*; and their political influence extended to the Mandubii, Ambarri, Insubres, the Bituriges, and many other powerful Gallic tribes. When Cæsar invaded Gaul, he found the Ædui had sustained a defeat from the Averni and Sequani, with whom they had long contended for the sovereignty of the country; but the Roman arms soon restored to the Ædui their supremacy in the country, and they afterwards became valuable allies to Cæsar in his Gallic conquests. Bibracte and Noviodunum were their chief cities.

ÆËTA, or ÆËTES, king of Colchis, son of Sol and Perseis, daughter of Oceanus, and father of Medea, Absyrtus, and Chalciope, by Idyia, one of the Oceanides. He

killed Phryxus, son of Athamas, in order to obtain the golden fleece of the ram which had conveyed the latter to his court. But the Argonauts came against Colchis, and recovered the golden fleece by means of Medea, though it was guarded by a venomous dragon, and by bulls which breathed fire.

ÆETIAS, a patronymic given to Medea, as daughter of Æetes.

ÆGA, an island of the Ægean sea, between Chios and Tenedos, now *Isola della Capre*.

ÆGÆ, I., a small town on the western coast of Eubœa, south-east of Ædepsus. It contained a temple sacred to Neptune, and was supposed to have given name to the Ægean.—II. A town of Achaia, near the mouth of the Crathis, abandoned by the inhabitants in favour of Ægira, for some reason unknown.—III. A town and seaport of Cilicia Campestris. The modern village of *Ayas* occupies its site.

ÆGEON, the son of Cœlus, or of Pontus and Terra; the same as Briareus. See BRIAREUS.

ÆGEUM MARE, that part of the Mediterranean lying between Greece and Asia Minor. It is full of islands, some of which are called *Cyclades*, others *Sporades*, &c. It is now called the Archipelago, an appellation supposed to be a corruption of *Ægio Pelago*, itself a modern Greek form for *Αἰγαῖον πέλαγος*.

ÆGEUS, a surname of Neptune, equivalent to god of the waves.

ÆGALËOS, or ÆGALEUM, a mountain of Attica, from the summit of which Xerxes witnessed the battle of Salamis. The modern name, according to Stuart and Gell, is *Scaramanga*.

ÆGÂTES, or ÆGUSÆ, three islands off the western extremity of Sicily, between Drepana and Lilybæum. The name Ægusa originally belonged only to the principal island, now *Favignana*. The Romans corrupted the name into Ægades. Off these islands the Roman fleet, under Lutatius Catulus, obtained the decisive victory over that of the Carthaginians which put an end to the first Punic war.

ÆGELEON, a town of Macedonia, taken by king Attalus.

ÆGERIA. See EGERIA.

ÆGESTA, an ancient city of Sicily, near Mt. Eryx. In a later age, when the inhabitants attached themselves to the Roman power, they called their city Segesta, and themselves Segestani, according to Festus. Thucydides states that, after the destruction of Troy, a body of the fugitives found their way to this quarter, and, uniting with the Sicani, whom they found settled

here, formed with them one people, under the name of Elymi.

ÆGESTES, ÆGESTUS, or, as Virgil writes it, ACESTES, a son of the river god Crimisus, according to one account, while another makes his parents of Trojan origin. He reigned over that part of Sicily which lay in the vicinity of Mt. Eryx, assisted Priam in the Trojan war, gave a hospitable reception to Æneas when he visited Sicily in the course of his wanderings, and assisted him to bury Anchises on Mt. Eryx.

ÆGEUS, son of Pandion, and king of Athens, was brought by a mysterious oracle to the court of Pittheus, king of Trœzene, who gave him his daughter Æthra in marriage. Aware of the jealousy of his brothers, who had long cast a wishful eye to his inheritance, he returned to Athens without his wife; but at parting he showed her a large stone, under which he had deposited his sword, and told her that as soon as her child, if a boy, was able to lift the stone, she should send him, with the token it contained, to Athens, where he should claim Ægeus as his father. When Theseus—for this was the name given by Æthra to her son—had grown up, and been acknowledged by his father (see THESEUS), he freed the latter from the cruel tribute imposed by Minos; but on his return to Crete, after destroying the Minotaur (see MINOTAUR), he forgot to hoist the white sails, the preconcerted signal of success; and Ægeus, concluding that his son had perished, threw himself into the sea, which, from him, as some suppose, has been called the Ægean. Ægeus reigned 48 years, and died B. C. 1235.

ÆGIÂLEA, I., a daughter of Adrastus, but more probably of his son Ægialeus, and wife of Diomede. She was said to have been unfaithful to her husband during his absence in the Trojan war; but the beautiful passage in the *Iliad* in which she is mentioned (v. 412, &c.) strongly favours the supposition that the story of her improper conduct is a mere *posthomeri*c or *Cyclic* fable.—II. An island of the Ægean, between Cythera and Crete, called Αἰγυλία by Herodotus, and Ægialia by Pliny. The modern name is *Cerigotto*.—III. The ancient name of Peloponnesus, or rather of the country along the northern coast.

ÆGIALEUS, son of Adrastus by Amphithea, daughter of Pronax, and a member of the second expedition against Thebes conducted by the Epigoni. He was the only leader slain in this war. See ADRASTUS.

ÆGIDES, a patronymic of Theseus, from his father Ægeus.

ÆGĪLA, a town in Laconia, where Ceres had a temple. See ARISTOMENES.

ÆGIMIUS, a king of that part of Thessaly which borders on the range of Pindus. According to the Doric legend, he assisted Hercules to conquer the Lapithæ, and received as a reward the territory from which they were driven. Ægimius is a conspicuous name among the founders of the Doric line. The posterity of Ægimius shared in the expedition against the Peloponnesus; and Pindar speaks of the Doric government being founded on his institutions.

ÆGIMŪRUS, a small island in the gulf of Carthage, near which were two rocks, called *Aræ Ægimuri*, so named because the Romans and Carthaginians concluded a treaty on them. The modern name is *Zowamoore* or *Zimbra*.

ÆGĪNA, I., a daughter of the river god Asopus, carried away by Jupiter, under the form of an eagle, from Phlius to the island of Cēnone. See ASOPUS.—II. An island in the Sinus Saronicus, near the coast of Argolis. The earliest Grecian accounts describe it as originally uninhabited, and, while in this state, named Cēnone; but it afterwards took the name of Ægina, from the daughter of the Asopus. Ægina was early celebrated for its wealth. Its position was very favourable for commercial pursuits, and it was indebted for its greatness to the zeal and success with which it carried them on. At one period its naval power was superior to that of Athens, and the spirit of commercial rivalry terminated eventually in open hostilities. When Darius sent deputies into Greece to demand earth and water, the people of Ægina, partly from hatred towards the Athenians, and partly from a wish to protect their extensive commerce along the coasts of the Persian monarchy, gave these tokens of submission. For this conduct they were punished by the Spartans. In the war with Xerxes, therefore, they sided with their countrymen, and fought so bravely in the battle of Salamis as to bear off the prize of valour from their competitors by the suffrages of all the Greeks. After the termination of the Persian war, the strength of Athens proved too great for them. Their fleet of 70 sail was annihilated in a sea-fight by Pericles, and many of the inhabitants were driven from the island, while the remainder were reduced to the condition of tributaries. After various vicissitudes, Ægina was restored to a nominal independence by Augustus; but it never regained its former prosperity, and has generally followed the fortunes of the

adjacent coast of Greece. In modern times the island nearly retains its ancient name, being called *Egina*, or, with a slight corruption, *Engia*. It still boasts of one of the most picturesque and interesting ruins of Greece,—the temple of Jupiter Panhellenius, erected by Æacus, his grandson. It stands on a hill, about four hours' distance from the port, and is regarded as one of the oldest specimens of Doric architecture.

ÆGINĒTA. PAULUS, or Paul of Ægina, a celebrated Greek physician, born in the island of Ægina. According to René Moreau and Leclerc, he was born in the fourth century; but it is more probable that he lived during the conquests of the Caliph Omar, and, consequently, in the seventh century. Paul of Ægina closes the list of the classic Greek physicians; for after him the healing art fell into neglect and barbarism, from which it did not recover till about the twelfth century. His work entitled "An Abridgment of all Medicine" has come down to our times, and has passed through numerous editions.

ÆGĪNĒTES, a king of Arcadia, in whose age Lycurgus instituted his famous laws.

ÆGIŪCHUS, or "Ægis-bearer," a surname of Jupiter, from his using the goat Amalthæa's skin, instead of a shield, in the war of the Titans.

ÆGĪPAN, a poetical appellation of Pan, either from his having the legs of a goat, or from his being the guardian of goats. Pomp. Mela mentions a nation called *Ægipanes*, dwelling in the interior of Africa, and having a form half human, and half that of a goat. Pliny places them in the solitudes of Mt. Atlas.

ÆGĪRA, a city of Achaia, near the coast of the Sinus Corinthiacus. It was a city of some importance, and the population is supposed to have been from 8,000 to 10,000. The modern name is *Vostica*.

ÆGIS, the shield of Jupiter, made by Vulcan, but borne also by Minerva, who, by fixing on it the head of Medusa, gave it the power of turning into stone all who looked upon it. The term is usually said to be derived from the fact of the shield having been covered with the skin of the goat (αἴξ) which suckled Jupiter; but a better etymology derives it from ἀτσω, *to arouse or move rapidly*, as more consonant to the idea of a *terror-inspiring* shield, which, as Homer says, was characteristic of its movements. (*Iliad*, xvii. 394.) The word *ægis* is also employed to denote any protection for the body.

ÆGISTHUS, king of Argos, and son of Thyestes by his daughter Pelopea. Having

been left guardian of Agamemnon's kingdom when he sailed for Troy, he gained the affections of his wife Clytemnestra during his absence, and on his return to his kingdom caused him to be slain. He then usurped the throne, which he held seven years, at the lapse of which he, together with Clytemnestra, was slain by Orestes, the son of Agamemnon. See **ATREUS**, **ORESTES**.

ÆGIUM, a town of Ætolia, north-east of Naupactus. It occupied an elevated situation in a mountainous tract of country.

ÆGIUM, a city of Achaia, on the coast of the Sinus Corinthiacus, and north-west of Ægira. After the submersion of Helice it became the chief place in the country, and here the deputies from the states of Achaia long held their assemblies, until a law was made by Philopœmen ordaining that each of the federal cities should become in its turn the place of rendezvous. The modern town *Vostiza* lies in the immediate vicinity of Ægium.

ÆGLE, I., one of the Hesperides. — II. The fairest of the Naiads.

ÆGLES, a Samian wrestler, born dumb. Seeing some unlawful measure pursued in a contest which would deprive him of the prize, his rage and indignation gave him on a sudden the power of utterance, which had been denied him from his birth, and he ever after spoke with ease.

ÆGLÈRES, a surname of Apollo, as the god of day, from *αἴγλη*, *brightness*.

ÆΓΟΒΟΛΟΣ, an appellation given to Bacchus at Potniæ in Bœotia, because he had substituted a goat in the place of a youth annually sacrificed there.

ÆΓΟCΕΡΟΣ. See **CAPRICORNUS**.

ÆGON, I., a name of the Ægean sea. — II. A boxer of Zacynthus, who dragged a large bull by the heel from a mountain into the city.

Ægos-Potāmos, the *goat's river*, called also Ægos-Potamoî, and by the Latin writers Ægos Flumen, a small river in the Thracian Chersonese, and south of Callipolis, which apparently gave its name to a town or port situated at its mouth. At Ægos-Potamos the Athenian fleet was defeated by the Spartan admiral Lysander, B. C. 405; an event which completely destroyed the power of the Athenians, and finally led to the capture of Athens. The village of *Galata* probably stands on the site of the town or harbour.

ÆΓΟΣΑΓÆ, a Gallic nation which served in one of the expeditions of Attalus, who afterwards assigned them a settlement along the Hellespont.

ÆGUS and **ROSCILLUS**, two brothers

amongst the Allobroges, who deserted from Cæsar to Pompey.

ÆGYS, a town of Laconia, on the borders of Arcadia, destroyed by the Spartans, because they suspected the inhabitants of favouring the Arcadians.

ÆGYRSUS, or, more correctly, **ÆGRYSUS**, a city of Mœsa Inferior, in the region called Parva Scythia, not far from the mouth of the Danube.

ÆGYPTII, the inhabitants of Egypt. See **ÆGYPTUS**.

ÆGYPTIUM MARE, that part of the Mediterranean sea which is on the coast of Egypt.

ÆGYPTUS, I., son of Belus and Anchincæ, daughter of Nilus, succeeded his father in the kingdom of Arabia, his brother Danaus having received Libya as his inheritance. According to the fable, Ægyptus was the father of fifty sons, and Danaus of as many daughters. Discord having arisen between the brothers, Danaus fled to Argos, where Gelanor resigned to him his sovereignty; but the sons of Ægyptus followed their uncle, entreated him to forego his anger, and to bestow on them his daughters in marriage. Danaus, though distrusting their professions, and still harbouring resentment, consented to the proposal; but on the marriage-day, he armed the hands of the brides with daggers, to murder their unsuspecting husbands during the night; and Hypermnestra alone spared her husband Lynceus. See **DANAIDES**. — II. **Egyptus**, the earliest seat of science, literature and art, and celebrated alike for the historical events of which it has been the scene, its magnificent monuments, and physical character, is an extensive country of Africa, bounded on the west by Marmorica and the deserts of Libya, on the north by the Mediterranean, on the east by the Sinus Arabicus or *Red Sea*, and a line drawn from Arsinoë or *Suez* to Rhinocolura or *El-Arish*, and on the south by Æthiopia. In general language, Egypt may be described as an immense valley or longitudinal basin, terminating in a delta or triangular plain of alluvial formation, being altogether, from the heights of the Syene to the shores of the Mediterranean, about 600 miles in length, and of various width. Egypt is indebted for its existence as a habitable country entirely to the Nile, whose annual inundations transform into one of the most fertile countries in the world that which would otherwise be an irreclaimable desert. The whole country was divided into two great districts, **Egyptus Inferior** or *Lower Egypt*, bordering on the Mediterranean, and **Egyptus**

Superior or *Upper Egypt*, or Thebais, so called from containing within its limits the important city Thebes. Between Ægyptus Superior and Inferior was situated a small district, called Heptanomis, containing, as its name imports, seven of those subdivisions or prefectures (*νόμοι*), into fifty-three of which the whole country was parcelled out. It would be impossible within our limits to enter into any details respecting the various peculiarities, physical, moral, and religious, by which Egypt was distinguished. Its monuments, tombs, hieroglyphics, and mythology will be found noticed under their separate heads; and we will here merely attempt to give an outline of its history. As might have been expected, the early history of Egypt is involved in deep obscurity; but there is no doubt that, in all the qualities of a highly civilised country, religion, art, science, and wealth, Egypt had made great and singular advances when the surrounding countries were still involved in the grossest barbarism. Down even to the period of Menes and Sesostri, two of its most celebrated sovereigns, the history of Egypt is largely tinged with fable; and it is not till during the reign of Psammetichus (650 B. C.) that it begins to emerge into authentic history. In 553 B. C. Cambyzes, emperor of Persia, added Egypt to his other provinces. It continued attached to Persia for 193 years, though often in open rebellion against its conquerors. Alexander the Great had little difficulty in effecting its conquest; and it has been inferred from his foundation of Alexandria, which soon became the centre of an extensive commerce, that he intended to establish in it the seat of the government of his vast empire. On the death of Alexander, Ptolemy, the son of Lagus, became master of the country. Under this able prince and his immediate successors Egypt recovered the greater portion of its ancient prosperity, and was for three centuries the favoured seat of commerce, art, and science. The feebleness and indolence of the last sovereigns of the Macedonian dynasty facilitated the conquest of Egypt by the Romans. Augustus possessed himself of it after a struggle of some duration, and for the next 400 years it belonged to the Roman empire, constituted its most valuable province, and was long the granary, as it were, of Rome. Christianity struck root in Egypt at a very early period; but she soon became the fruitful soil of mysticism, and many of the most pernicious doctrines which still harass

the church; and her power and civilisation gradually disappeared. In the division of the Roman empire by Theodosius the Great (A. D. 395), Egypt, which had become a mere province of the Eastern Empire, sank deeper and deeper, and struggled on during two centuries of misery and degradation, till she fell (A. D. 642) under the Arabs on the storming of her capital Alexandria by Amrou, general of Omar, second kaliph of the Mahomedans or Saracens. She remained in subjection to her Arabian masters till the year 969, when the vast empire of the kaliphs being dismembered through the incapacity of its sovereigns, she once more became an independent state, and remained so till 1171, when the victorious Saladin dethroned her native princes and replaced them by others, under whose sway she attained to greater prosperity than at any subsequent period. In the year 1250, however, she was subjugated by the wild and ferocious Mamelukes, and from that moment every trace of her former greatness and civilisation disappeared. Nearly two centuries and a half later she fell into the possession of the Turks, who, with the brief interruption of the French invasion under Buonaparte, retained her till 1804, when she was wrested from their grasp (1804) by Mohammed Ali, the present pacha, under whose sway she has once more attained considerable prosperity.

ÆLIA, I., (Gens,) a distinguished plebeian family at Rome, of which there were various branches, such as the Paeti, Lamiae, Tuberones, Galli, &c.—II. Paetina, of the Tubero family, and wife of the emperor Claudius, who afterwards repudiated her in order to make way for Messalina.—III. Lex, a law proposed by the consul Q. Acilius Paetus, and enacted A. U. C. 559, for sending ten colonies into Brutium.—IV. (Lex) Ælia and Fusia, two separate laws, though sometimes joined, enacted A. U. C. 586 and 617 respectively, to regulate the period and time best fitted to enact laws.—V. Lex Sentia, proposed by the consuls Ælius and Sentius, and enacted A. U. C. 756. It declared that no slave who had ever been publicly whipped or branded for crime should ever, though freed by his master, be capable of becoming a Roman citizen, but should remain in the class of the *dedititii*, who, though free, had not the privileges of Roman citizens.—Ælia was also the name given to various cities repaired or built by the emperor Hadrian, whose family name was Ælius.

ÆLIANUS, I., a Greek writer, who lived about the middle of the second century, and composed a treatise on military tactics, which he dedicated to the emperor Adrian. — II. Claudius, a native of Præneste, who flourished during the reigns of Heliogabalus and Alexander Severus (218—235 A. D.). Though born of Latin parents, and seldom, if ever, beyond the limits of Italy, he acquired such a thorough knowledge of the Greek language as to have been compared to the purest Attic writers. His “Various History,” in fourteen books, consists chiefly of extracts from different works, which were compiled, in all probability, merely to exercise himself in the Greek tongue, and must have been indiscreetly given to the world; for it evinces neither taste, judgment, nor critical acumen. These extracts may be regarded as the earliest on the list of *Ana*. Ælian led a life of celibacy, and died about his sixtieth year.

ÆLIUS, a name common to many Romans, and marking also the plebeian house of the Ælii. The most celebrated individuals who bore this name were — I. Gallus. See GALLUS III. — II. Publius, one of the first quæstors chosen from the plebeians at Rome, A. U. C. 346. — III. Saturninus, a satirist, thrown down from the Tarpeian rock for writing verses against Tiberius. — IV. Sejanus. See SEJANUS. — V. Sextus Catus, an eminent Roman lawyer, who lived in the sixth cent. U. C. He filled the offices of ædile, consul, and censor, and gave his name to a part of the Roman law. When Cneius Flavius, the clerk of Appius Claudius Cæcus, had made known to the people the forms to be observed in prosecuting lawsuits, and the days on which actions could be brought, the patricians, in displeasure, contrived new forms of process, and expressed them in writing by secret marks. These forms were subsequently published by Ælius Catus, and his book was named *Jus Ælianum*, as that of Flavius was styled *Jus Flavianum*. He is considered also as the author of the work entitled *Tripartita Ælii*, so called from its containing the text of the law, its interpretation, and the various forms to be observed in going to law. On being created consul he became remarkable for the simplicity of his manners; and when censor with Cethegus, he assigned to the senate separate seats from the people at the public games.

ÆLLO. One of the Harpies. See HARPYIÆ. The name is derived from *ἄελλα*, a tempest.

ÆMATHION and ÆMATHIA. See EMATHION and EMATHIA.

ÆMILIA, (Gens.) I. one of the most ancient patrician houses at Rome, which was said to be of Oscan or of Sabine descent, and reckoned among its mythic ancestors Amulius, brother of Numitor king of Alba, and Æmulus, son of Ascanius. There were numerous branches of this family, of which the most conspicuous were the Lepidi, Mamerci, Papi, and Scauri. It dated its curule magistracies from Z. Æmilius Mamercus, B. C. 494. — II. A vestal who, when the sacred fire of Vesta was extinguished, and she was condemned to die for her negligence in watching it, miraculously rekindled the embers by putting her robe over them. — III. Tertia, daughter of Æmilius Paulus I., wife of Scipio Africanus the elder, and mother of Cornelia, the celebrated mother of the Gracchi, was famous for her behaviour to her husband on discovering his infidelity. — IV. Lepida, daughter of Lepidus, and wife of Drusus the younger, whom she disgraced by her licentious conduct. She was screened from punishment during her father's lifetime; but being afterwards accused of adultery with a slave, she perished by her own hand. — V. A public road leading from Placentia to Ariminum, called after the consul Æmilius, who is supposed to have made it. — VI. (Lex), a law of the dictator Æmilius, A. U. C. 309, ordaining that the censorship, which was before quinquennial, should be limited to one year and a half. — VII. *Sumptuaria* or *Cibaria*, a sumptuary law proposed by M. Æmilius Lepidus, A. U. C. 675, limiting the kind and quantity of meats to be used at an entertainment. Pliny ascribes this law to M. Scaurus.

ÆMILIANUS, I., the second agnomen of P. Corn. Scipio Africanus the younger, which he received as being the son of Paulus Æmilius. His adoption by the elder Africanus united the houses of the Scipios and Æmili. — II. A native of Mauritanian, who was born A. D. 208, became governor of Pannonia and Mœsia under Hostilianus and Gallus, and was proclaimed emperor by his soldiers for some successes over the barbarians. Gallus marched against him, but was murdered, with his son Volusianus, by his own soldiers, who went over to Æmilianus. His reign, however, was of short duration, less than four months intervening between his victory and his fall. Valerian, one of the generals of Gallus, who had been sent by that emperor to bring the legions of Gaul and Germany to his aid, met

Æmilianus in the plains of Spoleto, where the latter, like Gallus, was murdered by his own troops, who thereupon went over to Valerian. — III. A prefect of Egypt, in the reign of Gallienus, about A. D. 263. He assumed the imperial purple; but was defeated by Theodotus, a general of the emperor, and sent captive to Rome, where he was strangled.

ÆMILIUS, a name common to many individuals, the most remarkable among whom were — I. Lepidus, twice consul, once censor, and six times pontifex maximus; he was also princeps senatus, and guardian to Ptolemy Epiphanes, in the name of the Roman people. It was this individual to whom, when a youth of fifteen, a civic crown was given for having saved the life of a citizen in a battle, an allusion to which is made on the medals of the Æmilian family. — II. L., three times consul, and the conqueror of the Volsci. See MAMERCUS I. — III. A triumvir with Octavius. See LEPIDUS. — IV. Scaurus. See SCAURUS. — V. Mamercus, once consul and three times dictator. See MAMERCUS II. — VI. Paulus, father of the celebrated Paulus Æmilius Macedonicus. See PAULUS I. — VII. Paulus Macedonicus. See PAULUS II. — VIII. Lucius Regillus, prætor, B. C. 190. See REGILLUS. — IX. Macer. See MACER. — X. Papinianus. See PAPINIANUS. — XI. Tiberius Mamercinus. See MAMERCINUS.

ÆMŌNIA. See HÆMONIA.

ÆNARĪA, a volcanic island off the coast of Campania, at the entrance of the bay of Naples. Properly speaking, there are two islands; and hence the plural form which the Greeks applied to them, *αἱ Πιθηκοῦσαι*, *Pithecusæ*. The Romans called the largest of the two islands *Ænaria*, probably from the copper which they found in it. Virgil gives it the name of Inarime, in accordance with the old traditions, which placed the body of Typhœus under this island and the Phlegræan plain. The modern name is *Ischia*.

ÆNĒA, a town of Macedonia, founded by a colony of Corinthians and Potidæans, though alleged by the inhabitants to have had Æneas for its founder. It was a place of some importance in the war between the Macedonians and Romans, but it soon afterwards disappeared from history.

ÆNĒADÆ, a name given by Virgil to the friends and companions of Æneas; and by Lucretius to the whole Roman people as the descendants of Æneas.

ÆNĒAS, I, a Trojan prince, son of Anchises and Venus, whose wanderings and

adventures form the subject of Virgil's *Æneid*, and from whose final settlement in Italy the Romans traced their origin. He was born on Mount Ida, nurtured by the Dryads, educated by Chiron, and, on reaching maturity, married Creusa, a daughter of Priam. During the Trojan war he commanded the Dardanians; and, after Hector, he was considered as the bravest and boldest of the Trojan heroes. On the night when Troy was in flames, or, as is sometimes said, before its capture, he quitted the city, carrying on his shoulders his aged father Anchises and the images of his household gods, and accompanied by his wife Creusa, who paused by the way, and his only son Iulus or Ascanius. From this period the legends respecting Æneas differ. According to Virgil, and other Latin poets from whom he has borrowed, Æneas set sail in the second year after the destruction of Troy with a newly-constructed fleet of twenty vessels from the Trojan shores, to seek his fortune in the unknown regions of the West. After visiting Thrace and Sicily, he sailed for Italy; but was driven on the coasts of Africa, and kindly received by Dido, queen of Carthage, who wished to marry him. But the gods had otherwise decreed. He accordingly left Carthage, and in the seventh year of his wanderings he reached the coast of Latium with a hundred followers, and was received with great hospitality by Latinus, king of the country, who assigned a small tract of ground as a settlement for the Trojans. But disturbances soon broke out between the natives and the new settlers. All the petty kings of Italy (except Evander) combined with Latinus to expel the foreigners; and after various engagements, in the first of which Latinus was killed, it was at last determined that Æneas and his great rival Turnus should decide their difference by single combat, in which Turnus was killed. Æneas then obtained in marriage Lavinia, the daughter of Latinus, as a reward of his victory, succeeded by her right to the throne of Latium, and built the city of Lavinium in honour of his wife. After a short reign, he was killed in an engagement with Mezentius, king of the Tuscans, and was succeeded by his son Ascanius. Divine honours were paid to him after his death by his subjects; and the Romans in later ages offered annual sacrifices to him as Jupiter Indiges. Such is a sketch of the history of this celebrated Trojan; but it must be admitted that the ancient traditions respecting him are so discrepant as to be wholly irreconcilable either with

fact or with each other. — II. A son of Æneas and Lavinia, called Silvius, because his mother retired with him into the woods after his father's death. By some he is considered as the son and successor of Ascanius. — III. An ancient writer, surnamed Tacticus, from his works on military tactics. By some he is supposed to have flourished B. C. 148; but Casaubon suspects that he is the same with Æneas of Stymphalus, commander of the Arcadians at the time of the battle of Mantinea, about B. C. 360. — IV. A native of Gaza, and disciple of Hierocles, who flourished about A. D. 480. He abjured paganism, and was an eye-witness of the persecution which Huneric king of the Vandals instituted against the Christians, A. D. 484. Though a Christian, he professed Platonism.

ÆNEIS, a poem of Virgil, which has for its subject the settlement of Æneas in Italy. Virgil died before he had corrected it, and at his death desired that it might be burnt. This was happily disobeyed. The *Æneid* had engaged the attention of the poet for eleven years, and in the first six books it seems that it was Virgil's design to imitate Homer's *Odyssey*, and in the last the *Iliad*. The action of the poem comprises eight years, one of which only, the last, is really taken up by action, as the seven first are merely episodes; such as Juno's attempts to destroy the Trojans, the loves of Æneas and Dido, the relation of the fall of Troy, &c.

ÆNESIDĒMUS, a philosopher of Alexandria, born at Gnossus in Crete, a short time subsequent to Cicero. He revived the scepticism which had been silenced in the Academy, and wrote eight books on the doctrines of Pyrrho, of which extracts are to be found in Photius.

ÆNIĀNES, or ENIĒNES, a Thessalian tribe, apparently of great antiquity, but of uncertain origin. They belonged to the Amphictyonic council; and at a later period they joined other Grecian states against Macedonia, in the confederacy which gave rise to the Lamiac war. They were ultimately nearly exterminated by the Ætolians and Athamanes, on whose territories they bordered. Their principal town was Hypata, on the river Sperchius.

ÆNOBĀRBUS, or AHENOBARBUS, the surname of L. Domitius. When Castor and Pollux acquainted him with a victory, he discredited them; on which they touched his chin and beard, which instantly became of a brazen colour, whence the surname given to himself and his descendants. This victory was gained by the Romans over the Tarquin family and their Latin allies.

C'. Dict.

ÆNOS, a city of Thrace, at the mouth of the Hebrus. Its more ancient name was Poltyobria, "City of Poltys," from a Thracian leader. The modern city of *Eno* occupies its site, but the harbour is now a mere marsh.

ÆŌLES, or ÆOLII, one of the main branches of the great Hellenic race (see HELLENES), who are said to have derived their name from Æolus, eldest son of Hellen. From Æolus, the Hellenes, in Hellas, properly so called, and the Phthiotic Pelasgi, who became blended with them into one common race, received the appellation of Æolians. The sons and later descendants of Æolus spread the name of Æolia beyond these primitive seats of the Æolic tribe. An examination, indeed, into the history of Æolus and his descendants would show that, long before the Trojan war, the Hellen-Æolic stem was spread in Northern Greece, over almost all Thessaly, Pieria, Pæonia, and Athamania; in Central Greece, over the greater part of Bæotia, Phocis, Locris, Ætolia, and Acarnania; and in Southern Greece, over Argos, Elis, and Messenia. During this period also the Leleges, Curetes, Pelasgi, Hyantes, and Lapithæ became intermingled with the tribes in question; and a close union was likewise formed between the latter and the Phœnician Cadmæans in Bæotia. This state of things continued till the Trojan war; and the subsequent invasion of the Peloponnesus by the Dorians produced a complete revolution, and caused the tide of emigration to flow to all quarters of the world.

ÆŌLIA, or ÆŌLIS, a region of Asia Minor, deriving its name from the Æolians, who settled there. It extended in the interior from the Hermus, on the south, to the Cæicus, or perhaps, to speak more correctly, as far as the country round Mt. Ida; and on the coast it reached from Cyne to Pitane. The island of Lesbos was the chief seat of power. In it, and along the neighbouring shores of the gulf of Elea, the inhabitants built their principal cities, and formed the celebrated federal union, known by the name of the Æolian League, consisting of twelve states or cities, with thirty inferior towns. Of these twelve cities, Cyne and Smyrna were the principal; but the latter was subsequently wrested from the Æolians by the Ionians. The history of Æolia was as changeful as its limits. The cities were all originally independent; at a later period they were governed by arbitrary rulers; they then fell into the possession of Cræsus, and, on his overthrow by Cyrus, were incorporated with the

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Persian empire, where they remained till the Romans wrested them from Antiochus the Great, and annexed them to the dominions of Eumenes.

ÆOLIÆ, and ÆOLIDES, seven islands off the northern coast of Sicily, identical with Homer's Πλαγικαί, or "wandering islands." They were so called from being the fabled residence of Æolus, god of the winds. They sometimes bear the name of *Vulcaniæ* and *Hephestiades*, and are known now under the general appellation of *Lipari islands*, from *Lipara*, the largest of them.

ÆOLIDES, a patronymic of Ulysses, from Æolus; his mother, Anticlea, having been pregnant by Sisyphus, son of Æolus, when she married Laërtes. It is also given to Athamas and Sisyphus, sons, and to Cephalus, grandson of Æolus. Misenus, trumpeter of Æneas, is called Æolides, from his skill in playing on the trumpet.

ÆOLUS, I., the god of the winds, son of Hippotas and Melanippe, daughter of Chiron, and king of the Æolian islands. His great protectress was Juno; which accords very well with the ideas of the ancient poets, who represented Juno merely as a type of the atmosphere, the movements of which produce the winds. For an account of the adventures of Ulysses at the court of Æolus, see ULYSSES. The name Æolus is derived from the Gr. αἰολος, *varying* or *unsteady*, a descriptive epithet of the winds. — II. A son of Hellen, father of Sisyphus, Cretheus, and Athamas, and the mythic progenitor of the great Æolic race.

ÆONES (Gr. αἰῶνες), a term employed by the Gnostics to indicate the emanations from the divine nature. They were of two classes, good and bad, and resembled in their nature the Persian Arimanius and Ormuzd. See ARIMANIUS.

ÆPEÆ, or ÆPEIÆ, a town in the island of Cyprus. See SOLOE.

ÆPYTUS, I., son of Cresphontes, and king of Messenia. His father and two brothers having been slain by Polyphontes, who usurped the throne, his mother, Merope, who had been forced to marry the usurper, saved the life of Æpytus, and sent him to the court of her father, Cypselus, king of Arcadia, to be educated. On attaining to manhood, he slew Polyphontes, and recovered the throne. His descendants were called Æpytidæ. — II. A king of Arcadia, contemporary of Orestes, son of Agamemnon. Having profanely entered into the temple of Neptune, near Mantinea, he was struck blind by a sudden irruption of salt water, and is said to have died soon after.

ÆQUI, or ÆQUICOLI, a people of Italy, distinguished for their incessant hostility against Rome, more than for the extent of their territory or their numbers. They are said at one time to have been possessed of forty towns; but Varea and Carneoli, on the Via Valeria, are alone worthy of note. Niebuhr is of opinion that the Æqui and the Volsci were one people; but it is more probable that they are quite distinct, though they originated from the same parent race, and their boundaries were often so intermixed as to be almost inseparable.

ÆRÖPE, I., daughter of Catreus, king of Crete, and wife of Plisthenes, by whom she became the mother of Agamemnon and Menelaus. On the death of Plisthenes she married her father-in-law Atreus, but was subsequently seduced by his brother Thyestes, an act which was fearfully punished by the injured husband. — II. A daughter of Cepheus, who became the mother of Aeropus by Mars, the god of war, and died in giving birth to her offspring.

ÆRÖFUS, I., son of Temenus, who, with his two brothers, left Argos, and settled in Macedonia. There were various kings and regents of that name in Macedonia, the chief of whom usurped the supreme power during the minority of Orestes, son of Archelaus, and held it from B. C. 400 to B. C. 394. — II. A mountain of Epirus, now *Mt. Trebeeshna*.

ÆSÆCUS, a son of Priam, by Alexirrhoë. He became enamoured of Hesperia; but his love was unrequited, and the nymph, to escape his importunities, threw herself into the sea, and was changed into a bird. Æsacus, in despair, followed her example, and was changed into a cormorant. But a wholly different story is told by Apollodorus.

ÆSÆRUS, a river of Bruttium, on which Crotona was situated. See CROTONA.

ÆSCHINES, I., an Athenian orator, born B. C. 389, sixteen years before Demosthenes. His father was of a family which had a community of altars with the race of the Eteobutadæ. Having lost his property by the calamities of war, he turned his attention to gymnastic exercises; but being subsequently driven out by the thirty tyrants, he retired to Asia, where he served in a military capacity, and greatly distinguished himself. He contributed afterwards to the restoration of the popular power in Athens. This is the account given by Æschines himself; but Demosthenes maintained that, after a youth spent in poverty and the most menial duties, Æschines aided his father in the management of a school, became clerk to one of

the lower class of magistrates, and at last attached himself to a company of tragedians, but was intrusted merely with third-rate characters. But be this as it may, it is certain that he was in the battle of Mantinea, B. C. 362, and received public honours for his gallant conduct in the battle of Tamynæ, in Eubœa, B. C. 350. It was a long time before Æschines became known as a public speaker, and he was already advanced in life when he commenced taking part in the politics of the day. After the capture of Olynthus by Philip, B. C. 347, an embassy to Megalopolis having been proposed by Eubulus to excite the Arcadians against the Macedonian monarch, Æschines was named one of the ambassadors; and on his return he bitterly inveighed against Philip. The Athenians being subsequently informed that Philip was willing to make peace with them, ten ambassadors, among whom were Æschines and Demosthenes, were sent to negotiate; and we have the express testimony of the latter in favour of the integrity which, on this occasion, marked the conduct of his future rival. Philip, however, had succeeded by his skilful management in deceiving the Athenians; and three years afterwards Demosthenes preferred an impeachment against Æschines, on the grounds of having sold himself to Philip, and sacrificed the interests of Athens to his own. Meanwhile, Æschines anticipated the attack by an accusation of Timarchus, whom Demosthenes had associated with himself in the prosecution, and spoke with so much energy that Timarchus either hung himself, or was condemned and deprived of his rights as a citizen. Demosthenes, however, not intimidated by the blow, preferred his original charge against Æschines, who, aided by the active interference of his friend Eubulus, an open enemy of Demosthenes, was acquitted by thirty votes, B. C. 343. The speeches both of the accuser and defender are extant; and though it would be difficult to pronounce as to the guilt or innocence of Æschines, there can be doubt as to the great ability of his speech. The only other great event in the life of Æschines is his famous controversy with Demosthenes in reference to *the crown*. A little after the battle of Chæronea, Demosthenes was commissioned to repair the fortifications of Athens. He expended, in the performance of this task, thirteen talents, ten of which he received from the public treasury, while the remaining three were generously given from his own private purse. As a mark of public

gratitude for this act of liberality, Ctesiphon proposed to the people to decree a crown of gold to the orator. Æschines immediately preferred an impeachment against Ctesiphon, alleging that such a decree was an infringement of the established laws of the republic. Demosthenes, on whom the attack was virtually made, appeared in defence of the accused. Ability and eloquence were displayed on both sides; but the palm was won by Demosthenes, and his rival found guilty of having brought an unjust accusation. Æschines retired to Asia, with the intention of presenting himself before Alexander, but the death of that monarch compelled him to change his views, and take up his residence at Rhodes. Here he opened a school of eloquence, and commenced his lectures by reading the two orations which had been the occasion of his banishment. His hearers loudly applauded his own speech; but when he came to that of Demosthenes, they were thrown into transports of admiration. "What would you have said," exclaimed Æschines, "had you heard Demosthenes himself pronounce this oration?" He died at Samos at the age of 75. — II. An Athenian philosopher, called the Socratic, to distinguish him from the orator of the same name. He was a disciple of Socrates, who honoured his ardent zeal for knowledge, and held him in high estimation. But modern critics have decided against his authorship of the dialogues which pass under his name.

ÆSCHRÏON, I., a Mitylenæan poet, intimate with Aristotle. He accompanied Alexander in his Asiatic expedition. — II. An Iambic poet of Samos. Some of his verses have been preserved by Athenæus, and in the Anthology. — III. A physician, the preceptor of Galen.

ÆSCHÏLUS, a celebrated tragic writer, son of Euphorion, born of a noble family at Eleusis in Attica, B. C. 525; died at Gela, B. C. 456. At the age of 25, Æschylus made his first public attempt as a tragic author. With his two celebrated brothers, Cynægirus and Aminias, he was graced at Marathon with the praises due to pre-eminent bravery, being then in his 35th year. Six years after that memorable battle, he gained his first tragic victory. Four years after this was fought the battle of Salamis, in which Æschylus took part with his brother Aminias, to whose extraordinary valour the ἀπρωτὰ were decreed. In the following year he served with the Athenian troops at Platæa. Eight years afterwards he gained the prize with a tetralogy, composed of the *Persæ*, *Phineus*,

Glaucus Potniensis, and *Prometheus Ignifer*, a satiric drama. The latter part of the poet's life is involved in much obscurity. That he quitted Athens, and died in Sicily, is agreed on all hands, but the time and cause of his departure are points of doubt and conjecture. It seems that Æschylus had laid himself open to a charge of profanation, by too boldly introducing on the stage something connected with the mysteries. An anonymous life of Æschylus mentions, among other reasons assigned for his voluntary banishment, a victory obtained over him by Simonides in an elegiac contest; and, what is more probable, the success of Sophocles, who carried off from him the tragic prize, according to the common account, in the 78th Olymp. (B. C. 468.) Plutarch, in his Life of Cimon, confirms the latter statement. During the remainder of his life, it is doubtful whether he ever returned to Athens. His residence in Sicily must have been of considerable length, as it was sufficient to affect the purity of his language. His death, if the common accounts be true, was of a most singular nature. Sitting motionless, in silence and meditation, in the fields, his head, now bald, was mistaken for a stone by an eagle, which happened to be flying over him with a tortoise in her bill. The bird dropped the tortoise to break the shell, and the poet was killed by the blow. The Geloans interred him with much pomp in the public cemetery. Æschylus is said to have composed seventy dramas. Only seven of his tragedies remain, together with fragments of others.

ÆSCULAPIUS, son of Apollo, and the nymph Coronis, and god of the healing art. Three different accounts of his origin are given by Pausanias. The story of Ovid makes Coronis to have been unfaithful to Apollo, who, informed of the fact by a raven, consequently put her to death, but preserved her offspring. The angry deity is said to have changed the colour of the raven from white to black, as a punishment for his unwelcome officiousness. As Coronis in Greek signifies "a crow," another fable arose, that Æsculapius had sprung from an egg of that bird, under the figure of a serpent. At an early age Æsculapius was placed under the centaur Chiron; and being of a quick and lively genius, he made such progress as soon to become not only a great physician, but at length to be reckoned the god and inventor of medicine. Æsculapius accompanied Jason in his expedition to Colchis, and in his medical capacity was of great service

to the Argonauts. He married Epione, whom some call Lampetia, by whom he had two sons, Machaon and Podalirius, and four daughters, Hygeia, Ægle, Panacea, and Iaso, of whom Hygeia, goddess of health, was the most celebrated. In the fabulous traditions of antiquity, Æsculapius is said to have restored many to life. Jupiter, alarmed at this, and fearing lest men, being put in possession of the means of triumphing over death, might cease to render honour to the gods, struck Æsculapius with thunder. Apollo, enraged at the loss of his son, destroyed the Cyclopes, who forged the thunderbolts of Jove; for which offence the monarch of the skies was about to hurl him into Tartarus, but, on the supplication of Iatona, banished him for a season from Olympus, and compelled him to serve with Admetus, king of Thessaly. The chief seat of the worship of Æsculapius was at Epidaurus. He was variously represented, though most generally as an old man resting on a staff round which a serpent is entwined. The cock was sacred to him.

ÆSĒPUS, a river of Mysia, rising from Mt. Cotylus, and flowing into the Propontis, after a course of 500 miles.

ÆSERNĀ, now *Isernia*, a city of Samnium, colonised by the Romans about the beginning of the first Punic war, and afterwards distinguished by its firm adherence to the Roman power during the war with Hannibal.

ÆSON, son of Cretheus, king of Iolchos, whom he succeeded, but was afterwards dethroned by his half-brother, Pelias. By Alcimeda he became the father of Jason, the leader of the Argonauts. See JASON. During the absence of Jason, according to one story, the tyranny of Pelias drove Æson to self-destruction; but Ovid says that Jason, on his return with Medea, found his father still alive, but enfeebled with age; and the Colchian enchantress, by drawing the blood from his veins, and refilling them with the juice of certain herbs, restored him to the vigour and bloom of manhood.

ÆSŌNĪDES, a patronymic of Jason, as being descended from Æson.

ÆSŌRUS, I., a celebrated fabulist, who is supposed to have flourished about B. C. 620. Most authorities are in favour of his having been a Phrygian, and born at Cotyæum. All appear to agree in representing him as of servile origin, and owned in succession by several masters. The first of these was Demarchus, or Timarchus, and resided at Athens, where Æsop consequently must have had many means

of improvement within his reach. From Demarchus he came into the possession of Xanthus, a Samian, who sold him to Iadmon, a philosopher of the same island, under whose roof he had for a fellow-slave the famous courtesan Rhodope. Iadmon subsequently gave him his freedom, on account of the talents which he displayed; and Æsop now turned his attention to foreign travel, partly to extend the sphere of his own knowledge, and partly to communicate instruction to others. The vehicles in which this instruction was conveyed were fables. He is said to have visited Persia, Egypt, Asia Minor, and Greece, and to have been invited by Cræsus to take up his permanent residence at the Lydian court, where his celebrated conversation with Solon is reported to have occurred. The latter having offended Cræsus, by the low estimation in which he held riches as an ingredient of happiness, and being, in consequence, treated with indifference, Æsop gave him the following advice:—"A wise man should resolve either not to converse with kings at all, or to converse with them agreeably." To which Solon replied, "Nay, he should either not converse with them at all, or converse with them usefully." Being charged by Cræsus with an embassy to Delphi, in the view of sacrificing largely to Apollo, and of disbursing to every citizen a certain sum, a quarrel arose between Æsop and the citizens, in consequence of which he returned the money to his patron, alleging that those for whom it was intended were utterly unworthy of it. The irritated Delphians, with one accord, accused him of sacrilege, and he was thrown down the rock Hyampea. A pestilence which ensued was attributed to this crime; and the Delphians made proclamation at all the assemblies of the Greeks of their willingness to make compensation for Æsop's death to any one who should appear to claim it. At length a grandson of his master Iadmon claimed and received it. The memory of Æsop was highly honoured throughout Greece, and the Athenians erected a statue to him, the work of the celebrated Lysippus, which was placed opposite to those of the seven sages. His death took place about the year 550—544 B. C.—II. An eminent Roman tragedian, and the most formidable rival of the celebrated Roscius, though in a different line. He is supposed to have been born in the first half of the seventh cent. of Rome. Plutarch informs us that on one occasion, as Æsop was performing the part of Atreus, at the moment when he

is meditating vengeance, he gave so violent a blow with his sceptre to a slave who approached as to strike him lifeless to the earth. Æsop, like Roscius, lived in great intimacy with Cicero. He appeared for the last time in public on the day when the theatre of Pompey was dedicated, A. U. C. 699; but his physical powers were unequal to the effort, and his voice failed him at the very beginning of an adjuration "Si sciens fallo." He amassed a very large fortune, which his son squandered in the most ridiculous extravagance. Compare Horace, Sat. II. 3. 239, and Pliny, 9. 50.

ÆSTII, or ÆSTIÆ, a people of Germany, who lived along the eastern shores of the Baltic, which is in German called the *Ost* or *East*. They carried on a considerable traffic in amber, which was found in great abundance along their coasts. See Tacitus, *De Mor. Germ.* 45.

ÆSYETES, a Trojan prince, according to some the parent of Antenor and Ucalegon, but to others, descended from a more ancient Ucalegon, who had married Ilios, daughter of Laomedon. Homer mentions Alcathous as the son of Æsyetes, and the son-in-law of Anchises, who had given him his eldest daughter Hippodamia in marriage. Homer alludes to the tomb of Æsyetes in the 13th Book of the *Iliad*. In the Trojan war it afforded a very convenient post of observation. See *Clarke's Travels*, vol. iii. p. 92.

ÆTHALIA. See ILVA.

ÆTHALIDES, son of Mercury, a herald, to whom it was granted to be amongst the dead and the living at stated times. He is also said to have undergone several transmigrations, and to have appeared as Euphorbus, Pyrus the Cretan, and Pythagoras, &c.

ÆTHICES, a Thessalian tribe of uncertain, but ancient origin. Homer states that the Centaurs, expelled by Pirithous from Mt. Pelion, withdrew to the Æthices.

ÆTHIOPIA, a country of Africa. The word Æthiops was used by the Greeks for every thing which had contracted a dark or swarthy colour from exposure to the heat of the sun. (Gr. αἶθω, *I burn*; and ὤψ, *the visage*.) The term was applied also to men of a dark complexion; and the early Greeks named all of such a colour Æthiopes, and their country Æthiopia, wherever situated. Homer speaks of two divisions of Ethiopians, the Eastern and Western. By the Eastern Ethiopians, he means the embrowned natives of Southern Arabia; by the Western, the Libyans. Æthiopia, according to Herodotus, includes the countries above Egypt, the present

Nubia and Abyssinia. The Æthiopians he distinguishes into the inhabitants of Meroë and the Macrobii. The Æthiopians were supposed to enjoy, in an especial manner, the favour of the gods. In the early ages of their monarchy they were intimately connected with the Egyptians; and Æthiopian princes and whole dynasties occupied the throne of the Pharaohs at various times, even to a late period before the Persian conquest. Religious solemnities were observed in common between the two nations. The Æthiopians claimed the invention of the Egyptian arts and philosophy, and even pretended to have planted the first colonies in Egypt. In later times they had political relations with the Ptolemies, and sent ambassadors to Egypt even down to the time of Augustus. The investigations of the moderns have clearly established that the Cush so often mentioned in Scripture are identical with the Æthiopians.

ÆTHRA, a daughter of Pittheus, king of Træzene, and mother of Theseus by Ægeus. See **ÆGEUS**. She was afterwards carried away by Castor and Pollux, when they recovered their sister Helen, whom Theseus had stolen, and given her to keep. She accompanied Helen to Troy when the latter was abducted by Paris, and on the fall of Troy was restored to her home by the sons of Theseus.

ÆTION, a famous painter, who lived in the time of Alexander the Great. He painted the nuptials of Alexander and Roxana so exquisitely, that on being exposed to public view at the Olympic games, the president of the games gave the artist his daughter in marriage. Raphael is said to have traced one of his most brilliant compositions from Lucian's description of this work of art.

ÆTNA, I., a celebrated volcano of Sicily, *Etna*, or *Monte Gibello*; the latter of these modern appellations being adopted from the Arabic *Gibel*, "a mountain," on account of its vast size. This volcano, so immense in size that Vesuvius sinks into insignificance in comparison, rises on the eastern side of Sicily. It is 180 miles in circumference at the base, and attains, by a gradual ascent, to the height of 10,954 feet above the level of the sea. From Catania (the ancient Catana), which stands at the foot, to the summit, is thirty miles. It is remarkable that Homer is silent as to the fires of Ætna. The author of the Orphic poems and Pindar make the earliest allusions to its eruptions. In the mythological legends of the Greeks, Ætna was supposed to be placed on part of the giant form of

Typhon; and according to Virgil, Euceladus lay beneath the mountain. Upwards of eighty eruptions of Ætna are on record; and of these, nine have taken place since the commencement of the nineteenth century.—II. A small city on the southern declivity of Ætna. The first name of the place was Inessa, which was changed to Ætna by the remains of the colony which Hiero had settled at Catana (*Ol.* 79. 4.), and which the Siculi had thence expelled. The modern name is *Castro*.

ÆTOLIA, a country of Greece, to the east of Acarnania. It was originally possessed by the Curetes, from whom it received the name of Curetes; but Ætolus, son of Endymion, at the head of a band of followers from Elis, having defeated the Curetes in several actions, forced them to abandon their country, and gave to their territories the name of Ætolia. Homer informs us that the Ætolians took part in the siege of Troy, under the command of Thoas their chief, and often alludes to their prowess in the field. They long preserved the uncivilised habits of a barbarous age; and after they emerged into historical importance they were for centuries engaged in perpetual broils with their neighbours the Acarnanians. On the decline of Athens and Sparta, the Ætolians rose into political importance, but their history is not distinguished by any noble or honourable achievements. They suffered severely in their wars with the Macedonians; but afterwards, in alliance with the Romans, acquired a large extent of territory. They afterwards entered into an alliance with Antiochus, king of Syria, against the Romans, but were ultimately defeated, and their territory was incorporated with the Roman empire. See **ACARNANIA**.

ÆTOLUS, son of Endymion of Elis and Iphianassa, married Pronœ, by whom he had Pleuron and Calydon. Having accidentally killed Apis, son of the Pelasgic Phoroneus, he fled with a band of followers into that part of Greece which has been called from him Ætolia.

Æx, a rocky island between Tenos and Chios, so called from its resemblance to a goat (*Gr.* αἴς), and sometimes alleged to have given its name to the *Ægean* sea.

AFER, I., the surname of the emperor Hadrian's father, i. e. Ælius Hadrianus Afer.—II. Cn. Domitus, an orator, during the reigns of Tiberius, Caligula, Claudius, and Nero; born at Nemausus (*Nismes*), B. C. 15 or 16, of obscure parents. After receiving a good education in his native city, he removed at an early age to Rome,

where he distinguished himself by his talents at the bar, and rose to high honours under Tiberius by his services as an informer. In this infamous trade he numbered among his victims Claudia Pulchra, the cousin, and Quintilius Varus, the son, of Agrippina. A skilful flatterer, he managed to secure the favour of the three immediate successors of Tiberius; and ultimately died of intemperance under Nero, A. D. 59. He was preceptor of Quintilian.

AFRANIUS, I., a Latin comic poet, who lived about B. C. 100, and lauded by Cicero for acuteness of perception and for an easy style. Quintilian also speaks highly of his talent, but inveighs against his coarseness. Of all his works only 266 verses remain.—II. Lucius, a Roman commander of obscure origin, who attached himself to the service of Cn. Pompey, B. C. 77. He accompanied Pompey into Spain, was present at the battle on the Suero, and afterwards destroyed with circumstances of peculiar atrocity the city of Calagurris. After the third Mithridatic war, in which he commanded a division in Armenia, he returned to Rome, and was elected consul by the influence of Pompey, B. C. 60. Five years afterwards he accompanied Pompey as one of his lieutenants into Spain, where, in conjunction with Petreus, he gained some partial successes over Cæsar near Illelda; but was afterwards forced to submit without an action, and exposed himself to the charge of deserting the cause of Pompey. He subsequently took part with him in the battle of Pharsalia; and was ultimately murdered by the soldiers of Sittius after the battle of Thapsus.—III. Potitus, a plebeian, who said before Caligula that he would willingly die, if the emperor should recover from a dis temper he laboured under. Caligula recovered, and Afranius was compelled to fulfil his oath.—IV. See BURRUS.

AFRICA, one of the main divisions of the ancient world, known to history for upwards of 3,000 years. Modern observation and discoveries make it to be a vast peninsula, 5,000 miles in length, and almost 4,600 in breadth; presenting in an area of nearly 13,430,000 square miles few long or easily navigated rivers. The Greeks would seem to have been acquainted, from a very early period, with the Mediterranean coast of this country. To the inhabitants the name of *Libyans* was given, a corruption, probably, of some native term; while the country occupied by them was denominated *Libya*. The name of *Africa* seems to have been ori-

ginally applied by the Romans to the country around Carthage; the district of Africa Proper, on the Mediterranean coast, corresponding to the modern kingdom of Tunis, with part of that of Tropolis. The natives of Africa are divided by Herodotus into two races, the Africans, or, to adopt the Greek phraseology, Libyans, and the Æthiopians; one possessing the northern, and the other the southern part. Nothing can be more vague or indeterminate than the ideas entertained by the ancients regarding the size, form, and boundaries of this quarter of the globe. Previously to the era of Herodotus, the African continent was believed to be of small dimensions, and washed on the south by the great river Oceanus, which was supposed to encircle the earth. Egypt also was regarded either as a separate country, or as belonging to Asia; and it was not till the time of Ptolemy that the present boundaries of the three great continents, Europe, Asia, and Africa, were finally adopted. Our limits will not allow of our entering here into any disquisition respecting the supposed attempts of the ancients to circumnavigate Africa, and to explore its coasts; but the reader will find this subject popularly, and at the same time very explicitly, treated in *Murray's Encyclopædia of Geography*.

The northern coast of Africa was much more peopled in ancient than in modern times. Carthage, Cyrene, and the cities of Egypt, were not only populous, rich, and industrious, but deserved to be placed in the foremost rank of the most civilised cities of the time. After the subjugation of Africa by the Romans, the whole country was divided into nine grand provinces; viz. Egypt; Libya, a term used, as already stated, by the Greeks to designate the entire country, but confined by the Romans to the line along the coast, from the greater Syrtes to Egypt, and stretching inland to the deserts; Marmarica, extending to the west of Libya, and occupied by the Marmaridæ and Nasamones; Cyrenaica and Pentapolis, with their chief city Cyrene; the two Syrtes; Africa Propria, comprising the cities of Carthage and Utica; Numidia, in which was Constantina; and Mauritania, embracing Atlas, and all the north-west of Africa. The ancients were well acquainted with the *Canary Islands*, which they designated *Fortunate Insulæ*. In speaking of the expedition of the Consul Suetonius Paulinus, Pliny mentions the river Niger, whence it might be inferred that the ancients had penetrated as far as the coast of Guinea;

but it is more probable that, in this passage, the appellation Niger refers to some river in Mauritania, for there is no evidence that either the Greeks, Romans, or Carthaginians had pushed their discoveries southwards as far as the Niger.

AFRICANUS, I., Sextus Julius, a native of Palestine, lived under Heliogabalus, and fixed his residence at Emmaüs. This city having been ruined, he was deputed to wait on the emperor, and obtain an order for rebuilding it, in which mission he succeeded, and the new city took the name of Nicopolis. About A. D. 231 he visited Alexandria, to hear the public discourses of Heraclas. He had been brought up in Paganism, but subsequently embraced the Christian faith, attained the priesthood, and died at an advanced age. He was the author of various works; but that on which his reputation mainly rests is a *Chronography*, commencing with the creation, which he fixes at 5499 B. C., down to A. D. 221. This calculation forms the basis of an era used in the Eastern church, and styled the historical era. — II. The surname of the Scipios, from their victories in Africa over the Carthaginians. See SCIPIO.

AFRICUM MARE, that part of the Mediterranean which is on the coast of Africa.

AGAMÉDES and TROPHONIUS, two architects and brothers, who built the temple of Apollo at Delphi, when rased for the fourth time. Having demanded a recompence, the oracle informed them that they would receive it in seven days, the intermediate time to be spent in festivity; and on the seventh night they were found dead in their beds. But according to Pausanias, Agamedes and Trophonius were sons of Erginus, king of Orchomenus, or rather that the latter was the son of Apollo, and the former of the king. On attaining to manhood, they became skilful in building temples for the gods, and palaces for kings. They constructed a treasury for Hyrieus, in the wall of which they placed a stone in such a manner that they could take it out whenever they pleased, and in consequence of this they carried away from time to time portions of the treasure. Agamedes was at last caught in a trap placed to secure the robber, on which his brother cut off his head to prevent discovery. Trophonius was swallowed up in an opening of the earth in the grove of Lebedea. See TROPHONIUS.

AGAMEMNON, king of Mycenæ and Argos, brother to Menelaus, and son of Plisthenes, the son of Atreus. On the murder of Atreus, his brother Thyestes seized the kingdom of Argos, and removed

Agamemnon and Menelaus, who fled to Polyphides, king of Sicyoni and hence to Ceneus, king of Ætolia, where they were educated. Agamemnon married Clytemnestra, and Menelaus Helen, daughters of Tyndarus, king of Sparta, who assisted them to recover their father's kingdom. Agamemnon established himself at Mycenæ, whilst Menelaus succeeded to his father-in-law at Sparta. When Helen was stolen by Paris, Agamemnon was elected commander-in-chief of the Grecian forces going against Troy. Their fleet being detained at Aulis, he sacrificed his daughter Iphigenia to appease Diana. His dispute with Achilles before the walls of Troy respecting the captive Chryseis, and the consequent loss to the Greeks of the services of Achilles, form one of the chief subjects of the *Iliad*. After the ruin of Troy, Cassandra, daughter of Priam, fell to his share, and foretold him that his wife would put him to death; but he was deaf to her admonitions, and was subsequently, upon his arrival at Argos, assassinated by Clytemnestra and her paramour Ægisthus as he came from the bath. His death was revenged by his son Orestes, sometimes called Agamemnonius.

AGANIPPE, a celebrated fountain of Bœotia, near the summit of Mt. Helicon. It flows into the Permessus, and is sacred to the Muses, thence called *Aganippides*. Ovid has, "*fontes Aganipidos Hippocrenes*," where the epithet *Aganipis* is equivalent merely to "*Musis sacra*."

AGAPÆOR, son of Anceus, and grandson of Lyncus. He led the Arcadian forces in the expedition against Troy, and after its fall founded Paphos in Cyprus.

AGARISTA, a daughter of Hippocrates, married Xantippus. She dreamt that she had brought forth a lion, and a few days afterwards became mother of Pericles.

AGASSÆ, a city of Thessaly, given up to plunder by P. Æmilius for having revolted to Perseus after its surrender. Ruins of it are found near the modern *Cojani*.

AGÆSUS, a harbour of Apulia, near the Promontorium Garganum; supposed to answer to *Porto Greco*.

AGATHARCHIDES or AGATHERCUS, a native of Cnidus in Asia Minor, and a writer of geography in the time of Ptolemy VI., king of Egypt. His works embody much curious and original information. See *Hudson's Minor Greek Geography*, vol. i.

AGATHARCHUS, an Athenian artist, said to have invented scene-painting. He was contemporary with Æschylus. — II. A Samian painter, contemporary with Zeuxis. He

prided himself upon his rapidity of execution, and received from Zeuxis the famous retort, that if the former executed his works in a short time, he (Zeuxis) painted "for a long time," i. e. for posterity.

AGATHEMĒRUS, a Greek geographer, who lived during the third century of our era. His chief work is an "Abridgment of Geography;" but his remains are contained in *Hudson's Minor Greek Geography*.

AGATHĪAS, a poet and historian, born at Myrina, in Æolis, about A. D. 536. He studied at Alexandria, and afterwards went to Constantinople, where he wrote his chief historical work, in four books, which is said to be of great importance for the history of Persia. He is supposed to have been a Christian.

AGĀTHO, an Athenian tragic writer, the contemporary and friend of Euripides.

AGATHŌCLĒS, I., the son of Carcinus, who, expelled from Rhegium, resided at Thermae in Sicily. He was sent to Syracuse to learn the trade of a potter, and was drawn from obscurity by Damas, a noble Syracusan, who placed him at the head of an army sent against Agrigentum. By a marriage with the widow of Damas, he became one of the wealthiest men of Syracuse. After the death of Sosistratus, he usurped the sovereignty, and conquered the greater part of Sicily, B. C. 317. He maintained his power twenty-eight years. To strengthen his authority, he endeavoured to drive the Carthaginians from Sicily. Defeated by them, and besieged in Syracuse, he boldly resolved to pass over into Africa, where he fought for four years, till 307, generally with success. He afterwards passed into Italy, where he vanquished the Bruttii, and sacked Crotona. The grand object of his ambition was to render Sicily a great naval power; and he had advanced far and successfully in the prosecution of this attempt, when he died, according to one account, in consequence of a miserable and wasting illness, but, according to a more probable story, in consequence of poison administered by Mænon, one of his associates, in concert with his own grandson, B. C. 289, in the seventy-second year of his age, and in the 29th of his reign. — II. A son of Lysimachus, taken prisoner by the Getæ. On being ransomed he married Lysandra, daughter of Ptol. Lagus. He was murdered at the instigation of his stepmother Arsinoë, daughter of Lysander, whom his father had married in his old age.

AGATHYRNA, or AGATHYRNUM, a city of Sicily, on the northern coast. The Roman consul Lævinus carried away from the

place a motley rabble, 4,000 in number, and brought them to Rhegium, whose inhabitants wanted a band trained to robberies for the purpose of ravaging Bruttium. The modern *St. Agatha* stands near its site.

AGATHYRSI, a nation respecting whom ancient writers are greatly at variance. Herodotus places them near Maris, *Morosch*, in what is now *Transylvania*; but the name is supposed to be only appellative, and applied to different tribes.

AGĀVE, daughter of Cadmus and Hermione, wife of Echion, and mother of Pentheus, who was torn to pieces by the Bacchanals. See PENTHEUS.

AGDESTIS, a genius or deity, mentioned in the legends of Phrygia, and connected with the mythus of Cybele and Atys. He was an androgynous deity, and appears to be the same with the Adagōus of the ancient writers.

AGELĀDAS, an eminent statuary of Argos, born B. C. 540. He was the instructor of Phidias, Polyclethus, and Myron.

AGELĀUS, I., a king of Corinth, son of Ixion. — II. A son of Hercules and Omphale, from whom Cræsus was descended.

AGENDĪCUM, AGENDINCUM, or AGEDĪCUM, a city of Gaul, metropolis of Sedonia, or Lugdunensis Quarta. Its later name was Senones, now *Sens*.

AGĒNOR, the name of several individuals in antiquity, of whom the chief was king of Phœnicia, son of Neptune and Libya, brother of Belus, and father of Cadmus, Phoenix, Cilix, and Europa, by Telephassa or Argiope, daughter of Nilus.

AGENORĪDES, a patronymic applied to the descendants of Agenor, king of Phœnicia.

AGESANDER, a distinguished sculptor of Rhodes, whose age is now generally referred to the first century of our era. He is considered as one of the three artists who executed the famous group of Laocoon and his sons, now in the Vatican at Rome. See LAOCOON.

AGESILĀUS, I., king of Sparta, of the family of Agidæ, son of Doryssus, and father of Archelaus. During his reign Lycurgus instituted his famous laws. — II. A son of Archidamus, of the family of the Proclidæ, made king in preference to his nephew Leotychides. He made war against Artaxerxes, king of Persia, with success; but in the midst of his conquests in Asia the gold of Artaxerxes occasioned a diversion and he was recalled home to oppose the Athenians and Bœotians, who desolated his country. Agesilaus was beginning to repair his country's losses, when the battle of Mantinea humbled for ever the Spartan

pride. He died in his eighty-fourth year, after a reign of 41 years, B. C. 363. — III. A brother of Themistocles, who, having entered the Persian camp, stabbed a favourite instead of Xerxes, whom he had intended to assassinate. Arraigned before Xerxes, he thrust his hand into the fire, and informed the monarch that all his countrymen were prepared to do the same.

AGESIPŌLIS, I., king of Lacedæmon, and son of Pausanias, succeeded to the throne while still a minor, B. C. 394. He signalled himself by a victory over the Argives, by ravaging their territory, and by the destruction of Torone in Macedonia. He reigned fourteen years, and was succeeded by his brother Cleombrotus, B. C. 380. — II. One of the royal line of the Agidæ, raised to the throne of Lacedæmon while young, and placed under Cleomenes and Lysurgus, who afterwards dispossessed him of his kingdom, B. C. 195. He was subsequently murdered by pirates when on a voyage to Rome, B. C. 183.

AGIDÆ, or EURYSTHENIDÆ, descendants of Agis, son of Eurysthenes, who shared the throne of Sparta with the Proclidæ.

AGIS, a name common to several Spartan kings, and other individuals. The Spartan monarchs were the following: — Agis I. succeeded his father Eurysthenes, B. C. 1060. He was the founder of the family of the Agidæ. — II. Succeeded his father Archidamus, and did much mischief to the Athenians in the Peloponnesian war. He died B. C. 397, and was succeeded by Agesilaus the Great. — III. Son of Archidamus III., succeeded to the throne B. C. 338. He was a contemporary of Alexander the Great, and is chiefly known from his connection with the attempt which the Spartans and their allies made to overthrow the Macedonian supremacy in Greece during Alexander's absence in Asia. After a reign of nine years, he was killed in battle by Antipater, one of Alexander's generals, B. C. 330. In this battle fell 5,360 Lacedæmonians. — IV. The last king of the line of the Proclidæ, and, according to one account, a lineal descendant of Agesilaus, succeeded his father Eudamidas II. He was not remarkable for any brilliant military achievement, but his reign was chiefly remarkable for his unsuccessful attempt to restore the laws of Lysurgus at Sparta. The perfidy of friends, who pretended to second his views, brought him into difficulties; and he was at last dragged from a temple, in which he had taken refuge, to a prison, where he was strangled by orders of the ephori. His grandmother

and mother shared the same fate; and his widow was married against her will to Cleomenes, son of Leonidas.

AGISIMBA, the most southern district of Africa with which the Romans were acquainted. It corresponds to *Asben* in Nigritia.

AGLĀIA, one of the Graces; called sometimes Pasiphaë.

AGLAONICE, a Thessalian lady, so skilled in astronomy that she boasted of her power to draw the moon from heaven.

AGLAŌPHON, I., a painter of the isle of Thasus, who flourished in the 70th Olymp., about B. C. 500. He was the father and master of Polygnotus and Aristophon. — II. A son of Aristophon, and grandson of the preceding, also distinguished as a painter.

AGLAUROS. See AGRAULOS.

AGLĀUS, a native of Psophis, and the poorest man of Arcadia, but pronounced by the oracle more happy than Gyges, king of Lydia.

AGNONICE, an Athenian virgin, who disguised her sex to learn medicine. She was taught by Hierophilus the art of midwifery, and when employed always discovered her sex to her patients. This brought her into so much practice, that the males of her profession accused her before the Areopagus of corruption. She confessed her sex to the judges, and a law was immediately made to empower all free-born women to learn midwifery.

AGNONIDES, a rhetorician of Athens, who accused Phocion of betraying the Piræus to Nicanor, and procured his condemnation. When the people recollected the services of Phocion, they raised him statues, and put to death his accuser.

AGŌNĀLĪA and AGONĪA, a festival at Rome in honour of Janus, celebrated on the 9th of January.

AGŌNES CAPITOLĪNI, games instituted by Domitian, A. U. C. 839, and celebrated every fifth year on the Capitoline Hill. Prizes were proposed for agility and strength, as well as literary compositions.

AGORACRĪTUS, a celebrated statuary of Paros, who lived in the fifth century B. C. He was a pupil of Phidias, and executed many works of great repute, but more especially the statues of Jupiter and Cybele, at Athens, and one of Venus, which he sold to the people of Rhamnus, and called it Nemesis, in revenge for the slight the Athenians had shown in preferring the statue of his rival, Alcamenes.

AGORANŌMI, public functionaries in most of the Grecian cities, whose duties bore a great resemblance to those of the

Roman ædiles. At Athens their number was ten; five for the city, and five for the Piræus. They had the care of all saleable commodities in the market, except corn; were employed in maintaining order, and seeing that no one took any unreasonable advantage in buying or selling.

AGRAŖÆ LEGES, laws enacted in Rome for the division of public lands. Niebuhr shows that these laws, so long considered in the light of unjust attacks on private property, had for their object only the distribution of lands the property of the state, and that the troubles to which they gave rise were occasioned by the opposition of persons settled on these lands without having acquired any title to them. The most celebrated movers of these laws were Cassius, Licinius, and the two Gracchi, whose reputation has suffered with posterity from being intrusted to the hands of writers that favoured the party whose unjust encroachments were sought to be moderated by these laws.

AGRAULIA, a festival at Athens, in honour of Agraulos or Aglauros, daughter of Cecrops, and priestess of Minerva. It is supposed to be connected with the solemn oath which all adult Athenians were obliged to take in the temple of Agraulos, "that they would fight for their country, and always obey its laws."

AGRAULOS, or AGLAUROS, I., daughter of Actæus, king of Attica, and the wife of Cecrops. — II. Daughter of Cecrops, and priestess of Minerva, changed by Mercury into a black stone for endeavouring to prevent his entrance into the apartment of her sister Herse.

AGRIANES, a river of Thrace (*Ergene*), running into the Hebrus. It was the name also of a tribe dwelling on its banks; and of a people of Illyria, probably a branch of the former.

AGRICOLA, CNEIUS JULIUS, a Roman commander, born A. D. 38, at Forum Julii, now *Frejus*, in the reign of Caligula, by whom his father, Julius Græcinus, was put to death for refusing to plead against Marcus Silanus. He owed his excellent education to his mother, Julia Procilla, who was murdered on her estate in Liguria by a descent of freebooters from the piratical fleet of Otho. The first military service of Agricola was under Suet. Paulinus in Britain. On his return to Rome he married a lady of rank, and was made quæstor in Asia, where he maintained the strictest integrity. He was chosen tribune of the people, and prætor, under Nero; and under Galba, in the commotion of whose accession he lost his

mother, as above mentioned, he was appointed commissioner to examine the state of the treasures belonging to the temples which Nero had avariciously confiscated. By Vespasian he was made a patrician and governor of Aquitania, which post he held for three years. The dignity of consul followed, and in the same year he married his daughter to the historian Tacitus. He was soon after made governor of Britain, and carried his conquests into a remote district of Scotland, where the famous engagement took place between the Romans and the Caledonians, under the able, though unsuccessful, leadership of Galgacus. Domitian, envying his virtues, recalled him, and ordered him to enter Rome in the night, that no triumph might be granted to him. Agricola obeyed, and without betraying any resentment retired into private life. He died A. D. 93, in his fifty-fourth year, leaving a widow, and one daughter, wife of Tacitus, not without suspicion of having been poisoned by the tyrant.

AGRIGENTUM, now *Girgenti*, a celebrated city of Sicily, about three miles from the southern coast, in what is now called the valley of *Mazara*. The Greek form of the name was Acragas, or Agragas, from a small stream in the neighbourhood; but the primitive name of the city was Camicus. Agrigentum was not only one of the largest and most celebrated cities of Sicily, but of the world; and in its admirable situation for commerce, its strength, and the beauty and grandeur of its buildings, it surpassed all the other cities of antiquity. This great city was founded, anno 580 B. C., by a colony from Gela, another Sicilian city, which had itself been founded by a colony of Cretans and Rhodians. Most probably its government was at first republican; but it early became subject to tyrants, or princes, of whom Phalaris is one of the most ancient, and also the most celebrated. After his death the republican form of government appears to have been restored, and maintained for a considerable period, till Theron, an able and politic citizen, attained to the supreme direction of affairs. On his death, however, the Agrigentines once more asserted their independence, and established a republican government. During the invasion of Sicily by the Athenians, Agrigentum remained neuter; nor does history again mention it till B. C. 408, when, if we take Diodorus's account, it seems to have been most flourishing, the population being 380,000. At this time it was attacked, and blockaded by 120,000 Carthaginians, headed by Ha-

milcar, who desired to separate Agrigentum from the cause of Syracuse. After eight months' siege, the inhabitants were forced by hunger to evacuate the place during the night, and made for Gela, which they reached in safety. Hamilcar and his troops made Agrigentum their winter quarters, and in the following spring every thing valuable was either taken to Carthage or sold. Timoleon, according to Plutarch, (rather a doubtful authority in these matters,) rebuilt the city B.C. 340, and, about 30 years after, the Agrigentines attempted to regain their ancient power in Sicily, but were defeated by the Syracusans. Its history during the Punic wars is very imperfectly ascertained. In the first it was the ally of Carthage; and during the struggle which made Sicily the seat of war it was alternately in the hands of the Romans and Carthaginians. Its later history must be learnt by a perusal of Cicero's orations against Verres, particularly the fourth of these eloquent invectives. Little more is known of the history of Agrigentum. Its ruins, many of which exist to the present day, are interesting at once to the historical student for the reminiscences they suggest, and to the antiquary and the artist for their instructive lessons on ancient architecture.

AGRIŌNĪA, an annual festival celebrated at Orchomenus in honour of Bacchus, generally in the night. The object of this festival is unknown; but it was solemnised only by women and the priests of Bacchus.

AGRIPPA, I., M. VIPSANIUS, a celebrated Roman commander, born B.C. 63. His civil and military talents, combined with his virtue and integrity, raised him to the highest offices under Augustus, with whom his whole destiny was intimately united. The skill and promptness of his manœuvres insured the success of the battles of Philippi, Mylae, and Actium; the last of which procured for Augustus the empire of the world. In return for these services Agrippa shared with Mæcenas the full confidence of Augustus, who gave him in marriage his own niece, the sister of the young Marcellus. He was even supposed to have been marked out by Augustus for his successor; for when the latter was dangerously ill (B.C. 23), he committed his ring to Agrippa. This offended Marcellus, and Agrippa was removed to Syria. On the death of Marcellus he was recalled to Rome, where he was married to Julia, daughter of the emperor, and widow of Marcellus. After this he performed important services in Germany, Spain, and the coun-

tries of the east. On his return he was attacked with a fever, which soon terminated in his death, A. U. C. 742 (B. C. 12), in his fifty-first year. His death was the signal for universal mourning, so much had he endeared himself to all by his excellent qualities, and his body was placed in the tomb which Augustus had prepared for himself. Agrippa was thrice consul; and on his entering upon his third consulate, he erected the Pantheon, which is still regarded as the most beautiful specimen of Roman architecture. His family by Julia were Caius and Lucius Cæsar, Julia, Agrippina, and Agrippa Posthumus, born, as his name imports, after the death of his father; and it has been observed that all these children came to a premature end. — II. Caius Cæsar, and Lucius Cæsar, sons of Agrippa and Julia, were adopted, together with their brother, Posthumus, by the emperor Augustus. While still boys the Roman people, by an excess of flattery, bestowed upon them the title of Consuls Elect, and the name *Principes Juventutis*. They appear to have been of a headstrong and petulant character. Caius, having been sent to the Armenian war, was treacherously wounded, at the instance of Addo, governor of Artagera, and died soon afterwards. Lucius died suddenly at Massilia, when en route for Spain; and it is alleged that the empress Livia was privy to the deed. — III. Posthumus, brother of the two preceding, and so named because born after his father's death, was adopted, like his brothers, by Augustus, but was sent into exile by the intrigues of Livia and Tiberius. After a lapse of seven years, he was on the eve of being recalled, but Livia and Tiberius caused him to be assassinated at the age of twenty-six. — IV. Herodes. See HERODES. — V. Menenius. See MENENIUS.

AGRIPPINA, I., (the Elder,) daughter of Marcus V. Agrippa and Julia, married Germanicus, to whom she bore nine children, among whom were Caligula, afterwards emperor, and Agrippina, mother of Nero. On the death of Augustus she was with her husband on the banks of the Rhine, when she displayed such courage and energy as excited towards her the hatred of Livia and Tiberius. She afterwards accompanied Germanicus into Syria; and on his being poisoned by Piso, as is supposed, she carried his ashes to Italy, and demanded justice against the murderer. Tiberius, jealous of the popular favour which continually attended her, treated her with great harshness, and at last banished her to the island of Pandataria,

off Campania, where she lingered for four years, and at last died of starvation, A. D. 33.—II. (The Younger) daughter of Germanicus and Agrippina, married Domitius Enobarbus, by whom she had Nero. After her husband's death she married her uncle, the emperor Claudius, whom she destroyed, to make way for her son Nero. After innumerable cruelties and crimes, she was assassinated by order of her son, and as she expired she exclaimed, "Strike the belly which could give birth to such a monster."

AGRIPPINA COLONĀ, a town of the Ubii, on the Rhine, where Agrippina, daughter of Vipsanius Agrippa, was born. When she afterwards attained to power, she established there a military colony, and changed the name of the town into Colonia Agrippina. It is the modern *Cologne*.

AGRĪUS, son of Parthaon, drove his brother Eneus from the throne; but was afterwards expelled by Diomedes, grandson of Eneus, on which he killed himself.

AGROTĒRA, an annual festival celebrated at Athens in honour of Artemis or Diana, surnamed Agrotera, from *ἄγρᾱ*, the *chace*. It was instituted by Callimachus the Polemarch, who vowed to sacrifice to the goddess as many goats as there might be enemies killed in a battle which he was going to fight against the Persians, who had invaded Attica. In conformity with this vow, 500 goats were annually sacrificed.

AGŪĪEUS, an appellation given to Apollo, from the custom of burning perfumes upon the *cippi* erected in his honour in the public streets of Athens.

AGYLLA. See CÆRE.

AGYLLĒUS, a wrestler of Cleonæ, scarcely inferior to Hercules in strength.

AGYŖĪUM, a city of Sicily, remarkable for the worship of a hero whom a later age confounded with the Grecian Hercules. It was the birthplace of Diod. Siculus.

AHENOBARBUS. See ÆNOBARBUS.

AJAX, I., son of Telamon, was, next to Achilles, the bravest of all the Greeks in the Trojan war. To Ajax fell the lot of opposing Hector, when that hero had challenged the bravest of the Greeks to single combat. The glory of the antagonists was equal in the engagement; and at parting they exchanged arms, the baldrick of Ajax serving as the instrument by which Hector was, after his fall, attached to the car of Achilles. After the death of Achilles, Ajax and Ulysses disputed their claim to the arms of the hero. When they were given to the latter, Ajax became so enraged that, in a fit of delirium, he slaughtered a flock of sheep, supposing them to be

the sons of Atreus, who had given the preference to Ulysses, and afterwards stabbed himself with his sword, which had been among the arms exchanged with Hector, and thus, by a singular fatality, the present mutually conferred contributed to their mutual destruction. His blood, which ran to the ground, was changed into the flower hyacinth, on the petal of which may be traced lines resembling the letters Αι, Αι, (*Alas, Alas*), the first and second letters of the Greek form of Ajax. His body was buried at Sigæum, some say on Mt. Rhæteum, and his tomb was visited by Alexander. Sophocles, who has made the death of Ajax the subject of one of his noblest tragedies, and Horace, state that he remained without sepulture.—II. The son of Oileus, king of Locris, surnamed *Locrian*, who went with forty ships to the Trojan war, as one of Helen's suitors. The night on which Troy was taken he offered violence to Cassandra, who had fled into Minerva's temple; and for this offence the goddess destroyed his ship in a storm. Ajax swam to a rock, and said that he was safe in spite of all the gods. Such impiety offended Neptune, who struck the rock with his trident, and Ajax was precipitated into the sea with part of the rock, and was drowned. Virgil (*Æneid*, I.) relates his death differently.

AIDŌNEUS, I., a surname of Pluto, signifying *invisible*.—II. A king of the Molossi, who imprisoned Theseus, when, along with Pirithous, he attempted to carry off his wife Proserpine.

AINŪLUS, son of Ascanius, was the progenitor of the noble family of the Æmylii.

AIUS LOCUTĪUS, a deity to whom the Romans erected an altar, in consequence of a supernatural warning having been given to one Ceditius that Rome would soon be attacked by the Gauls.

ALABANDA, a city of Caria, near the Mæander; said to have obtained its appellation from the hero Alabandus, its founder, who was deified after death, and worshipped within its walls.

ALĒA, games annually celebrated in honour of Athena, surnamed Alea, at Tegea, in Arcadia.

ALAGŌŃĀ, a town of Messenia, with temples of Bacchus and Minerva.

ALALCOMĒNĒ, I., a city of Bæotia, celebrated for a temple of Minerva, the ruins of which have been discovered by Sir W. Gell near the modern village of *Sulinara*.—II. A town on the small island Asteris, off the coast of Acarnania.

ALALĪA. See ALERIA.

ALĀNI, a Scythian race, occupying the

regions between the Rha and Tanais. Towards the north, their power extended into Siberia, and their southern inroads were pushed as far as the confines of Persia and India. They were conquered eventually by the Huns, with whom the greatest part of the Alani proceeded to invade the Gothic empire, though some took refuge in the mountains of Caucasus, and others joined the northern tribes of Germany, and shared in the plunder of the Roman provinces of Spain and Gaul.

ALARICUS, I., the celebrated leader of the Visigoths, who plundered Rome in the reign of Honorius. He was greatly respected for his military valour, and during his reign he kept the Roman empire in continual alarms. He died after a reign of thirteen years, A. D. 410. — II. Son of Euric, succeeded his father as king of the Visigoths, A. D. 484. He was defeated and slain by Clovis, who would have annihilated the power of the Visigoths, had not Theodoric, king of the Ostrogoths, put a limit to his successes near Arles.

ALAUDÆ, the soldiers of one of Cæsar's legions in Gaul, so called from the large crests, resembling the tuft of feathers on the head of the lark (*alauda*), with which their helmets were adorned.

ALÆZON, a river of Albania, rising in Mt. Caucasus, and flowing into the Cyrus; now *Alozon* or *Alason*.

ALBA, I., SILVIUS, one of the pretended kings of Alba, succeeded his father Latinus, and reigned thirty-six years. — II. Longa, one of the most ancient cities of Latium, the origin of which is lost in conjecture. The most fabulous traditions attribute its foundation to Ascanius, son of Æneas, about 400 years before that of Rome itself, and give a succession of its kings from Ascanius down to Numitor, grandfather of Romulus. It was destroyed by Tullus Hostilius, B. C. 665. — III. Docilia, a city of Liguria (*Albizzola*). — IV. Fucientia or Fucensis, a city of the Marsi, near the northern shore of the lake Fucinus, whence its name. It became a colony of Rome A. U. C. 450, and was used as a fortress for illustrious prisoners. — V. Pompeia, a city of Liguria, on the river Tanarus (*Alba*); probably owed its surname to Pomp. Strabo, who colonised several towns in Italy. — VI. Græca, a city of Dacia Ripensis, at the confluence of the Danube and the Saave. It is now *Belgrade*.

ALBĀNĪA, a country of Asia, between the Caspian sea and Iberia. The inhabitants approached nearer a barbarous than a civilised race; but the soil, though cultivated with great carelessness, afforded

more than sufficed for their wants. They brought into the field against Pompey an army of 60,000 infantry, and 22,000 horse. The origin of the people is involved in great obscurity. They are said by Manert to have been the progenitors of the European Alani. Ancient Albania is at present included in the Turkish government of *Rumelia*.

ALBĀNĒ PORTÆ. See *PYLÆ*, I.

ALBĀNUS, I., Mons, a mountain of Latium, twelve miles from Rome (*Monte Cavo*), dedicated to Jove, under the title of *Latialis*. On the Alban Mount the *Feræ Latinæ*, or holy days kept by all the cities of the Latin name, were celebrated. Here also the Roman generals who were refused the honour of the great triumph in the city performed the lesser triumph, or ovation. — II. Lacus, a lake at the foot of the Alban Mount, seven miles in circumference, and nearly 1000 feet above the level of the sea. It occupies the crater of an extinct volcano. Sudden overflowings of the lake having threatened the plain below, a tunnel or conduit, called by the Italians an *emissario*, was constructed by the Romans, A. U. C. 358. This striking work, which remains to the present day unimpaired, is carried through the rock for the space of a mile and a half; and the water which it discharges flows into the Tiber about five miles below Rome. The tunnel is six feet in height and four in breadth, and, notwithstanding its vast size, was completed in a year.

ALBINOVĀNUS, I., CELSUS, a young Roman, and acquaintance of Horace, who addresses to him one of his Epistles. He was of a literary turn, but addicted to plagiarism. — II. Peto, a Roman poet, and friend of Ovid, who has inscribed to him one of his Epistles from Pontus. Some of his heroic poetry has reached our time; but the best critics assign a different origin to the elegiac verses which bear his name.

ALBINUS, I., DECIMUS CLAUDIUS, a Roman general, born at Adrumetum in Africa; surnamed Albinus from the whiteness of his skin. He was made first governor of Gaul, and afterwards of Britain, by Commodus. After the murder of Pertinax, he was elected emperor by the soldiers in Britain. But Severus had also been invested with the imperial dignity; and these two rivals, with about 150,000 men each, came into Gaul to decide the fate of the empire. Severus was conqueror, and he ordered the head of Albinus to be cut off, and his body to be thrown into the Rhone, A. D. 198. — II. A Platonic philosopher of Smyrna in the

reign of Antoninus Pius, and preceptor of Galen. His *Introduction to the Dialogues of Plato* is inserted in the second volume of Fabricius's *Bibliotheca Græca*.—III. A name common to a great number of individuals belonging to the *Gens Posthumia*, of whom little is known.

ALBION, I., a giant, son of Neptune, who, with his brother Bergion, endeavoured to prevent Hercules from passing the Rhone. The latter prayed to Jove for aid, who destroyed the two brothers by a shower of stones.—II. The earlier name of the island of Great Britain, called by the Romans Britannia Major, from which they distinguished Britannia Minor, the modern *Bretagne*. The term is said to be derived from the Hebrew, Greek, and Latin forms of the word signifying *white*, in reference to the chalky cliffs on its coasts; or, perhaps, from an old Celtic word signifying *high*, in allusion to its abrupt shores.

ALBIS, a river of Germany (the *Elbe*). This was the easternmost stream known to the Romans.

ALBŪLA, the more ancient name of the Tiber. See TIBERIS.

ALBŪLÆ AQUÆ, some cold mephitic springs, sixteen miles from Rome, which issued from a small lake, and flowed into the river Anio.

ALBUNĒA, the largest of the springs which formed the Albulæ Aquæ. In the vicinity of the fountain was a thick grove, in which were a temple and oracle of Faunus. The grove and fountain were sacred to the nymph Albunea, worshipped at Tibur, whose temple still remains on the summit of the cliff, overhanging the cascade.

ALBURNUS, a ridge of mountains in Lucania, on the shores of the Sinus Pæstanus, near which was a harbour of the same name, Alburnus Portus.

ALBŪRŪS, I., a wealthy Roman, who beat his servants before they were guilty of any offence, lest he should have no time to punish them when they offended.—II. A Roman of the Epicurean school, who made himself ridiculous by his affectation of Greek manners. About A. U. C. 648 he was sent as prætor to Sardinia. For some small services he believed himself entitled to a triumph; but the senate rejected his application. He was accused by Mucius Sævola of extortion, and went into exile at Athens.—III. C. Silus, a rhetorician in the age of Augustus; a native of Novaria in Cisalpine Gaul, where he exercised the functions of ædile. Being grossly insulted in his native place, he came to Rome, and attained great distinction as a pleader. He afterwards starved himself to death.

ALCÆUS, one of the most celebrated lyric poets of Greece, was born at Mitylene, in Lesbos, and wrote B. C. 600, being at once the countryman, contemporary, and admirer of Sappho. He aspired to be the poet of liberty, and directed his compositions against the attempts of Pittacus to tyrannise over his native city; but only a few fragments of these remain. His name gave its origin to one of the most beautiful of lyric metres, the Alcaic, afterwards improved and perfected by Horace.—There were several other persons of this name, but too obscure to be mentioned here.

ALCAMĒNES, I., ninth king of Sparta, and one of the Agidæ, succeeded his father B. C. 749, and reigned thirty-seven years.—II. A statuary of Athens, who flourished about B. C. 448. He was the pupil of Phidias, the contemporary and rival of Agoracritus, and executed some works of art, which almost rivalled those of his master.

ALCANDER, a Lacedæmonian youth, who accidentally put out one of the eyes of Lycurgus; but afterwards became one of the great lawgiver's warmest friends and admirers.

ALCATHŌUS, a son of Pelops, who, being suspected of the murder of his brother, Chrysippus, came to Megara, and obtained in marriage the king's daughter for having destroyed a wild beast that infested the country. In course of time he succeeded to the throne, and after his death festivals called Alcatheia were instituted to his memory.

ALCE, a town of the Celtiberi, in Hispania Tarraconensis, called also Alcaratium. It answers to *Alcaraz*, in New Castile.

ALCESTĒ, or ALCESTIS, the only daughter of Pelias who, when Medea had prevailed on his other daughters to cut their father in pieces in expectation of seeing him restored to youth, concurred not in the fatal deed. Being pursued by her brother Acastus, Alcestis fled to her cousin, Admetus, at Pheræ, who married her, and refused to give her up. Acastus, however, marched against him, took him prisoner, and threatened to put him to death, when Alcestis heroically surrendered herself into her brother's hands, and was put to death in her husband's stead. She was afterwards rescued from Hades by Hercules, Admetus being inconsolable for her loss. For another version of the story, on which is founded one of the most beautiful tragedies of Euripides, see ADMETUS.

ALCĒTAS, I., a king of Epirus, descended from Pyrrhus, son of Achilles, and an ancestor of Pyrrhus, the enemy of the

Romans. Being expelled the throne by his subjects, he recovered it by the aid of Dionysius the Elder, of Syracuse. There were two other sovereigns of Epirus with this name. One of them was son of Arymbas, and the immediate predecessor of Pyrrhus, who invaded Italy. He was put to death by his subjects, along with his two sons, for his outrageous conduct, B. C. 280. — II. A general of Alexander the Great, and brother of Perdicas, whose ambitious views he seconded after the death of Alexander. He was associated with Eumenes in the command of Asia Minor; but on the death of his brother retired to Pisidia, where, to avoid falling into the hands of Antigonus, he slew himself.

ALCIBIĀDES, an Athenian general and statesman, son of Clinias, nephew of Pericles, and lineally descended from Ajax, was born B. C. 450. Conspicuous for beauty, and for an insinuating and graceful demeanour, he was still more conspicuous for his extravagance and dissoluteness; and though for some time a disciple of Socrates, the lessons and example of the master checked but feebly the vicious propensities of the pupil. Soon after he attained his majority, he served at the siege of Potidæa, B. C. 432, in company with Socrates, who saved his life, and procured for him the crown and suit of armour awarded to the most distinguished soldier. Eight years afterwards, at the battle of Delium, he, in his turn, saved the life of the philosopher. His first public measure was to embroil Athens with Sparta, in revenge for her not accepting his leadership; and on the breaking out of hostilities between Sparta and the Athenians and their allies, B. C. 419, he took an active part in the engagements and complicated negotiations of which the Peloponnesus became the scene. Meanwhile, at his suggestion, a magnificent armament was fitted out to rescue the Ionian colonies in Sicily from the influence of Syracuse, and he himself was associated with Nicias and Lamachus in the command; but before he had any opportunity of distinguishing himself in this expedition, he was recalled to stand his trial for the sacrilege that had been perpetrated on the Hermæ, the guardian statues of Athens, and which rumour had ascribed to him and his companions, in a drunken frolic, a few days prior to his departure from Athens. Holding trial equivalent to condemnation, he pretended to obey the summons of recall; but disappeared at Thurium in Italy, and fled first to Argos, and then to Sparta,

where his fascinating manners and graceful bearing, conjoined with his statesmanlike counsels, soon converted the hostility of the Spartans into personal friendship and esteem. The result is well known. The Athenians having laid siege to Syracuse, with every probability of success, a Lacedæmonian force, at the instigation of Alcibiades, was sent to aid the besieged, and the Athenian fleet was totally destroyed. The loss of the Sicilian armament, while it infused new spirits into Lacedæmon, added materially to the influence of Alcibiades, who now urged the islands in Ionia to revolt from the Athenians, and procured the ratification of a treaty between Sparta and Tissaphernes, satrap of Ionia, by no means honourable to the former. In effecting this measure, he was doubtless influenced by his usual sagacity; for intrigues were soon hatched against him in Sparta, which forced him to take refuge with Tissaphernes, on whose hospitality he had now a claim. During his sojourn at the Ionian court, at which all his talents to please and to counsel were exerted to the utmost, the revolution which placed the sovereign power in the council of four hundred, took place at Athens; and Alcibiades, whose democratical views were deemed likely to be useful to the state, was recalled. Under his able generalship, the political prospects of the Athenians became as brilliant as they had been gloomy during his absence; and the first four years after his recall were signalized by several great victories by land and sea, both in Europe and Asia. On his return to Athens he was received with enthusiasm; the records of his misdeeds were destroyed, and he was appointed commander-in-chief both by sea and land. But his popularity was of short duration. The Athenians could associate the name of Alcibiades only with victory; and Lysander, the Spartan commander, having defeated the Athenian fleet, and slain Antiochus, to whom Alcibiades had left it in charge, he was again exposed to the resentment of the people, and fled to Pharnabazus, who allowed him for a time a safe asylum in Phrygia, but finally, at the instigation of Lysander, caused him to be slain by a party armed with missiles, in the forty-sixth year of his age, B. C. 404.

ALCIDĀMAS, a disciple of Gorgias the Leontine, and contemporary of Isocrates. He was a native of Elæa, a city of Æolis, in Asia Minor, and composed a treatise on rhetoric, a panegyric on death, and a few other works, of which only the titles are preserved. Two orations are extant, which

go by the name of Alcidas; but doubts are entertained of their authenticity.

ALCĪDES, I., a name of Hercules, from his *strength*, ἀλκή; or from his grandfather, Alcæus. — II. A surname of Minerva in Macedonia.

ALCINOÛS, I. A son of Nausithous, king of Phæacia, praised for his love of agriculture. He kindly entertained Ulysses, who had been shipwrecked on his coast. His gardens are beautifully described by Homer, and have afforded a favourite theme for poets in all succeeding ages. See PHÆACIA. — II. A Platonic philosopher, whose age is uncertain; but usually referred to that of the early Roman emperors. His "Epitome or Manual of the Doctrines of Plato" has been often published.

ALCĪPHRON, the most distinguished of the Greek epistolary writers. Nothing is known of his life, and even his era is uncertain. Some critics place him between the years 170 and 350 of the present era; others transfer him to the fifth century. His letters are remarkable for clearness, purity, and simplicity, and are important as giving us a representation of Athenian manners, drawn from dramatic poets whose writings are now lost.

ALCITHOË, a Theban woman, who, having ridiculed the orgies of Bacchus, was metamorphosed into a bat, the spindle and yarn with which she worked being changed into a vine and ivy.

ALCMÆON, I., a son of Amphiaraus and Eriphyle, and a native of Argos. When his father went to the Theban war, where he knew he should perish, he directed Alcmaeon to kill Eriphyle (who had betrayed him), as soon as his death should be announced. The son obeyed the father's injunctions, but became mad; and having fled to Psophis, was purified by king Phegeus, and married his daughter Arsinoë or Alphisibæa. But the land having ceased to bear fruit, by the advice of the oracle he repaired to Achelous, who finally removed the blood stain, and gave him his daughter Callirrhoe in marriage. The latter having requested in a present Eriphyle's famous collar and robe which he had presented to Arsinoë, Alcmaeon endeavoured to obtain them for her under the pretext that he wished to consecrate them at Delphi; but the deception being discovered, he was slain by Arsinoë's two brothers, Nemenus and Axion, who had lain in wait for him. — II. The founder of an illustrious family at Athens, called Alcmaeonidæ. He was the son of Sillus, and great-grandson of Nestor, and was driven from Messenia, with the rest of Nes-

tor's family, by the Heraclidæ. — III. A son of Megacles, whom Cræsus invited to Sardis, in consequence of the kindness he had shown to the persons he had sent to consult the oracle at Delphi. Here he received the monarch's permission to carry from the royal treasury as much gold as he could at one time, and availed himself of the offer so profusely as to have founded one of the wealthiest families of antiquity. — IV. A native of Crotona, and disciple of Pythagoras. He is said to have been the first that dissected animals for the purpose of studying comparative anatomy, and to have paid particular attention to the structure of the eye.

ALCMÆONIDÆ, a noble family of Athens, descended from Alcmaeon, great-grandson of Nestor. When driven from Athens by the tyranny of the Pisistratidæ, they endeavoured, though unsuccessfully, to return by force of arms, but afterwards succeeded by more pacific policy. The temple of Delphi having remained in ruins a considerable time after a conflagration, they undertook to rebuild it for three hundred talents; and having finished it in a most splendid manner, they gained such popularity that the Pythia prevailed on the Lacedæmonians to deliver their country from the tyranny of the Pisistratidæ.

ALCMAN, an ancient poet, born 670 B. C. at Sardis in Lydia; or, more probably, at Sparta, of a Lydian slave, for he lived in Sparta, and is called a Lacedæmonian by Suidas. He was the parent of amatory poetry among the Greeks, and his compositions, of which six books are extant, were highly prized by the ancients. He died of the morbus pedicularis.

ALCMENA, daughter of Electryon, king of Mycenæ, and Anaxo or Lysidice. She was engaged in marriage to her cousin Amphitryon, son of Alcæus, when an unexpected event caused the nuptials to be deferred. Electryon had undertaken an expedition against the Teleboans, or subjects of Taphius, to avenge the death of his sons, who had been cut off by the sons of Taphius. Returning victorious, he was met by Amphitryon, and killed by an accidental blow; upon which Sthenelus, brother of Alcmena, availing himself of the public odium against Amphitryon, drove him from Argolis, and seized on the vacant throne, which, at his death, devolved upon his son Eurystheus. Amphitryon fled to Thebes, where he was purified by Creon; but when he expected that Alcmena would have given him her hand, she declined, on the ground that she was not satisfied with the punishment in-

flicted on the Teleboans, and intended to give her hand to him who should make war on them. On this Amphitryon made an alliance with Creon and other princes, and ravaged the isles of the Teleboans. During this expedition, Jupiter, having assumed the form of Amphitryon, deceived Alcmena, who gave birth to Hercules. After Amphitryon's death, she married Rhadamanthus, and retired to Ocalea in Bœotia.

ALCYÖNE. See HALCYONE.

ALCYÖNEUS, a giant, brother of Porphyryon, killed by Hercules.

ALCYONIUM MARE, a name given to an arm of the Sinus Corinthiacus, or *gulf of Lepanto*.

ALĒA, a town on the eastern confines of Arcadia, famous for the temples of the Ephesian Diana, Minerva Alea, and Bacchus, whose festival, called Skyria, was celebrated here every third year.

ALECTO, one of the Furies. See EUMENIDES.

ALECTRYON, a youth whom Mars, during his amour with Venus, stationed at the door to watch the approach of the sun. He fell asleep, and Apollo discovered the guilty pair. Mars was so incensed that he changed Alectryon into a cock; who, still mindful of his neglect, at early dawn announces the approach of the sun.

ALECTUS, a military præfect and usurper in Britain, in the reign of Diocletian. He was slain by Aselepiodotus, A. D. 296.

ALĒŪS CAMPUS, a tract in Cilicia Campestris, where Bellerophon wandered and perished after he had been thrown from the horse Pegasus.

ALEMANNI, or ALAMANNI, a people of Germany, situated between the Neckar and the Upper Rhine, who united to resist the Roman power. They first appeared in a hostile attitude on the banks of the Maine, where they were defeated by Caracalla, who was thence called *Alemannicus*. They afterwards ravaged the Roman territory, but were repeatedly defeated and driven back to their native forests. They were at length overthrown by Clovis, king of the Salian Franks, when they ceased to exist as a nation, being dispersed over Gaul, Switzerland, and Northern Italy.

ALERĪA, a city on the eastern coast of Corsica. It was founded by the Phœceans, under the name of Alalia; and after twenty years was much enlarged by the inhabitants of Phœcea, who fled from the sway of Cyrus. See PHOCÆA. Its rapid advance in maritime power, subsequently to its increase of population, excited the jealousy of the Etrurians and Carthaginians, who gained possession of it, and forced the

inhabitants to emigrate. In the second Punic war, it fell, with the whole island, under the Roman sway. Its ruins are to be found not far from the mouth of the river *Tarignano*.

ALĒSA, or HALĒSA, a very ancient city of Sicily, built by Archonides, B. C. 403. It stood near the modern *Caronia*, on the Alæsus; *Fiume di Caronia*. It was exempted by the Romans from taxes.

ALĒŠĪA, or ALEXĪA, an ancient city of the Mandubii, in Gallia Celtica. It was destroyed by Cæsar after a famous siege, but rebuilt, and became a place of consequence under the Roman emperors. It was laid in ruins in the ninth century by the Normans. Its site is probably occupied by the modern village of *Alise*, at the foot of Mt. Auxois.

ALĒŠĪUM, a mountain near Mantinea, on which were a grove dedicated to Ceres, and the temple of the equestrian Neptune. It derived its name from the wanderings of Rhea.

ALEUĀDÆ, a family of Larissa in Thessaly, descended from Aleuas, king of that country. At the Persian invasion of Greece they compelled the Thessalians to take part with Xerxes.

ALEUAS, king of Thessaly, and founder of the family Aleuadæ. He is styled by Ovid *Larissæus*, from his having resided at Larissa.

ALEXAMĒNUS, an Ætolian, who killed Nabis, tyrant of Lacedæmon, and was soon after murdered by the Lacedæmonians.

ALEXANDER, a name of very common occurrence in antiquity, designating kings and private persons. We shall here classify the monarchs by countries, and then notice private or less conspicuous persons.

1. *Kings of Macedonia.*

ALEXANDER I., son of Amyntas I., and tenth king of Macedonia, ascended the throne 497 B. C. When still a youth, he killed the Persian ambassadors for their immodest behaviour to the women of his father's court; and with him the glory of Macedon may be said to have commenced. He died after a reign of forty-three years, having greatly enlarged his territories by conquest.

ALEXANDER II., son of Amyntas II., and sixteenth king of Macedonia. He overran great part of Thessaly; but was treacherously slain by order of Ptolemy Alorites, whom he had appointed governor of Macedonia in his absence, after a reign of two years, B. C. 367.

ALEXANDER III., surnamed the Great, son of Philip and Olympias, born at Pella, B. C. 356, the same day on which the

temple of Diana at Ephesus was destroyed. Philip confided his education first to Leonatus and to Lysimachus, and afterwards to Aristotle. While very young he gave several proofs of skill and manly courage; one of which, the breaking in of his fiery courser Bucephalus, which had mastered every other rider, convinced his father of his future unconquerable spirit. His first essay in arms was made at the battle of Cheronæa, B. C. 338, when Philip crushed the united forces of Thebes and Athens with their allies, and established the Macedonian supremacy in Greece. After the battle Philip, embracing Alexander, said, "Go my son, seek another empire, for that which I leave you is unworthy of you." Alexander subsequently sided with his mother in the disputes which led to her divorce from Philip, and was consequently obliged to flee to Epirus; and, singularly enough, the very day on which a reconciliation took place, Philip was assassinated in the midst of his preparations for his grand expedition to Asia, and Alexander succeeded to the throne in his twentieth year. His youth at first excited several of the Grecian states to endeavour to set aside the Macedonian ascendancy; but by a sudden march into Thessaly he overawed the most active; and when, on a report of his death, the various states were excited into great commotion, he punished the revolt of Thebes with a severity which prevented any imitation of its example; razing it to the ground, with the exception of the house of the poet Pindar, and stripping the inhabitants of all their possessions, and selling them into slavery. He then proceeded to Corinth, where his office of superior commander was recognised; left Antipater his viceroy in Macedon; and in the twenty-second year of his age, passed the Hellespont to overturn the Persian empire, with an army not exceeding 4,500 horse, and 30,000 foot. On approaching the Granicus, he learned that several Persian satraps, with 20,000 foot and as many horse, awaited him on the other side; but without delay he led his army through the river, and gained a complete victory, which resulted in the freedom and restoration of all the Greek cities in Asia Minor. At Gordium, where he assembled his army, he is said to have cut the famous knot on which the fate of Asia depended. Shortly after this, he again defeated the king of Persia near the Issus, obtained possession of immense treasures, and took many prisoners captive, among whom were the mother, wife, and daughter of Darius.

This victory was followed by the conquest of Syria. Being refused admission into Tyre, he laid siege to it, and took it in seven months. He continued his victorious march through Palestine, where all the towns surrendered, except Gaza, which shared the fate of Tyre. Egypt, wearied of the Persian yoke, next received him as a deliverer. Here he founded Alexandria, at the mouth of the Nile. Thence he advanced into Libya, to visit the temple of Jupiter Ammon, whose son he was anxious to be considered. After his return, he set out in quest of Darius. Having crossed the Tigris and Euphrates, he came up with him near the city Arbela, at the head of an immense army, and after a bloody engagement gained a complete victory. Intoxicated with prosperity, he now gave himself up to intemperance and debauchery. Assuming the manners and dress of the Persians, he ordered himself to be worshipped as a god; and, either in anger or drunkenness, put to death or killed several of his best friends, — Parmenio, Callisthenes, and Clitus. Still, however, he pursued his conquests. Having crossed the river Jaxartes, he defeated an army of the Scythians. He then turned his arms against India, and in a great battle defeated Porus, an illustrious prince of that country, on the banks of the Hydaspes. Here he lost his famous horse Bucephalus, and built a city which he called by his name. Having advanced as far as the Hyphasus, conquering a great many nations in his progress, and performing incredible exploits, he resolved to lead his army as far as the Ganges, and beyond it; but his soldiers refused to follow him, and he was forced reluctantly to return. He accordingly erected twelve altars, of an extraordinary size, to mark the limits of his progress, remnants of which are said to be still in existence. He then divided his army into two parts. The one, under Nearchus, coasted it along from the Indus to the mouth of the Euphrates, and from thence sailed up to Babylon; the other, under Alexander himself, proceeded by land, and encountered the greatest hardships, the greater part of his army being cut to pieces by the Malli, and himself severely wounded. At Ecbatana, on his route to Babylon, he lost his favourite Hephæstion, for whose death he manifested the most poignant grief. On his approach to Babylon he was met by embassies from nearly every part of the known world, who had come to pay homage to the new lord of Asia. The priests of the temple of Belus endeavoured to persuade the king that he

could not safely enter the city, but he despised their warnings. Here he proposed to fix the seat of his empire, and to live in a style of even more than eastern splendour; but in the midst of his preparations for some magnificent enterprises he suddenly became sick, and died after a few days' illness, B. C. 323. The immediate cause of his death has been variously related: some attribute it to dissipation, others to poison; but the most probable hypothesis is, that he died of fever, contracted while superintending the works in the marshes round Babylon, aggravated by a recent debauch. So perished Alexander the Great, in the thirty-second year of his age, after a reign of twelve years and eight months. His immense empire became the scene of continual wars, for he had designated no heir; and when asked by his friends to whom he left the empire, he answered, "To the worthiest." After many disturbances, however, the generals acknowledged Aridaeus, a man of weak mind, son of Philip and the dancer Philinna, and Alexander, posthumous son of Alexander and Roxana, as kings; divided the provinces among themselves, under the name of *satrapies*; and appointed Perdiccas, to whom Alexander had given his ring, prime minister of the two kings. His body was embalmed according to the Persian usage, and was said to be finally deposited at Alexandria, in Egypt, though all the circumstances connected with its transport are very contradictory and uncertain. A sarcophagus in the British Museum, which was brought from Alexandria, has been called, upon insufficient grounds, the sarcophagus of Alexander. After many dissensions, the generals of Alexander laid the foundations of several empires in the three quarters of the globe. Ptolemy seized Egypt, where he firmly established himself, and where his successors were called Ptolemies, in honour of the founder of their empire, which subsisted till the time of Augustus. Seleucus and his posterity reigned in Babylon and Syria; while Antigonus established himself in Asia Minor, and Antipater in Macedonia; but neither of the latter transmitted their dominions to their descendants.

ALEXANDER IV., posthumous son of Alexander the Great and his wife Roxana. While yet an infant, he was proclaimed king, conjointly with Philip Aridaeus, an illegitimate son of Philip of Macedon; but was put to death in his thirteenth year, together with his mother, by Cassander, who thereupon assumed the sovereign power.

ALEXANDER V., third son of Cassander, ascended the throne of Macedonia, together with his brother Antipater, B. C. 298, after the death of their eldest brother Philip Antipater having put to death their mother Thessalonica, Alexander requested the aid of Demetrius, son of Antigonus, to avenge his parent; but a reconciliation having taken place between the brothers, Demetrius slew Alexander, and seized upon the royal authority.

2. *Kings of Epirus.*

ALEXANDER I., surnamed Molossus, brother of Olympias, wife of Philip of Macedon, and successor of Alybas. Having banished Timolau to the Peloponnesus, he came into Italy to aid the Tarentines against the Romans, and used to say that while he was fighting against men, his nephew, Alexander the Great, was warring against women (in allusion to the effeminate nations of the East). For the manner of his death, see *ACHERON*. — II. He first assumed the title of King of Epirus.

ALEXANDER II., son of the celebrated Pyrrhus; to avenge whose death he seized upon Macedonia, of which Antigonus, against whom he was fighting, was king. He was expelled not only from Macedonia, but from his own dominions, by Demetrius, son of Antigonus; but, by the aid of the Acarnanians, among whom he had taken refuge, he regained the throne of Epirus.

3. *Kings of Syria.*

ALEXANDER I., surnamed Bala or Balas, a man of low origin, but of great talents and audacity, who feigned himself a son of Antiochus Epiphanes, and as such claimed the right of succeeding him. The Roman senate acknowledged his pretensions to the throne; and Ariarethes, king of Cappadocia, Ptolemy, and Attalus, king of Pergamus, sent troops to him, and defeated in his first battle Demetrius, the lawful heir to the throne. He received reinforcements from his allies, and in a second bloody engagement gained a decisive victory, mounted the throne, and married Cleopatra, a daughter of Ptolemæus Philometor. His government being established, he left the cares of it to his favourite Ammonius, in order to devote himself to a luxurious life; but Demetrius resumed his pretensions to the throne, and compelled him to flee into Arabia, where he was murdered, contrary to the law of hospitality.

ALEXANDER II., surnamed Zabini or Zebenna, a usurper of the throne of Syria. He feigned himself to be the son of Alexander Bela; and being aided by Ptolemy Physcon, he defeated Demetrius Nicator,

and drove him from his kingdom. A few years afterwards, however, he was defeated by Antiochus Grypus, son of Demetrius (aided by the same Ptolemy), and put to death.

4. *Kings of Judæa.*

ALEXANDER I., JANNÆUS, third son of Johannes Hyrcanus, succeeded his brother Aristobulus as king of the Jews, B. C. 106. Driven from his kingdom by his subjects, who detested him, he took up arms, and waged a cruel warfare against them for six years. Having at last re-entered Jerusalem, he crucified 800 of his subjects; and when safely re-established on the throne, he made various conquests in Syria, Arabia, and Idumea, and finally died at Jerusalem of intemperance, after a reign of twenty-seven years.

ALEXANDER II., son of Aristobulus II., was made prisoner along with his father by Pompey; but effected his escape on the way to Rome, raised an army, and made some conquests. He was defeated near Jerusalem by Marc Antony, who had been sent by Gabienus to the aid of Hyrcanus, son of Alexander Jannæus, and afterwards obtained terms of peace at Alexandria; but having taken up arms in behalf of Cæsar, who had released his father, he fell into the hands of Metellus Scipio, and was beheaded at Antioch.

ALEXANDER III., son of Herod the Great, put to death by his father, along with his brother Aristobulus, on false charges preferred against them by Pheroras, their uncle, and Salome, their aunt.

5. *Kings of Egypt.*

ALEXANDER, I., II., III. See PTOLEMY, IX., X., XI.

6. *Individuals.*

ALEXANDER, I., a son of Jason, a tyrant of Pheræ in Thessaly, who seized upon the sovereign power, B. C. 368. He was driven from his dominions by the Thebans under Pelopidas; but after various reverses and successes, established himself in Pheræ, where he was at last assassinated by his wife Hebe. — II. Lyncestes, accused of being one of the conspirators against the life of Philip of Macedon, but pardoned on account of his being among the first to acknowledge Alexander after his father's death. He was afterwards put to death for engaging in a treacherous correspondence with Darius. — III. A physician of Phrygia, who was put to death during the persecution of the Christians under Marcus Aurelius, A. D. 177. His memory is celebrated by the Roman Catholic church, together with those of the other martyrs of *Leon* and *Vienne*, on

the 2d of June. He must not be confounded with Alexander of Paphlagonia, a celebrated impostor, whose history is given by Lucian in his *Pseudomantis*. — IV. A native of Ætolia, who wrote lyric, tragic, and epigrammatic poetry. He was one of the tragic Pleiades. See PLEIADES. — V. A physician of Tralles, in the sixth century, whose treatises on medicine, some of which are still extant, are quoted, even in the present day, by the most illustrious physicians. — VI. Severus, a Roman emperor. See SEVERUS. — VII. A native of Cotyæum in Phrygia, or, according to Suidas, of Miletus, who flourished in the second century. He took the name of Cornelius, from having been a slave of Corn. Lentulus, who gave him his freedom; and was surnamed Polyhistor, from the multiplicity of his knowledge. — VIII. A native of Ægæ in Achaia, disciple of Xenocrates and Sosigenes, and one of the instructors of Nero, born A. D. 37. Some critics regard him as the author of the commentary upon Aristotle, which is commonly ascribed to Alexander of Aphrodisia. — IX. A native of Aphrodisia, in Caria, who flourished in the third century, and is regarded as the restorer of the true doctrine of Aristotle. He was surnamed *Exegetes*, ("interpreter," "expounder"), and became the head of a class of Aristotelian commentators, styled "Alexandrians."

ALEXANDRIA, the name of eighteen cities founded by Alexander during his conquests in Asia. The most deserving of mention are— I. The capital of Egypt under the Ptolemies, and one of the most celebrated cities of antiquity, founded B. C. 332, was situated about twelve miles west of the Canopic mouth of the Nile, between the lake Mareotis and the beautiful harbour formed by the isle of Pharos. See PHAROS. It was the intention of its founder that it should become the seat of his gigantic empire; and though he did not live to realise his views, they were fully carried into effect by his successors. Forming as it did the connecting link between the European, African, and Asiatic continents, Alexandria soon became the entrepôt of the principal trade of antiquity, and under the enlightened sway of the Ptolemies even superseded Athens as a literary metropolis. See ALEXANDRINA SCHOLA. Under the Roman sway, and still later as part of the Eastern empire, Alexandria continued to maintain its high reputation for wealth and learning, down to the period of the Arabian conquest under Omar, A. D. 640. From this time she progressively declined

till 1497, when her importance was entirely annihilated by the discovery of the passage to India by the Cape of Good Hope. At the period of her greatest splendour Alexandria occupied an area of fifteen miles, and contained 300,000 free inhabitants, besides as many slaves. It was regularly and munificently built, being adorned with the most sumptuous theatres, palaces, baths, and temples. In the *Bruchion*, the most beautiful part of the city, was situated the Museum, containing the splendid library of 400,000 volumes; the rest, amounting to 300,000, were placed in the Serapion, or temple of Serapis. Of these the larger portion was burnt during the siege of the city by Julius Cæsar, B. C. 48; and either the whole or the principal part subsequently collected was destroyed A. D. 389, when the Serapion, the greatest ornament of Alexandria, was demolished by the fanaticism of the Christians. The story which attributes the destruction of this library to the commands of Omar rests upon very insufficient authority. Of the monuments of Alexandria that have outlived the injuries and the ravages of time, the principal are its celebrated cisterns, which remain in good preservation, the south-western amphitheatre, the Catacombs, Pompey's Pillar, and Cleopatra's Needle. — II. A city of Sogdiana, on the Iaxartes, founded by Alexander on the farthest limits of his Scythian expedition; hence called *Alexandreschata*, i. e. *Alexandria Ultima*. — There were several other cities called after Alexander, though not founded by him. Among these may be mentioned — III. *Troas*, a city on the western coast of Mysia, above the coast of *Lectum*. It owed its origin to Antigonius, who gave it the name of *Antigonia Troas*. After the fall of Antigonius, the appellation was changed to *Alexandria Troas* by Lysimachus, in honour of Alexander. It became one of the most flourishing Asiatic colonies of the Romans. In the Acts of the Apostles it is styled simply *Troas*; and it was from this port that St. Paul and St. Luke set sail for Macedonia. Constantine intended to make it the capital of his empire, but at last selected Byzantium. In allusion to this circumstance, however, the ruins of *Alexandria Troas* are called by the Turks *Eski* (old) *Stamboul*. — IV. *Ad Issum*, a city of Syria, on the coast of the *Sinus Issicus*. The name of the founder is unknown. The modern *Scanderoon*, or *Alexandretta*, occupies the site of the ancient city.

ALEXANDRI ARÆ, according to some the

limits of Alexander's victories near the Tanais. See *HYPHESIS*.

ALEXANDRI INSULA, an island in the *Sinus Persicus*, on the Persian coast.

ALEXANDRIÆ AQUÆ, baths in Rome, built by Alexander Severus.

ALEXANDRINA SCHOLA, an academy for literature and learning of all kinds, instituted at Alexandria by Ptolemy, son of Lagus, and supported by his successors. The grammarians and mathematicians of this school were particularly celebrated. In the former class occur the well-known names of Aristarchus, Harpocration, and Aristophanes; and among the latter were numbered the astronomer Ptolemy, and the geometer Euclid. The grammarians of Alexandria exercised a universal literary jurisdiction, publishing canons of those who were to be considered standard authors, and revised editions of ancient writers. But the philosophy of this school was also a prominent feature. The influx of doctrines from the eastern and western schools produced a striking conflict of systems; which ended in an attempt of the philosophers Ammonius, Plotinus, and Porphyry, to establish an eclectic or universal system, by blending together the doctrines of the principal existing systems, and particularly those of Pythagoras and Plato. Their philosophy had a great influence upon the doctrines of Christianity, giving rise to most of the Gnostic systems.

ALEXICÆTUS, an epithet, signifying "averted of evil," applied to various deities and heroes, but particularly to Apollo, Jupiter, and Hercules, &c.

ALEXĪNUS, a philosopher of the Megaric school, born at Elis, and remarkable chiefly for his captious spirit; hence he was termed *Ἐλεγεῖνός*, or the fault-finder. He placed himself in hostility towards all his contemporaries distinguished for talent, such as Aristotle and Zeno; attempted to found a school at Olympia, but failed; and died in consequence of an injury received in the foot while bathing in the *Alpheus*.

ALEXĪON, a physician, intimate with Cicero.

ALEXIS, I., a comic poet of Thurium, uncle and instructor of Menander. He lived in the time of Alexander the Great, and wrote 245 pieces for the stage, none of which, except a few extracts given by Athenæus and Stobæus, have been preserved. — II. An artist mentioned by Pliny as one of the pupils of Polycletus, but without any statement of his country or his works.

ALFĒNUS, or *PUBLIUS ALFENUS VARUS*, a barber of Cremona, who, having left his business, came to Rome, where he at-

tended the lectures of Servius Sulpicius, and made so great proficiency in his studies as eventually to become the greatest lawyer of his day. His name often occurs in the Pandects. He was advanced to some of the highest offices in the state, and was at last elected consul, A. U. C. 755.

ALFICI, a people of Gaul, of warlike character, occupying the mountains above Massilia (*Marseilles*).

ALGIDUM, a town of Latium, on the Via Latina, twelve miles from Rome.

ALGIDUS, a chain of mountains in Latium, near the Tusculan hills, sacred to Diana and Fortune. The neighbourhood is remarkable for numberless conflicts between the Roman armies and their unwearied antagonists the Æqui and Volsci. The woods of the bleak Algidus are a favourite theme with Horace.

ALLIACMON. See HALIACMON.

ALIENUS CÆCINA. See CÆCINA.

ALIFÆ, ALIFA, or ALIPHA, *Alife*, a town of Samnium, north-west of the Vulturnus, often mentioned by Livy. It was captured first by Petilius, A. U. C. 429, and again by Rutilius. It was celebrated for the manufacture of drinking cups.

ALIMENTUS, C., a Roman historian who flourished during the second Punic war, of which he wrote an account in Greek. He also wrote a treatise, *De Re Militari*, on which Vegetius admits his own more elaborate commentaries to have been founded.

ALINDA, a city of Caria, of considerable note and strength. *Moglah*, the capital of modern Caria, occupies its site.

ALIRROTHIUS, a son of Neptune, who, when his father was defeated by Minerva in his dispute about giving a name to Athens, endeavoured to cut down the olive which had sprung from the ground and given the victory to Minerva; but, missing his aim in the attempt, he cut his own legs so severely that he instantly expired.

ALLIA, a river in Italy, flowing into the Tiber. On its banks the Romans were defeated by the Gauls under Brennus, July 17th, B. C. 387. 40,000 Romans were killed or put to flight. Hence "Alliensis dies" was marked as a most unlucky day. The proper name is *Alia*.

ALLOBROGES, a people of Gallia, in that part of the country now called *Dauphiné*, *Piedmont*, and *Savoy*. Their chief city was Vienna, now *Vienne*, on the left bank of the Rhone. They were finally reduced beneath the Roman power by Fab. Maximus, hence honoured with the surname of *Allobrogicus*. At a later period the ambassadors of this nation were tampered with by Catiline, but remained firm in their al-

legiance. The term *Allobroges* means, literally, "the Highlanders."

ALLUCIUS, a prince of the Celtiberi, in Spain, whose affianced bride having fallen into the hands of the Romans, was restored to him uninjured by Scipio Africanus, an act of self-control rendered still more illustrious by reason of the surpassing beauty of the maiden.

ALMO, I., a small river near Rome, now *Dachia*. At its junction with the Tiber the priests of Cybele, every year, washed the statue of the goddess. See LARA. — II. Eldest of the sons of Tyrrhus. He was the first Rutulian killed by the Trojans; and from the skirmish which happened before and after his death arose the enmities which ended in the fall of Turnus.

ALŌA, festivals at Athens in honour of Bacchus and Ceres. The oblations were the fruits of the earth. Ceres has been called from this *Aloas* or *Alois*.

ALŌEUS, a giant, son of Titan and Terra, or, according to others, of Neptune and Canace. He married Iphimedia, daughter of his brother Triops; but Iphimedia having a stronger attachment for Neptune than for her husband, became by the former mother of Otus and Ephialtes, whom Aloeus, however, educated as his own; and hence they were called Aloides. They grew up nine inches every month; and when only nine years old made war upon heaven with the intention of dethroning Jupiter, but were killed by Apollo and Diana. See OTUS and EPHIALTES.

ALOÏDES, or ALOÏDÆ, sons of Aloeus. See ALOEUS.

ALOPE, I., daughter of Cereyon, king of Eleusis, and mother of Hippothoon by Neptune. Having been put to death by order of her father, her baby was at first suckled by a mare (hence his name), and afterwards brought up by shepherds. When he reached manhood he was placed on the throne of his grandfather by Theseus, who had slain the latter. — II. A town of the Locri Ozolæ, probably the Olpæ of Thucydides. — III. A city of the Locri Opuntii, celebrated for some advantages gained by the Athenians over the Locrians during the Peloponnesian war.

ALOPECE, I., an island in the Palus Mæotis, near the mouth of the Tanais. — II. A borough of Attica, north of Hymettus, near the Cynosarges, and consequently close to Athens. It was the borough of Socrates and Aristides.

ALOPECONNÆSUS, one of the chief towns of the Thracian Chersonese, on the northern coast, famous for its truffles. It was taken by Philip of Macedon, towards the

commencement of his war with the Romans.

ALPĒNUS, a town south of Thermopylæ, whence Leonidas and his little band drew their supplies; also called Alpeni.

ALPES, a chain of mountains separating Italia from Gallia, Helvetia, and Germania. Their name is derived from their height, *alp* being the old Celtic appellation for a lofty mountain. They extend from the Sinus Flanaticus, or *Gulf of Carnero*, at the top of the Gulf of Venice, to Vada Sabatia, or *Savona*, on the Gulf of Genoa, a distance of 600 miles. They are distinguished, according to their situation, by the names of Maritimæ, Cottia, Graiæ, Penninæ, Rhæticiæ sive Tridentinæ, Noricæ, and Carnicæ sive Juliæ. Till the reign of Augustus the Alps were not well known. That emperor finally subdued the savage clans which inhabited the Alpine valleys; cleared the passes of the banditti which infested them; improved the old roads, and constructed new ones; and succeeded in establishing a free communication through these mountains. The chain was then divided into separate portions, which have preserved their boundaries and denominations nearly to the present day. Among the Pennine Alps is *Mont Blanc*, 14,676 feet in height. The principal passes in the present day are three: the *Great St. Bernard*, *Mont Simplan*, and *Mont St. Gothard*. The route which Hannibal took in crossing the Alps has not been ascertained.

ALPHESIBŒA. See ARSINŒE.

ALPHĒUS, a celebrated river of antiquity, flowing through Arcadia and Elis into the Sicilian sea. See ARETHUSA. It is now the *Reuphia*.

ALPINUS, CORNELIUS, a wretched poet, ridiculed by Horace. Many unavailing efforts have been made by the learned to ascertain something respecting him.

ALPIS, a river falling into the Danube, supposed to be the same with the Aenus or *Ian*.

ATHĒA, daughter of Thestius and Eurymis, and wife of Ceneus, king of Calydon, by whom she had many children. Among these was Meleager, whose life she saved in childhood, but destroyed when he grew up. She afterwards killed herself from grief. See MELEAGER.

ALTHĒNĒS, son of Catreus, king of Crete. An oracle having predicted that he or his brothers were to be their father's murderer, he fled to Rhodes to avoid becoming a parricide. After the death of all his other sons, Catreus went in search of his son Althemenes, who attacked and

killed him unwittingly. On being apprised of the fact, he entreated the gods to remove him; and the earth immediately opened and swallowed him up.

ALTRĒNUM, a flourishing city near Aquileia. It was famous for its baths and wool.

ALTIS, the sacred grove of Olympia, in the centre of which stood the temple of Jupiter; it also contained those of Juno and Lucina, the theatre, and prytanæum. See OLYMPIA.

ALUNTĒUM, *Alontio*, a town of Sicily, on the northern coast, not far from Calacta.

ALVATTES, father of Cræsus, and successor of Sadyattes, as king of Lydia. He drove the Cimmerians from Asia, made war against Cyaxares, king of the Medes, and died after a reign of fifty-seven years, after having brought to a close a war against the Milesians. An eclipse of the sun, which had been predicted by Thales, terminated a battle between this monarch and Cyaxares.

ALVĒŪS, I., a philosopher of Alexandria, contemporary with Jamblichus. He was skilful in dialectics, but left no works behind him; all his lectures having been delivered orally. — II. A musical writer of Alexandria, whose "Introduction to Music" is the only work extant through which the moderns have become acquainted with the notes of the Greek music. He lived in the latter half of the fourth century of the Christian era. — III. A poet, general, and architect of Antioch. He lived in the time of Julian the Apostate, at whose request he attempted to rebuild the temple of Jerusalem. He is also said to have written a work on geography.

ALYZIA, a town of Acarnania, about fifteen stadia from the sea, and 120 from Leucas. It is mentioned as an ancient city by Scylax and Thucydides. Near it was fought an action between the Athenian admiral Timotheus and the Spartans, not long before the battle of Leuctra. It was famous for a sculptured group, the work of Leucippus, representing the labours of Hercules, which was afterwards removed to Rome.

AMAGETOBRIĠA. See MAGETOBRIA.

AMALTHĒA, I., daughter of Melissus, king of Crete. She was fabled to have brought up Jupiter with goat's milk; hence some authors have called her a goat, and alleged that Jupiter, to reward her kindness, placed her in heaven as a constellation. He also gave one of her horns to the Nymphs, who had taken care of his infant years, called the "horn of plenty," *Cornucopiæ*, with the power to give them

whatever they desired.—II. A Sibyl of Cumæ, called also Hierophile and Demophile. See *SIBYLLE*.

AMALTHĒUM, a gymnasium which Atticus had opened in his country-house in Epirus. It was replete with all that could amuse and instruct, and contained besides the statues of all the illustrious men by whom the Roman state had been advanced to its full maturity of fame, just as Jupiter had been nurtured by Amalthea. Hence its name.

AMĀNA, or *AMĀNUS*, a continuation of the chain of Mt. Taurus, at the eastern extremity of the Mediterranean. Its valleys and recesses were inhabited by fierce tribes, who lived on the plunder of their neighbours, and appropriately enough called themselves *Free Cilicians*.

AMĀNUS, also called *Omanus*, and *Anan-datus*, a deity worshipped in Pontus and Cappadocia. He is identical with the Sun.

AMĀRĀCUS, a son of Cinyras, king of Cyprus, who, having broken a vase of perfumes, pined away, either overpowered by the fragrance, or struck with grief at the loss. The gods changed him into the *amaracus*, "sweet-marjoram."

AMARDI, a nation of Asia, spread over different countries, and divided into numerous colonies. The Persians styled all mountain fugitives *Amardi*.

AMARYLLIS, the name of a shepherdess common in the pastoral and elegiac poetry of the Romans.

AMARYNTHUS, a town of Eubœa, celebrated for the worship and temple of Diana *Amarynthia*.

AMĀSĒNUS, *La Toppia*, a small river of Latium, crossing the Pontine marshes, and falling into the Tuscan sea.

AMASĪA, a city of Pontus, on the river Iris, famous for being the birthplace of Strabo and Mithridates. Under the Roman sway it became the capital of Pontus Galaticus, and bore upon its coins the title of *Metropolis*. Its modern name has been slightly altered to *Amasyah*.

AMĀSIS or *AMŌSIS*, I., the eighth king of the twenty-sixth dynasty of Egyptian kings, who reigned from B. C. 569 to B. C. 525. Being sent by Apries (the Pharaoh Hophra of Scripture) to quell a mutiny in the Egyptian army, he was proclaimed king by the rebels, and, returning at the head of this army, he defeated and supplanted his master. Under his reign Egypt enjoyed uninterrupted prosperity. He established an intercourse with foreigners on the most liberal footing, and contributed in a variety of ways to improve and
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decorate his native country. He married a Greek lady of Cyrene. In his reign Solon is said to have visited Egypt. He was succeeded by his son *Psammenitus*, who was conquered by *Cambyses* the Persian. See *PSAMMENITUS*.—II. A king of Egypt, of one of the earlier dynasties, who rendered himself so odious to his subjects that, on the invasion of Egypt by *Actisanes*, king of Æthiopia, the great majority went over to the latter. There is no certainty respecting the period at which he lived.

AMASTRIS, I., a niece of *Darius Codomannus*, and wife of *Dionysius*, tyrant of *Heraclea*, in *Pontus*, who left her guardian of his children. She was subsequently married to *Lysimachus*, and murdered by her own sons.—II. *Amastra*, a city on the coast of *Paphlagonia*, founded by *Amastris* above mentioned.

AMĀTA, wife of king *Latinus*, and mother of *Lavinia*. Before the arrival of *Æneas* in Italy she zealously favoured the interest of *Turnus*: and hung herself in despair, on finding she could not prevent her daughter's marriage with *Æneas*.

AMĀTHUS, (gen. *untis*), an ancient city on the southern side of the island of Cyprus, particularly dedicated to *Venus* and *Adonis*. It was the see of a bishop under the Byzantine emperors. Its ruins are to be seen near the village of *Limesol*.

AMĀZŌNES, or *AMĀZŌNĪDES*, a nation of female warriors, so called from the practice that prevailed among them of cutting off the right breast to enable them to use the bow with greater ease. The men among them were kept in an inferior condition, attending to the employments usually entrusted to women in other nations, while they themselves managed the affairs of state. *Diodorus* speaks of *African Amazons*, but they are usually considered as of *Scythian* origin; and they are famed to have extended their conquests far and near, and to have founded many cities in *Asia Minor*. Their chief seat was *Themyseyra*, on the river *Thermodon*, near the southern coast of the *Euxine* sea. The stories respecting them are so numerous and discrepant, that it would be impossible within our limits to attempt to recount or reconcile them. The three most celebrated of their queens were *Penthesilea*, *Hyppolita*, and *Thalestris*.

AMAZŌNIUS, a surname of *Apollo* at *Pyrhicus*, in *Laconia*, from the protection he afforded the inhabitants when attacked by the *Amazons*:

AMĒARRI, a people of *Gallia Celtica*,

situated along either bank of the Arar, or *Saone*.

AMBARVALIA, rites celebrated in honour of Ceres, previously to the harvest, so called because the victim was carried round the fields (*arva ambiebat*). See **ARVALES**.

AMBLĀNUM, a town of Belgium, anciently *Samarobriva*, now *Amiens*.

AMBIATĪNUS VICUS, a village of Germany, supposed to be *Capelle*, on the Rhine, where Caligula was born.

AMBIGĀTUS, a king of the Celtæ, in the time of Tarq. Priscus. Seeing the great population of his country, he sent his two nephews, Sigovesus and Bellovesus, with two colonies, in quest of new settlements; the former towards the Hercynian woods, and the other towards Italy:—a story which evidently owes its origin to the simultaneous emigrations of two hordes of Gallic warriors.

AMBIÖRIX, a king of one half of the Eburones in Gaul, Cativoleus being king of the other half. He was an inveterate foe to the Romans, but, was at length defeated by Cæsar, after inflicting numerous losses upon the Roman general.

AMBRACĪA, *Arta*, a celebrated city of Epirus, the capital of the country, and the residence of Pyrrhus and his descendants. Founded B. C. 650 by a colony of Corinthians, its advantageous position, close to the Ambracian gulf, soon raised it into celebrity; and towards the commencement of the Peloponnesian war it was a powerful and independent city. It subsequently fell into the possession of Philip of Macedon, still later of Pyrrhus, and, last of all, of the Romans, who denuded it of all the splendour with which Pyrrhus had adorned it, and completed its desolation by transferring its inhabitants to Nicopolis.

AMBRACĪUS SINUS, a gulf of the Ionian sea, between Epirus and Acarnania, now the *Gulf of Arta*.

AMBRÖNES, a Gallic horde who invaded the Roman territories with the Teutones and Cimbri, and were defeated with great slaughter by Marius.

AMBRÖSĪA, *L.*, the celestial food on which the gods subsisted, and to which, along with nectar, they owed their immortality. It was also used by the gods for anointing their body and hair, whence Homer speaks of the "ambrosial locks" of Jupiter.—**II.** Festivals celebrated in Greece in honour of Dionysus, and deriving their name from the luxuries of the table.

AMBRÖSĪUS, one of the most distinguished fathers of the church, was born at Are-

late, the capital of Gallia Narbonensis, A. D. 340. His father dying while he was still a child, he was brought to Rome by his mother, who had embraced Christianity, and early initiated in the most orthodox doctrines of the church. He devoted himself to the study of law, pleaded in the courts, and was appointed proconsul of Liguria. After the expiration of his term of office he returned to Milan, where a circumstance occurred which produced a complete change in his career. A dispute having arisen between the orthodox party and the Arians for the vacant see of Milan, A. D. 374, he addressed the people in the cathedral in order to appease the commotion; but he was greeted with the unanimous cry, "We will have Ambrose for our bishop." Ambrose, who was thirty-four years old, had not yet been baptized, and in his desire to escape the elevation, for which he deemed himself unfit, he publicly committed some acts of gross injustice and immorality. But the people cried, "The offence be upon our heads;" and drawing him from a concealment which he had sought, conducted him in triumph to Milan, where he was consecrated on the eighth day after his baptism. He immediately made over the whole of his property to the church or the poor; and spiritual ambition took entire possession of his soul. In the cause of orthodoxy he resisted Justina, the Arian mother of Valentinian II. (see **JUSTINA**); and to enhance the authority of the church, he humbled even the great Theodosius. (See **THEODOSIUS**.) He died soon after the emperor Theodosius, A. D. 397, in his fifty-eighth year, leaving behind him numerous writings, of which his treatise "De Officiis" is the most celebrated.

AMBRYSsus, a city of Phocis, said to have been founded by a hero of that name, situated north-west of Anticyra, and west of Lebedæa. It was destroyed by the Amphictyons, but rebuilt and fortified by the Thebans before the battle of Cheroneæ. Its ruins are situated near the village *Dystomo*.

AMBÛBĀLÆ, Syrian women of immoral lives, who attended festivals and assemblies as minstrels.

AMBURBĪUM, a sacrifice performed at Rome for the purification of the city, in the same way that the Ambarvalia were intended to purify the country, when any danger was apprehended.

AMERĪA, a city of Umbria, in the vicinity of the Tiber. It was founded 1045 years before the Christian era, and subsequently attained to the dignity of a Roman colony.

The celebrated Roscius was born here. Its modern name is *Amelia*.

AMESTRATUS, *Mistretta*, a town of Sicily, near the Halesus, taken by the Romans after a third siege.

AMESTRIS, wife of Xerxes, king of Persia, infamous for her cruelty.

AMIDA, a celebrated city in the lower empire, situated in the district of Sophene, between Mesopotamia and Armenia, near the source of the Tigris. It was taken and destroyed by Sapor, but rebuilt by Constans, A. D. 349, who gave it the name of Constantia. It is now *Diarbekr*.

AMILCAR. See HAMILCAR.

AMISIA, *Ems*, a river of Germany, falling into the German ocean.

AMISUS, *Samsoun*, a city of Pontus, on the coast of the Euxine, founded by a colony of Milesians. Pharnaces constituted it the capital of his kingdom.

AMITERNUM, a city in the territory of the Sabines, the birthplace of Sallust the historian. Having fallen into the hands of the Samnites, it was afterwards recovered by Sp. Carvilius, A. U. C. 459; and became successively a *præfectura* and a colony of the Romans.

AMMIANUS. See MARCELLINUS.

AMMOCHASTUS, a promontory of Cyprus, whence is derived the modern name *Famagosta*, or more properly *Amgosta*, now the chief town in the island.

AMMON or HAMMON, the name of an Egyptian deity, whom the Greeks considered as synonymous with their Jupiter. On the Egyptian monuments he is represented with a ram's head and a human body, the origin of which story has been variously given. The temple of the god was in the deserts of Libya, and had a famous oracle, which was consulted by Hercules, Perseus, Alexander, and others.

AMMONII, a people of Africa, occupying what is now the oasis of *Siwah*.

AMMONIUS, the preceptor of Plutarch. He lived in the reign of Nero, and taught philosophy and mathematics at Delphi. — There were several other distinguished persons of this name, but their era hardly brings them within the scope of this work.

AMNISUS, a port of Gnosus in Crete, with a small river of the same name.

AMONOPHIS. See MEMNON.

AMOR, son of Venus, god of Love. See CUPIDO.

AMORGOS, *Amorgo*, one of the Cyclades, where Simonides was born. It gave its name to a peculiar linen dress manufactured in the island.

AMPĒLUS, I., *Sacro*, a town and promontory of Crete, on the eastern coast. — II. A

promontory of Macedonia, forming the lower termination of the Sinus Singiticus. Livy calls it the Toronean promontory.

AMPĒLŪSĪA, called also Cote and Soloë, a promontory of Africa on the coast of Mauritania; now Cape *Spartel*. The ancient name Ampelusius refers to its abounding in vines.

AMPHĀRES, one of the Spartan ephori who put Agis to death, and afterwards treated his female relatives with revolting barbarity.

AMPHIARĀIDES, a patronymic of Alcmaeon, as son of Amphiaræus.

AMPHIARĀUS, son of Oicleus, or, according to others, of Apollo, by Hypermetra, one of the most celebrated soothsayers of antiquity. He was at the chase of the Calydonian boar, and accompanied the Argonauts in their expedition; on his return from which, he expelled Adrastus from the throne of Argos, his native city. But a reconciliation soon afterwards took place, Adrastus was restored to the throne, and gave Amphiaræus his sister Eriphyle in marriage, by whom he had two sons, Alcmaeon and Amphilocheus. When Adrastus declared war against Thebes, Amphiaræus, knowing, by the spirit of prophecy, that he should lose his life if he engaged in the war, hid himself to avoid it; but Eriphyle, prevailed on by the present of the famous necklace of Harmonia from Polynices, discovered the place of his concealment, and forced him to take part in the expedition, but not until he charged his son Alcmaeon to slay his mother Eriphyle, as soon as he should be informed of his death. The Theban war was fatal to the Argives; and Amphiaræus was swallowed up in his chariot by the earth, which, it was said, was split asunder by a thunderbolt from Jupiter, who thus saved his favourite prophet from the dishonour of being killed by his enemies. On the news of his death being brought to Alcmaeon, he immediately executed his father's command, by murdering Eriphyle. Amphiaræus received divine honours after death, and had a celebrated temple and oracle at Oropos in Attica.

AMPHICRĀTES, an Athenian orator, who, banished from his country, took up his residence at Seleucia, on the Tigris, under the protection of Cleopatra, daughter of Mithridates, and afterwards starved himself to death, because suspected by her of treason.

AMPHICTYON, son of Deucalion and Pyrrha, reigned at Athens after Cranaus, and first attempted to give the interpretation of dreams, and draw omens. The es-

tablishment of the Amphictyonic council is sometimes ascribed to him.

AMPHICTYÖNES, a congress of the deputies of twelve northern Greek tribes, viz., Thessalians, Bæotians, Dorians, Ionians, Perrhæbians, Magnetes, Locrians, Cœnians, Achæans of Phthia, Malians, Phocians, and Dolopians or Delphians. In the Dorians and Ionians were included the Lacedæmonians and Athenians, who each sent one deputy. Each of these tribes had two representatives in the council, called the Hieromnemon and Pulagoras. The congress met twice every year; in the spring at Delphi, and in the autumn at Thermopylæ. Its functions do not seem to have been of a political nature further than to see that no member of the union was destroyed; but were chiefly directed to religious matters, and more especially the protection of the temple of the Delphian Apollo. Their decisions were held sacred, and arms were taken up to enforce them.

AMPHIDRŌMIA, a festival observed by private families at Athens, the fifth day after the birth of every child, in which it was customary to *run round* the fire with the child in their arms (*ἀμφὶ* and *δρομος*).

AMPHIGENĪA, a town of Messenia, near the Hypsoeis. Homer says it was subject to Nestor.

AMPHILŌCHUS, son of Amphiaras and Eriphyle. After the Trojan war he left Argos, his native country, and built Argos Amphiolechium in Acarnania.

AMPHILŪTUS, a soothsayer of Acarnania, who, in a fit of inspiration, advised Pisistratus to seize the sovereign power at Athens.

AMPHINŌMUS and ANĀPUS, two brothers, who, when Catana and the neighbouring cities were in flames by an eruption from Mt. Etna, saved their parents on their shoulders. The fire spared them, while it consumed others at their side; and Pluto, to reward their filial affection, placed them, after death, in the island of Leuce, where they received divine honours.

AMPHION, son of Jupiter by Antiope, and king of Thebes, was, together with his brother, Zethus, abandoned at his birth on Mount Cithæron, where they were found and brought up by shepherds. When Amphion grew up, he was instructed by Mercury in the use of the lyre, and became so great a proficient in music, that he is said to have moved even the stones by the power of his harmony, and thus to have built the walls of Thebes. He married Niobe, the daughter of Tantalus, whose melancholy fate, with that of her children, need not be recapitulated here. Amphion is said to

have killed himself through grief at their loss.

AMPHIPŌLES, magistrates appointed at Syracuse by Timoleon, after the expulsion of Dionysius the younger. The office existed for 300 years.

AMPHIPŌLIS, one of the largest cities of Thrace, near the mouth of the Strymon. It was founded by the Athenians in the vicinity of what was termed Nine Ways, so called from the number of roads which met here from different parts of Thrace and Macedonia. The occupation of the Nine Ways seems to have excited the jealousy of the Thracians, which led to frequent rencounters between them and the Athenian colonists, in one of which the latter sustained a severe defeat. It was ultimately taken by Philip of Macedonia. The spot on which the ruins of Amphipolis are still to be traced bears the name of *Jenikevi*.

AMPHIS, a Greek comic poet of Athens, contemporary with Plato. Besides comedies, he wrote other pieces, now lost.

AMPHISBÆNA, a two-headed serpent in the deserts of Libya, whose bite was venomous and deadly. The body is of equal thickness from head to foot, which occasioned the notion of the snake's having two heads.

AMPHISSA, *Salona*, the chief city of the Locri Ozolæ, situated at the head of the Crissæan gulf, and sixty stadia from Delphi. It was destroyed by order of the Amphictyons, for having restored the walls of Crissa, and cultivated the ground, held to be sacred, and for molesting travellers through their territory. At a later period it was somewhat restored when under the dominion of the Ætolians. Amphissa, daughter of Macareus, beloved by Apollo, gave her name to this city.

AMPHITHEĀTRUM, an edifice of an elliptical form, used for exhibiting combats of gladiators, wild beasts, and other spectacles; the spectators being so ranged as to see equally well from every side (*ἀμφί*, and *θέατρον*). The first durable amphitheatre of stone was built by Statilius Taurus, at the desire of Augustus. The largest was begun by Vespasian, and completed by Titus, now called Colisæum. It covered five acres of ground, contained 87,000 spectators, and was five years in building. Its magnificent ruins still remain. The place where the gladiators fought was called *Arena*, because it was covered with *sand*. There are remains of amphitheatres at various places, in different degrees of perfection; but more especially at *Nismes*, *Arles*, *Bordeaux*, *Verona*, and *Pola*, in *Istria*.

AMPHÎTRÎTE, daughter of Oceanus and Tethys, married Neptune, though she had vowed perpetual celibacy, and became the mother of Triton, one of the sea-deities. She is generally represented seated in a chariot of shells drawn by dolphins and sea-horses, and surrounded by sea-nymphs.

AMPHITRYON, a Theban prince, son of Alcæus and Hipponome, and husband of Alcmena. While he was engaged in a distant expedition, Jupiter, who had been attracted by the charms of Alcmena, assumed his form, and, under this disguise, became the father of Hercules, who is thence sometimes called the son of Amphitryoniades. See **ALCMEANA**.

AMPHRYSUS, a river of Thessaly, flowing into the Sinus Pagasæus, above Phthiotic Thebes. Near this stream Apollo, when banished from heaven, fed the flocks of king Admetus; hence he is called *Amphrysus*, and his priestess *Amphryssia*.

AMPSAGAS, a river of Africa, forming the boundary between Mauritania Cæsariensis and Numidia, and falling into the sea to the east of Igilgilis, or *Jigel*. The modern name is *Wad-El-Kibir*, "Great River."

AMSANCTUS or **AMSANCTI VALLIS ET LACUS**, a celebrated valley and lake of Italy, in Samnium. The waters of the lake were remarkable for their sulphureous properties and exhalations. On its banks was a temple consecrated to the goddess Mephitis. It is now called *Mufiti*.

AMŪLIUS, son of Procas, king of Alba, and youngest brother of Numitor. The crown belonged to Numitor by right of birth; but Amulius dispossessed him of it, put to death his son Lausus, and compelled his daughter Rhea Sylvia to become a Vestal virgin. Notwithstanding these precautions Rhea became pregnant by the god Mars, and brought forth twins, Romulus and Remus. Amulius, thereupon, ordered the mother to be buried alive for violating the laws of Vesta, which enjoined perpetual chastity, and the two children to be thrown into the river. They were providentially saved by some shepherds, or, as others say, by a she-wolf; and when they had attained to manhood, they put to death the usurper Amulius, and restored the crown to their grandfather.

AMŶCI PORTUS, a harbour on the Thracian Bosphorus, north of Nicopolis. Here Amycus, king of the Bebryces, was slain in combat with Pollux.

AMYLÆ, I., a city of Italy, in Latium, said to have been of Greek origin, being colonised from Amyclæ in Laconia. Of the destruction of this city strange tales were related. According to some, it was

infested and rendered desolate by serpents. Another tradition represented the fall of Amyclæ as the result of the silence enjoined by law on its inhabitants, to put a stop to the false rumours of hostile attacks so frequently circulated; for the enemy at last appearing, the town, being in a defenceless state, was destroyed.—II. One of the most ancient cities of Laconia, founded long before the arrival of the Dorians and Heraclidæ, who reduced it to the condition of a small town. But even in the time of Pausanias it was conspicuous for the number of its temples and other edifices, many of which were richly adorned with sculptures and other works of art. Its most celebrated structure was the temple of the Amyclæan Apollo. It was said to have been built by Amyclas, son of Lacedæmon and Sparta.

AMYCLAS, the master of a ship in which Cæsar embarked in disguise, for the purpose of sailing to Brundisium, and bringing thence into Greece the remainder of his forces. A violent storm having arisen, Amyclas wished to put back, but Cæsar, unveiling his head, discovered himself, and, bidding the pilot pursue his voyage, exclaimed, "*Cæsarem vehis, Cæsarisque fortunam!*"

AMŶCUS, son of Neptune by Melia, king of the Bebryces. He was famous for his skill in the management of the cestus, and challenged all strangers to a trial of strength. The Argonauts, in their expedition, having stopped on his coast, he challenged Pollux to the combat, and was overcome and slain. See **AMŶCI PORTUS**.

AMŶMONE, I., one of the Danaides, and mother of Nauplius by Neptune, who rescued her from the attempted violence of a Satyr, whom she had accidentally hit with an arrow.—II. A fountain of Peloponnesus, flowing through Argolis into the lake of Lerna. It was the most celebrated of the streams which contributed to form the Lernæan lake. It derived its name from Amymone, one of the Danaides.

AMYNAS, I., succeeded his father Alcetas, as king of Macedonia, B. C. 547. His son Alexander having killed the ambassadors of Megabyzus for their insolent behaviour to the ladies of his father's court, Bubares, a Persian general, was sent with an army to revenge their death, but instead of making war, he married the king's daughter, and defended his possessions.—II. Son of Menelaus, and king of Macedonia, after his murder of Pausanias. Expelled by the Illyrians, and restored by the Thessalians and Spartans, he made war against the Illyrians and Olynthians, with the assistance of the

Lacedæmonians. His wife Eurydice conspired against his life, but her snares were discovered by one of his daughters by a former wife. He reigned twenty-four years. Soon after his death, his son Philip murdered his brothers, and ascended the throne.—III. Grandson of Amyntas, above mentioned. When his father and uncle were cut off by Philip, he was the lawful heir to the throne; but, being then an infant, his pretensions were easily set aside in favour of Philip. When he grew up, he served in the armies both of Philip and Alexander, but was put to death for conspiring against the latter.—Various other persons of this name are mentioned by the ancient writers.

AMYNTOR, king of Ormenium, a city of the Dolopians, who put out the eyes of his son Phoenix, on a false charge of having corrupted one of his concubines. He was killed by Hercules on attempting to oppose the passage of that hero through his territories.

AMYRÆUS CAMPUS, a plain of Thessaly, in Magnesia, near Amyrus, celebrated for its wines.

AMYRTEUS, an Egyptian leader during the revolution under Inarus, whom he succeeded.

AMYTHAON, I., son of Cretheus, king of Iolchos. He married Idomene, by whom he had Bias and Melampus, and after his father's death, withdrew to Messenia, and re-established the Olympic games. Melampus is called Amythaonius, from his father Amythaon.

AMYTIS, I., a daughter of Astyages, whom Cyrus married.—II. A daughter of Xerxes, who married Megabyzus, and disgraced herself by her licentious conduct.

ANĀCES, or ANACTES, a name given to Castor and Pollux, whose festivals were called Anaceia. The Athenians applied the term to all those deities who were believed to watch over the interests, public and private, of the city of Athens; but in a special sense, the appellation was given to the Dioscuri, or the Sons of Jupiter, as Castor and Pollux were called, on account of the peculiar advantages which Attica had derived from them.

ANACHARSIS, a Scythian philosopher, who flourished nearly six centuries before the Christian era. He was son of a Scythian prince, who married a native of Greece. He resided some years at Athens, and was the first stranger admitted to the honours of citizenship. He then travelled into other countries, and finally returned to Scythia, to communicate to his countrymen the information he had received, and

introduce among them the laws and religion of Greece. The attempt was unsuccessful; for the Scythians were indisposed to receive his instructions; and Anacharsis was killed by an arrow from the king his brother's own hand, who detected him performing certain rites in a wood, before an image of Cybele. Great respect was paid to him after death. Many excellent apophthegms attributed to Anacharsis have reached our time; but the epistles which bear his name (published at Paris, 1552) are unequivocally spurious.

ANACIUM, a temple at the foot of the Acropolis at Athens, sacred to Castor and Pollux. It was a building of great antiquity, and contained paintings of Polygnotus and Micon.

ANACREON, a celebrated Greek poet, of whose life little is known. It is, however, generally admitted that he was born at Teos, in Ionia, in the sixth century before the Christian era, and flourished in the sixtieth Olympiad. From Abdera, whither his parents had fled from the dominion of Cræsus, Anacreon betook himself to the court of Polycrates, king of Samos, who received him with great distinction. He afterwards visited Hipparchus, son of Pisistratus, tyrant of Athens, who sent a fifty-oared ship to convey the poet to his court. Nothing is known of his personal character, and it would be invidious to draw any inferences on the subject from the tenor of his poetry. He lived to the age of eighty-five years. Numerous editions and translations of his poems have appeared.

ANACTORIA and ANACTORIUM, a town on the northern coast of Acarnania, on a low neck of land opposite Nicopolis, of which it was the emporium. The present site is called *Punta*. Thucydides reports that Anactorium had been colonised jointly by the Coreyreans and Corinthians, who were subsequently ejected by the Acarnanians, in conjunction with the Athenians. It ceased to exist as a town, when Augustus transferred its inhabitants to Nicopolis.

ANADYOMENE, a celebrated picture of Venus, painted by Apelles, representing the goddess *rising out of the sea*, and wringing her hair. It originally adorned the temple of Æsculapius at Cos; was transferred to Rome by Augustus, who remitted to the inhabitants one hundred talents in return for it. The lower part of the figure having been injured, no Roman painter could be found to supply it.

ANAGNIA, *Anagni*, the principal town of the Hernici, about thirty-six miles to the east of Rome. It was colonised by Drusus. The Latin Way was joined near

this city by the Via Prænestina, thence called Compitum Anagninum.

ANĀĪTIS, a goddess of Armenia, identical with the Venus of the western nations, and the goddess of Nature among the Persians. Her temple stood in the district of Acilisene, in the angle between the northern and southern branches of the Tigris and Euphrates. It had a large tract of land set apart for its use, and a number of male and female servants to cultivate it. It was famed for its riches, and it was from this temple that Antony, in his Parthian expedition, carried off a statue of the goddess of solid gold. The commercial relations that subsisted between the Armenians and other countries caused the worship of Anāitis to be widely diffused, and hence we hear of its having been introduced into Persia, Media, Bactria, &c.

ANĀPHE, *Amphio*, one of the Sporades, north-east of Thera. It was said to have been made to rise by thunder from the bottom of the sea, in order to receive the Argonauts during a storm, on their return from Colchis. But Apollonius Rhodius gives a different account.

ANĀPUS, *Alfeo*, a small stream of Sicily, near Syracuse, the deity of which is fabled to have fallen in love with the Nymph Cyane, who was changed into a fountain. It was also the name of a river of Epirus, near Stratos.

ANAS, a river of Spain, now the *Guadiana*.

ANĀURUS, a small river of Thessaly, near the foot of Pelion, in which Jason lost his sandal.

ANAXAGŌRAS, I., succeeded his grandfather Megapenthes on the throne of Argos. He shared the sovereign power with Bias and Melampus, who had cured the women of Argos of madness. — II. A celebrated philosopher of the Ionian school, born at Clazomenæ, B. C. 500, of an illustrious and wealthy family. He left the administration of his affairs to his relations, in order that he might pursue his studies undisturbed; and at the age of twenty retired to Athens, where he taught philosophy with great success, and numbered among his pupils and friends Archelaus, Euripides, Pericles, and Socrates. Anaxagoras took no part in public affairs; but when the ascendancy of Pericles was on the wane, he was accused of impiety towards the gods, thrown into prison, and eventually forced to flee to Lampsacus, where he died shortly after his arrival, B. C. 428. It must be remarked, however, that the whole circumstances of his accusation and his death are stated so variously by different writers, that it is

difficult to ascertain the truth. The inhabitants of Lampsacus honoured his memory with an annual festival.

ANAXANDER, of the family of the Agidæ, son of Eurycrates, and king of Sparta. The second Messenian war, in which Aristomenes signalled himself, began in his reign.

ANAXANDRIDES, I., son of Leon, and father of Cleomenes I., and Leonidas, was king of Sparta. By order of the Ephori, he divorced his wife, on account of her barrenness, and was the first Lacedæmonian who had two wives. — II. A comic writer, born at Camirus in Rhodes, and the author of sixty-five comedies. He was endowed by nature with a handsome person, and though studiously elegant, and effeminate in dress and manners, was of so passionate a character, that he used to tear his unsuccessful dramas to pieces, or send them as waste paper to the perfumers' shops. Having lampooned the magistracy of Athens, he was tried and condemned to death by starvation.

ANAXARCHUS, a philosopher of Abdera, of the school of Democritus, who flourished about the 110th Olymp. He is chiefly remarkable for having lived with Alexander, and enjoyed his confidence. See NICOCREON.

ANAXARĒTE, a maiden of Salamis, who so arrogantly despised the addresses of Iphis, a youth of ignoble birth, that he hanged himself at her door. She witnessed this sad spectacle without emotion or pity, and was changed into a stone.

ANAXĪLAS or ANAXĪLĀUS, a Messenian tyrant of Rhegium. He was so popular during his reign, that when he died, B. C. 476, he left his infant sons to the care of Mycithus, one of his servants, and the citizens chose rather to obey a slave, than revolt from their benevolent sovereign's children.

ANAXIMANDER, the pupil and successor of Thales in his Ionic school, was born B. C. 610., and died B. C. 547, aged 63. From his having been the first to teach philosophy in a public school, he is often regarded as the founder of the Ionic sect. He was the first who constructed maps and gnomons; and to him also science is indebted for the discovery of the obliquity of the ecliptic. His astronomical views were original, if not profound. He believed the sun, moon, and stars to be enormous wheels encompassing and revolving round the earth, each with a round orifice in its circumference, out of which fire issued, and that the stoppage of this orifice is the cause of eclipses. At Sparta he is said to have predicted an earthquake which threw down the greater part of the city.

ANAXIMÉNES, I., a native of Miletus, born about the fifty-sixth Olymp., B. C. 556, and the pupil, companion, and successor of Anaximander. His opinions were nearly identical with those ascribed to Anaxagoras and Anaximander. In addition he taught that the first principle of all things is air, which he held to be infinite and immense.

—II. A native of Lampsacus, and son of Aristocles. He was celebrated for his skill in rhetoric, and was disciple of Zoilus, one of the preceptors of Alexander the Great, and of Diogenes the Cynic. He accompanied his illustrious pupil through most of his campaigns, and afterwards wrote the history of his reign, and that of his father Philip. During the Persian war, his native city having espoused the cause of Darius, Alexander determined to punish the inhabitants by laying it in ruins. Anaximenes was deputed by his countrymen as mediator; but the conqueror guessing his intention, when he saw him enter the royal tent as a suppliant, cut short his anticipated petition, by declaring his determination to refuse his request whatever might be its nature. The philosopher immediately availing himself of this hasty expression, implored that Lampsacus might be utterly destroyed, and a pardon refused to its inhabitants. The stratagem was successful; Alexander was unwilling to break his promise; and the presence of mind exhibited by its advocate saved the city.

ANAZARBUS, a city of Cilicia Campestris, situated on the river Pyramus. It assumed the name of Cæsarea, in acknowledgment of the privileges conferred on it by Augustus; and was afterwards called successively Justinopolis and Justinianopolis, in honour of the emperors Justin and Justinian.

ANCÆUS, one of the Argonauts, was the son of Neptune, by Astypalæa, and brother of Euphemus and Erginus, chiefs in the same expedition. On the death of Tephyus, pilot of the Argo, Ancæus was appointed to succeed him. On his return he reigned in Ionia, where he married Samia, daughter of the Mæander, by whom he had four sons, Perilas, Enudus, Samus, Alithersus, and one daughter called Parthenope. Being told by one of his servants that he never would taste of the produce of his vines, with the cup in his hand, he called the prophet to convince him of his falsehood, when the servant uttered this well-known proverb,

Πολλὰ μετὰ πέλαι κύλικος καὶ χεῖλος ἄκρου,

Multa cadunt inter calicem supremaque labra;

and at that moment Ancæus was told that

a wild boar had entered his vineyard, on which he threw down the cup, ran to drive away the wild beast, and perished in the attempt. This Ancæus must not be confounded with another Argonaut of the same name, who perished in the great hunt of the Calydonian boar.

ANCAIËTES, a people of Britain, near the Atrebatii. They are supposed to have occupied parts of Oxfordshire, Buckinghamshire, and Berkshire.

ANCHEMÖLUS, son of Rhœtus, king of the Marrubii in Italy, who, on being expelled for criminal conduct towards his step-mother, Casperia, fled to Turnus, and was killed by Pallas, son of Evander, in the wars of Æneas against the Latins.

ANCHESMUS, a mountain of Attica, where Jupiter Anchœsmius had a statue; now *Agios Georgios*, or *Mt. St. George*.

ANCHIÆLE, a city of Cilicia, a short distance from the coast; supposed to have been built by Sardanapalus, king of Assyria.

ANCHIÆLUS, a god of the Jews, as some suppose. The term occurs in Martial's Epigrams.

ANCHISES, son of Capys by Themis, daughter of Ilus. Venus was so struck with his beauty, that she came to him on Mount Ida in the form of a nymph, and urged him to a union with her; but for imprudently boasting of the favours of the goddess, he was struck blind by Jupiter, and maimed and enfeebled by a stroke of thunder. The offspring of this union was the celebrated Æneas. When Troy was in flames he was saved by his son, who bore him on his shoulders out of the burning city. He accompanied Æneas in his voyage towards Italy, but died in Sicily in his eightieth year, and was buried on Mt. Eryx by Æneas and Acestes, king of the country, who instituted an annual festival to his memory. Pausanias says that Anchises was buried on a mountain in Arcadia, thence called Anchisia.

ANCHISIÆDES, a patronymic of Æneas as son of Anchises.

ANCHŪRUS, a son of Midas, king of Phrygia, who sacrificed himself for the good of his country, when the earth had opened, and swallowed up many buildings. The oracle said that the gulf would never close, if Midas did not throw into it his most precious possession. Though the king had parted with many things of value, the gulf continued open, till Anchurus, thinking the declaration of the oracle applicable to himself, took a tender leave of his wife and family, and leaped into the earth, which closed immediately over his head.

ANCĪLE and **ANCŪLE**, a sacred shield, which fell from heaven in the reign of Numa, when the Roman people laboured under a pestilence, and was accompanied by an oracle which declared that while it remained in Rome, the city could not be taken. Its figure was that of an oval compressed in the centre, so as to be widest near the two extremities. Numa had it preserved in the temple of Mars, to whose priests, the *Salii*, the care of it was committed, and at the same time caused eleven other shields to be made to exactly the same pattern, in order to prevent the genuine one from being distinguished and stolen. Every year in the month of March, these ancilia were carried round the city with dancing and music for several days, during which period no business connected with war could be carried on within the city.

ANCŌNA, a city of Italy, on the coast of Picenum, supposed to be of Greek origin, and to express the angular form of the promontory on which the city is placed. This bold headland was called Cumerium Promontorium. Ancona was founded by a colony of Syracusans, of the Doric race, in the time of Dionysius. The Romans established themselves in it B.C. 268; and it continued to be regarded as a naval station of great importance even in Trajan's time, if we may judge from the works erected there by that emperor which are still extant. This city has retained its ancient name.

ANCUS MARTIUS, grandson of Numa, by his daughter Pomilia, and fourth king of Rome. The commencement of his reign was marked, like those of his predecessors, by a pacific policy; but the neighbouring nations, mistaking his conduct for fear, provoked him to hostilities by repeated aggressions on his territory. He first turned his arms against the Latins, several thousands of whom he removed to the Aventine Mount; he then extended his conquests into Etruria, and pushed the limits of his kingdom to the sea-coasts, where he built Ostia, long the harbour of Rome. By way of protecting his subjects, he fortified the Janiculum, and connected it with the city by means of the Sacred Bridge, called the Pons Sublicius. He annexed several other defences to the city; and to him is ascribed the oldest remaining monument at Rome, the prison formed out of a quarry on the Capitoline Hill. Under her three first kings the patrician part of Rome's constitution had received its full development; but to Ancus Martius belongs the praise of having originated the plebs, or common people, to which, at

a later period, and more especially under the commonwealth, all her greatness and glory may be attributed. Ancus Martius died B.C. 616, leaving Tarquinius Priscus his successor.

ANCŪRA, I., a city of Galatia, west of the Halys. Its situation being well adapted for inland trade, it became a kind of emporium for the commodities of the east. The modern name is *Angora*, which is celebrated for being the place whence the well-known shawls and hosiery made of goats' hair were originally brought. Near Ancyra, Bajazet was conquered and made prisoner by Timur. — II. A town of Phrygia, on the confines of Mysia.

ANDABĀTÆ, certain gladiators who fought blindfolded; whence the proverb, "*Andabatarum more pugnare*," to denote rash and inconsiderate measures.

ANDANĀ, an ancient city of Messenia, situated about eight stadia from Carnasium. Its ruins are to be found between *Sakona* and *Krano*.

ANDEĀVI, or **ANDES**, a people of Gaul, east of the Namnetes, and north of the Liger, *Loire*. Their capital was Juliomagus, now *Angers*, and their territory corresponded to the modern department *de la Mayenne*.

ANDES, a village near Mantua, where Virgil was born.

ANDOCĪDES, an Athenian orator, son of Leogoras, born in the first year of the seventy-eighth Olymp. B.C. 468. Being of a noble family, which claimed descent from Mercury, through Ulysses, he took part in public affairs at a very early age. He commanded the Athenian fleet during the war of the Coreyreans and Corinthians; and was afterwards employed as ambassador in many foreign missions. During the Peloponnesian war he was accused, along with Alcibiades, of being concerned in the mutilation of the *Hermæ* or statues, and escaped punishment only by denouncing his real or pretended accomplices; among whom was his own father. He was subsequently repeatedly banished from Athens for impiety, and ultimately died in exile. Four of his discourses have come down to our times.

ANDRISCUS, a worthless person, who, from his likeness to king Philip, son of Perseus, last king of Macedon, passed himself off for that prince, and was thence called *Pseudo-Philippus*. He incited the Macedonians to revolt against Rome, and was conquered by Metellus, B.C. 148.

ANDROCLĒA, daughter of Antipœnus of Thebes, who, with her sister Alcida, sacrificed herself, when the oracle had promised

the victory to her countrymen, engaged in a war against Orchomenos, if any one of noble birth would devote himself for the glory of his nation. Antipæus refused, but his daughter cheerfully undertook it, and received great honours after death.

ANDRŌCLUS, a slave known and protected in the Roman circus by a lion, from whose foot he had extracted a thorn.

ANDROCŶDES, a painter of Cyzicus, contemporary with Pelopidas and Zeuxis, the latter of whom he attempted to rival. Two celebrated pictures of his are mentioned by the ancients.

ANDROGEUS, son of Minos, king of Crete, and Pasiphæë. He was famous for his skill in wrestling; and became such a favourite of the Athenians, that king Ægeus, jealous of his popularity, caused him to be assassinated, or, as others say, sent him against the wild bull of Marathon, by which he was killed. Minos declared war against Athens to revenge the death of his son, and peace was at last re-established on condition that Ægeus sent yearly seven boys and seven girls from Athens to Crete, to be devoured by the Minotaur. See MINOTAURUS. The Athenians, by order of Minos, instituted festivals in honour of his son, and called them *Androgeia*.

ANDROMĀCHE, daughter of Eëtion, king of Thebes in Mysia, wife of Hector, son of Priam king of Troy, and mother of Astyanax. She was equally remarkable for her domestic virtues, and for attachment to her husband. Her parting with Hector, on going to battle, in which he perished, has always been deemed the most tender and pathetic of all the passages in the *Iliad*. After the taking of Troy, she had the misfortune to see her son Astyanax, whom she had saved from the flames, thrown headlong from the walls of the city by the man whose father had killed her husband. In the division of the prisoners by the Greeks, she fell to the share of Neoptolemus, who treated her as his wife, and carried her to Epirus, where she became the mother of three sons, Molossus, Pielus, and Pergamus. After being divorced by him, she married Helenus, son of Priam, who, like herself, was a captive of Pyrrhus, reigned with him over part of the country, and gave birth to Cestrinus.

ANDROMĀCHUS, I., an opulent Sicilian, father of the historian Timæus. Dionysius having destroyed Naxos, Andromachus collected the inhabitants into a new city, of which he became prefect, and assisted Timoleon in recovering the liberty of

the Syracusans. — II. A general of Alexander, to whom Parmenio gave the government of Syria. He was burnt alive by the Samaritans. — III. A traitor, who discovered to the Parthians all the measures of Crassus; and, being chosen guide, led the Roman army into a situation whence there was no escape. — IV. A physician of Crete, medical adviser of the emperor Nero, and inventor of the famous antidote against poison, or panacea, called the *The-riaca Andromachi*. It consisted of sixty-one ingredients, the chief of which were squills, opium, pepper, and dried vipers, and was in great request among the Romans.

ANDROMĚDA, daughter of Cepheus, king of Æthiopia, by Cassiope. She was promised in marriage to Phineus, her uncle, when Neptune inundated the kingdom, and sent a sea-monster to ravage the country, because Cassiope had boasted herself fairer than Juno and the Nereids. The oracle of Jupiter Ammon having said that nothing could stop the resentment of Neptune, if Andromeda were not exposed to the sea-monster, she was tied naked to a rock, and expected every moment to be destroyed, when Perseus, who was returning through the air from the conquest of the Gorgons, saw her, and, captivated with her beauty, promised to deliver her and destroy the monster, if he received her in marriage as a reward. Cepheus consented, and Perseus changed the sea-monster into a rock, untied Andromeda, and married her. The marriage was opposed by Phineus, who, after a bloody battle, was changed into a stone by Perseus. After her death, Andromeda was changed into a constellation.

ANDRONĪCUS, I., a Peripatetic philosopher, a native of Rhodes, who flourished about B. C. 80. He arranged and edited the writings of Aristotle, which had been brought to Rome with the library of Apellicon; but none of his works have reached our time. — II. An astronomer of Athens, who built, B. C. 159, a marble octagonal tower in honour of the eight principal winds, on the top of which was placed a Triton with a stick in his hand, pointing always to the side whence the wind blew. Within the structure was a clepsydra, or water-clock. This tower still remains, though in a dilapidated state.

ANDROS, an island in the Ægean sea, one of the Cyclades: it bore also several other appellations. The Andrians joined the armament of Xerxes; but were afterwards reduced, and rendered tributary to the Athenians. In the Macedonian war the island was taken possession of by At

talus and the Romans. It still retains its ancient name.

ANGLI, a people of Germany, at the base of the Chersonesus Cimbrica, in the country corresponding now to the north-eastern part of the *Duchy of Holstein*. From them the English have derived their name. See SAXONES.

ANICĒTUS, a freedman who directed the education of Nero, and became the instrument of his crimes.

ANICIA, a family at Rome, which, in the flourishing times of the republic, produced many illustrious citizens.

ANICIUS GALLUS, conquered the Illyrians, and obtained a triumph, A. U. C. 585. He was made consul with Corn. Cethegus, A. U. C. 594.

ANĪGRUS, a river of Elis, in the district of Triphylia, the waters of which were rendered unwholesome in consequence of the Centaurs having washed in it the wounds inflicted by Hercules' envenomed shafts. The Anigrus received the water of a fountain said to possess the property of curing cutaneous disorders. This source issued from a cavern sacred to the Nymphs, called Anigriades.

ANĪO, a river of Italy, the earlier name of which was Anien. It rose in the Apennines, and joined the Tiber three miles north of Rome; now *Teverone*. In its course it passed by the town of Tibur, where it formed some beautiful cascades, the admiration both of ancient and modern times.

ANĪUS, son of Apollo and Rhea. He was king of Delos, and married Dorippe, by whom he had three daughters, Oeno, Spermo, and Elaia, to whom Bacchus had given the power of changing whatever they pleased into wine, corn, and oil. When Agamemnon went to the Trojan war, he wished to carry them with him to supply his army with provisions; but they complained to Bacchus, who changed them into doves.

ANNA, the sister of Dido, after whose death she fled from Carthage, which Iarbas had besieged, and came to Italy, where Æneas gave her an honourable reception. Lavinia, wife of Æneas, through jealousy, meditated her ruin. Anna, warned of her danger by Dido in a dream, took flight, and threw herself into the Numicius, where she was transformed into a Naiad. In her honour the Romans instituted an annual festival, called Anna Perenna, at which they invoked her aid to obtain a long and happy life. But the origin of this festival is involved in great obscurity.

ANNĀLES, a chronological history of all the important events of every year in a state, without entering into their causes. The Annals of Tacitus may be considered in this light. The Pontifex Maximus, the official historian of the Republic, annually committed to writing, on wooden tablets, the leading events of each year, called *Annales Maximi*, as being periodically compiled, and kept by the Pontifex Max.; or Publici, as recording *public* transactions.

ANNĀLIS LEX, settled the age at which a citizen could exercise the offices of the state. This law was first made by L. Vilius, or L. Julius, a tribune of the commons, A. U. C. 573, whence his family got the surname of Annalis.

ANQUITĀ, or ANGITĀ, *Silva d'Albi*, a wood in the country of the Marsi, between the lake Fucinus and Alba. The name is derived, according to Solinus, from a sister of Circe, who lived in the vicinity.

ANSER, a Roman poet, intimate with the triumvir Antony, and one of the detractors of Virgil.

ANSIBARĪI, a people of Germany, dwelling along the *Ems*, who made an irruption, during the reign of Nero, into the Roman territories.

ANTĒOPŌLIS, a city of Egypt, on the eastern bank of the Nile, which derived its name from Antæus, whom Osiris left as governor of his Libyan and Æthiopian possessions, and whom Hercules destroyed.

ANTĒUS, I., a giant of Libya, son of Terra and Neptune; so strong in wrestling as to boast that he would erect a temple to his father with the skulls of his antagonists. Hercules attacked him; and as he received new strength from his mother as often as he touched the ground, the hero lifted him up in the air, and squeezed him to death in his arms.—II. A governor of Libya and Æthiopia under Osiris. Both these accounts are clearly traceable to one and the same person. The legend of Hercules and Antæus is nothing more than the triumph of art and labour over the encroaching sands of the desert.

ANTAGŌRAS, a Rhodian poet, who lived at the court of Antigonus Gonatas, where he acquired the reputation of a gourmand.

ANTALCĪDAS of Sparta, son of Leon, was sent into Persia, where he made a peace with Artaxerxes very disadvantageous to his country, by which (B. C. 387) the Greek cities of Asia became tributary to the Persian monarch.

ANTANDROS, a city of Troas, founded by

an Æolian colony, on the northern side of the gulf of Adramyttium.

ANTEMNÆ, a city of Italy, at the confluence of the Anio and Tiber; said to have been more ancient than Rome itself. It belonged at first to the Siculi, but afterwards was conquered by the aborigines, to whom, probably, it owes its Latin name.

ANTENOR, a Trojan prince, husband of Theano, the sister of Hecuba, characterised by Homer as holding the same position among the Trojans which Nestor occupied among the Greeks. He is sometimes accused of having betrayed his country, from having urged the propriety of terminating the war by the surrender of Helen. After the destruction of his country, Antenor led a colony of Heneti, a people of Paphlagonia, into Italy, and founded Patavium, *Padua*. His children were also concerned in the Trojan war, and displayed much valour against the Greeks; their names were Polybus, Acamas, Agenor, Polydamas, Helicaon, Archilochus, and Ladochus.

ANTENORIDES, a patronymic given to the sons of Antenor.

ANTĒRŌS, (ἀντήρ, ἔρως, *against love*,) was originally the deity who avenges slighted love; but later writers regarded him as a son of Mars and Venus, brother of Cupid, and the god of mutual love and tenderness.

ANTHĒA, one of the three towns on the site of which the city of Patræ, in Achaia, is said to have been built. The other two were Aroë and Messatis. They were all founded by the Ionians.

ANTHĒDON, I., a city of Bœotia, on the shore of the Euripus, celebrated for its wines and fisheries. Here also the Cabiri were worshipped. — II. A town of Palestine, called also Agrippias, south-west of Gaza, now *Daron*.

ANTHĒLĒ, a small town of Thessaly, near the debouchement of the Asopus. It shared the honour with Delphi of being the seat of the Amphictyonic Council.

ANTHĒMUS, a town of Macedonia, comprised by Thucydides within Mygdonia.

ANTHEMUSIA, a district in the north of Mesopotamia, subsequently incorporated into Osroene. The capital of this district was also called Anthemusia or Anthemus.

ANTHERMUS, a Chian sculptor, son of Micciades, and grandson of Malas. His sons, Bupalus and Athenis, made a statue of the poet Hipponax, the deformity of which caused universal laughter. The poet inveighed with so much bitterness against the statuaries, that they hung themselves.

ANTHESPHORĪA, a festival celebrated by the people of Syracuse in honour of Proserpine, who was carried away by Pluto as she was gathering flowers. Festivals of the same name were observed at Argos, in honour of Juno, who was called Antheia.

ANTHETERĪA, festivals in honour of Bacchus among the Greeks. They were celebrated in February, called Anthesterion, whence the name is derived, and continued three days; during which slaves had permission to take part in the general rejoicings, but at the end of the solemnity were sent home with the proclamation, "Depart, ye Carian slaves; the festivals are at an end." See DIONYSIA.

ANTHĪUM, a town of Thrace, afterwards called Apollonia; subsequently Sozopolis, now *Sizeboli*.

ANTHŌRES, a companion of Hercules, who followed Evander, and settled in Italy. He was killed in the war of Turnus against Æneas.

ANTHROPOFHĀGI, a people of Scythia, who fed on human flesh. They lived near the country of the Messagetæ. Herodotus calls them Androphagi.

ANTHYLLA, a city of Egypt, on the Canopic mouth of the Nile, supposed by Larcher to have been the same with Gynæcopolis. In conformity with the Persian practice, it supplied sandals to the wife of the Persian viceroy for the time being in Egypt.

ANTĪA LEX, enacted for the suppression of luxury at Rome by Antius Restio, who afterwards never supped abroad for fear of being a witness of the extravagance which his law meant to destroy.

ANTĪAS, a name given to the goddess of fortune, from her splendid temple at Antium, where she was chiefly worshipped.

ANTICLEĀ, daughter of Autolycus, a famous robber, and Amphitheia. Her father having permitted Sisyphus, son of Æolus, to enjoy the favours of Anticlea, she was pregnant of Ulysses when she married Laërtes, king of Ithaca, who thus became the reputed father of Ulysses. Anticlea killed herself on hearing a false report of her son's death.

ANTICRĀTES, a Spartan, who claimed the merit of stabbing Epaminondas, the Theban general, at the battle of Mantinea. Great honours were in consequence decreed to him, and his posterity were exempted from taxation.

ANTICŪRA, I., a town of Thessaly, at the mouth of the Sperchius, said to produce the hellebore, so much recommended as a cure for insanity. — II. A town of Phocis, near

the Sinus Corinthiacus; also celebrated for its hellebore. The ancients had a proverb, "Naviget Anticyram," applied to a person regarded as insane, and alluding to the hellebore produced at either Anticyra.

ANTIDŌTUS, a Greek painter, pupil of Euphranor. He flourished about B. C. 364, and was the instructor of Nicias at Athens.

ANTIGENĪDAS, a famous musician of Thebes, disciple of Philoxenus. He introduced some improvements in the construction of the flute.

ANTIGŌNE, daughter of Œdipus, king of Thebes, by his mother Jocasta. Having buried by night her brother Polynices, against the positive orders of Creon, she was ordered to be buried alive; but before the sentence was executed, she killed herself; and Hemon, the king's son, who was passionately fond of her, slew himself on her grave. Her story forms the subject of one of the best of the tragedies of Sophocles.

ANTIGONĪA, a city of Syria, on the borders of the Orontes, built by Antigonus, and intended as the residence of the governors of Egypt and Syria, but destroyed by him when Seleucia was built. This name was common to several cities in Epirus, Macedonia, and Asia Minor.

ANTIGŌNUS, I., one of Alexander's generals, supposed to be the illegitimate son of Philip, Alexander's father. In the division of the provinces after the king's death, he received Pamphylia, Lycia, and Phrygia; and made war against Perdiccas and Eumenes, the latter of whom, after three years of various fortune, he took prisoner, and ordered to be starved. Seleucus, Ptolemy, Lysimachus, and Cassander, next arrayed themselves against Antigonus; but after varied success, the confederates made a treaty by which they surrendered to him the whole of Asia. This treaty, however, was soon broken; and Ptolemy made a descent into Lesser Asia, and on some of the Greek isles, but was defeated by Demetrius, son of Antigonus, who took the island of Cyprus, made 16,000 prisoners, and sunk 200 of his ships. After this famous battle, twenty-six years after Alexander's death, Antigonus and his son assumed the title of kings, and their example was followed by all the rest of Alexander's generals. Antigonus now formed the design of driving Ptolemy from Egypt, but failed. A new confederacy was formed against him by Cassander, Lysimachus, Seleucus, and Ptolemy; and the contending parties having met in the plain of Ipsus, in Phrygia, B. C. 301, Antigonus was de-

feated, died of his wounds, aged eighty-four, and his son Demetrius fled from the field. — II. Gonatas, so called from his birthplace, Gonni in Thessaly, son of Demetrius, grandson to Antigonus, and king of Macedonia. He restored the Armenians to liberty, and conquered the Gauls, who had made an irruption into his kingdom; but at last was expelled by Pyrrhus, king of Epirus, who seized his dominions. After the death of Pyrrhus, he recovered Macedonia, and died after a reign of thirty-four years, leaving his son Demetrius II. to succeed, B. C. 243. — III. Guardian of his nephew, Philip, son of Demetrius, married the widow of Demetrius, and usurped the kingdom. He was called *Doson*, from his promising much and doing nothing. He died B. C. 221, after a reign of eleven years, leaving his crown to the lawful possessor, Philip, who distinguished himself by his cruelties, and the war against the Romans. — IV. Son of Echeocrates, and nephew of Philip, father of Perseus. When Perseus conspired against his parents, Antigonus discovered the plot, for which Philip would have made him his successor, had not his premature death interrupted his design. On the accession of Perseus to the throne, Antigonus was put to death, B. C. 179. — V. Son of Aristobulus II., king of Judæa, was conducted to Rome along with his father, after the capture of Jerusalem by Pompey. During Cæsar's dictatorship, he struggled unsuccessfully to regain his father's kingdom; but at last succeeded by means of Pacorus, to whom he had promised 1000 talents for his assistance. After reigning three years, he was attacked by Gabinius, at the instigation of Mark Antony, defeated, and ignominiously put to death. — VI. Carystius, an historian in the age of Philadelphus, who wrote the lives of some of the ancient philosophers, a heroic poem, and other works.

ANTILIBĀNUS, a ridge of mountains in Syria, running parallel with that of Libanus.

ANTILŌCHUS, eldest son of Nestor by Eurydice. During the Trojan war he was killed by Memnon, son of Aurora, according to Homer, or, as Ovid says, by Hector.

ANTIMĀCHUS, I., a poet of Colophon, and pupil of Panyasis, who flourished between B. C. 460 and 431. — II. A Trojan, whom Paris bribed to oppose the restoring of Helen to Menelaus and Ulysses. His sons, Hippolochus and Pisander, were killed by Agamemnon.

ANTINOOPŌLIS, or **ANTINŌE**, a magnificent town of Egypt, built in honour of

Antinous, on the eastern bank of the Nile, and on the site of an obscure village called Besa. It is now *Ensené*.

ΑΝΤΙΝΟΪΣ, I., a youth of Bithynia, of whom Hadrian was so extremely fond that at his death he erected temples, instituted festivals, and built the city Antinoopolis, in his honour, and caused a constellation to be named after him. He was said to have been drowned in the Nile; but the more probable story is, that an oracle at Besa having informed Hadrian that he was threatened with great danger, unless a person dear to him was immolated, Antinous threw himself into the Nile, for the safety of the emperor. — II. A native of Ithaca, son of Eupeithes, and one of Penelope's suitors. He excited his companions to destroy Telemachus, whose advice comforted his mother Penelope; and he was the first of the suitors that Ulysses put to death on his return.

ΑΝΤΙΟΧΙΑ, I., a celebrated city of Syria on the left bank of the Orontes, once the third city in the world for beauty, magnitude, and population. It was built by Seleucus Nicator, B. C. 301, in honour of his father Antiochus; and from its advantageous position it became at once the capital of the Macedonian kingdom of Syria, and continued for nearly 2½ centuries to be the residence of the monarchs of the Seleucid dynasty. About 65 years B. C. the conquests of Pompey brought Antioch, with the whole of Syria, under the control of Rome. At this era it consisted of four distinct towns, each having separate fortifications, the whole being surrounded by a common wall; hence it was sometimes called Tetrapolis. Under the Romans, Antioch continued to advance in importance: it was the centre of an extensive commerce, the residence of the governor of Syria, the frequent resort of the emperors, and the most celebrated town of the empire (the capital only excepted) for the amusements of the circus and the theatre. It is intimately connected with the early history of Christianity, the doctrines of which were planted in it by Paul and Barnabas; and in it, also, the term *Christian* had its origin as a distinctive appellation. (Acts, xi. 26.) It has suffered severely on many occasions from earthquakes. One of the most celebrated and disastrous of these calamities occurred A. D. 115. The emperor Trajan, who had just concluded his victorious Parthian campaign, being then in the city, it was crowded with troops and strangers from all parts of the ancient world. The shocks are said to have con-

tinued for a lengthened period, and to have been most severe; the emperor himself narrowly escaped with some bruises, and many thousands of individuals were buried in the ruins of the city. It again suffered severely from similar catastrophes in the years 340, 394, 396, 458, 526, and 588; the last destroying, it is said (but such statements are almost always much exaggerated), above 60,000 persons. Notwithstanding these repeated inflictions, and its devastation by Chosroes the Persian in 548, it revived again and again, and continued to be the "Queen of the East," and a place of great importance, till 638, when it fell under the power of the Saracens. In 1098, it was taken by the crusaders, and continued to be the capital of a Christian principality till 1269, when it was taken by the Egyptian sultan, by whom it was partially demolished. It was added to the Ottoman empire by Selim I., in 1516; but its commercial importance had already vanished, and it has continued, under the barbarous sway of the Turks, to decline till it has reached its present state of comparative insignificance. — II. A city of Lycaonia, near the northern confines of Pisidia. It was founded by a colony from Magnesia under the auspices of Antiochus; and under the Romans it became the capital of their province of Pisidia. — Antiochia was also the name of numerous other cities of antiquity, founded by some of the kings named Antiochus.

ΑΝΤΙΟΧΟΣ, I., surnamed Soter, son of Seleucus, king of Syria and Asia. He fell into a lingering disease; and on its being discovered that love for Stratonice, his stepmother, was the cause of his illness, the father gave her to his son. He died B. C. 261, after a reign of nineteen years. He was called *Soter* or *Saviour* by the provinces of Lower Asia, from his having freed them from the Gauls. — II. Son and successor of Antiochus Soter, and surnamed Theos (*God*), by the Milesians, because he put to death their tyrant Timarchus. In the third year of his reign a war having broke out between him and Ptol. Philadelphus of Egypt, he was obliged to sue for peace, which was granted on condition of his divorcing his former wife, Laodice, and marrying Ptol.'s sister, Berenice. The male issue of this marriage were to succeed to the crown. Ptol. died two years after, when Antiochus repudiated Berenice, and restored Laodice, who, resolving to secure the succession to her son, poisoned Antiochus, and suborned Artemon to represent himself as king. Artemon consequently

pretended to be indisposed, and, as king, called all the ministers, and recommended Seleucus, surnamed Callinicus, son of Laodice, as his successor. It was afterwards made public that the king had died, and Laodice placed her son on the throne, and despatched Berenice and her son, B. C. 246. Antiochus left another son by Laodice; Antiochus, surnamed Hierax, or the *Hawk*, from his rapacity. This prince contended for several years with his brother for the possession of Asia Minor, but was finally overthrown, and fled into Egypt, where he was put to death by Ptolemy.—III. Surnamed the *Great*, succeeded his father, Seleucus Ceraunus, on the throne of Syria, B. C. 224. The first years of his life were spent in reducing some of his revolted provinces to subjection. He then turned his arms against the Romans, in the war generally called by his name; but having disregarded the advice of Hannibal, who had embarked in his cause, he suffered a check at Thermopylæ, and a complete defeat at Magnesia. Compelled to sue for peace, he obtained it on condition of retiring beyond Mt. Taurus, and paying a yearly fine of 2000 talents. His revenues being inadequate to this heavy demand, he attempted to plunder the temple of Belus in Susiana, which so incensed the inhabitants that they killed him with his followers, B. C. 187. He was succeeded by his eldest son, Seleucus Philopater; the two others, Antiochus Epiphanes and Demetrius, being kept as hostages by the Romans.—IV. Surnamed Epiphanes, (*Illustrious*), second son of Antiochus the Great, succeeded his brother Seleucus on the throne of Syria, B. C. 175. The history of the Maccabees represents him as the implacable tyrant of the Jews. Having made war upon Ptolemy Philopater, he laid siege to Alexandria, but was obliged to raise it on the intervention of the Romans.—V. Surnamed Eupator, succeeded his father Epiphanes, B. C. 164. He made peace with the Jews; and in the second year of his reign was assassinated by his uncle, Demetrius, who said that the crown was lawfully his own, and had been seized from his father.—VI. Son of Alexander Bala, took the surname of Theos on account of his descent from Antiochus Theos. He was proclaimed king by Tryphon, B. C. 144, in opposition to Demetrius; but he did not long enjoy the crown, for, after a reign of ten years, he was murdered by Tryphon, who then usurped the throne.—VII. Surnamed *Sidetes*, the Hunter, son of Demetrius Soter, drove the usurper Tryphon from Syria,

laid siege to Jerusalem, and gained three victories over Phraates, king of Parthia; but was ultimately killed in an engagement with the latter, B. C. 130, after a reign of nine years.—VIII. Surnamed Grypus, from his aquiline nose, son of Demetrius Nicator and Cleopatra. He was raised to the throne to the prejudice of his brothers by Cleopatra, who hoped to reign in his name; and he himself, on manifesting an inclination to be independent of his mother, would have been cut off, had not he discovered her artifice, and compelled her to drink the poison prepared for himself. He was assassinated B. C. 112, after a reign of twenty-nine years.—IX. Surnamed Cyzicenus, from Cyzicus, where he received his education. He succeeded his brother Grypus on the throne of Syria, after having reigned over Cœle-Syria, which he had previously compelled his brother to cede to him. Being dethroned by his nephew Seleucus, son of Grypus, he killed himself, B. C. 95.—X. (Ironically surnamed Pius, because he married Selena, wife of his father and uncle), the son of Antiochus Cyzicenus, expelled his cousin Seleucus, son of Grypus, from Syria, but was in his turn dethroned by Philip and Demetrius, the brothers of Seleucus, and put to death. After his death, the kingdom of Syria was torn to pieces by the factions of the royal family, or usurpers, who, under the name of Antiochus or his relations, established themselves as sovereigns of Syria, or Damascus, or other dependent provinces. At last Antiochus, surnamed Asiaticus, was restored to his ancestral throne by the influence of Lucullus, the Roman general, on the expulsion of Tigranes, king of Armenia, from the Syrian dominions. But four years afterwards he was deposed by Pompey; and, B. C. 65, Syria became a Roman province, and the race of Antiochus was extinguished.

ANTIÖPE, I., daughter of Nycteus, king of Thebes, or of Æsopos. Jupiter having paid his addresses to her in the form of a Satyr, she fled to Sicily, to escape the resentment of her father, where she married Epopeus. Meanwhile her father died of grief; but her uncle Lycus, in compliance with his dying injunctions, marched against Epopeus, slew him, and carried away Antiope. On her way to Thebes she brought forth twins, Amphion and Zethus, who were exposed, but educated by shepherds. Dirce, wife of Lycus, treated her with great cruelty; but she at length fled to her sons for protection, who killed Lycus, and having tied Dirce by the hair

to a wild bull, caused her to be dragged to death. See *DIRCE*. — II. Daughter of Mars, and queen of the Amazons, was taken prisoner by Hercules, and given in marriage to Theseus: she is also called Hippolyte.

ANTIPAROS, a small island in the Ægean, opposite Paros; more anciently Olearus, now *Antiparo*. It is famous for a remarkable grotto, of such depth that it was thought to communicate beneath the waters with some of the adjacent islands.

ANTIPATER, I., a Macedonian of noble birth, minister to Philip, and, during the absence of Alexander in Asia, governor of Macedonia and of all Greece. He made war against Sparta, and was soon after called into Persia, with a reinforcement, by Alexander. After Alexander's death, to whom he is suspected of giving poison, the European provinces were allotted to Antipater. He was soon involved in a war with the Grecian states; and the Athenians having levied an army of 30,000 men, and equipped 200 ships, he was routed in Thessaly, and besieged in the town of Lamia; but having received a reinforcement from Craterus, the fortune of the war was completely changed, and the Athenians compelled to sue for peace. Among other conditions, he demanded that they should deliver up the orators Demosthenes and Hyperides, whose eloquence had been the primary causes of the war. He then turned his arms against the other Grecian states, and having subverted their forms of government, died in the eightieth year of his age, B. C. 317, bequeathing his possessions to his friend Polysperchon, to the exclusion of his son Cassander. — II. A son of Cassander, king of Macedonia, and son-in-law of Lysimachus. See *ALEXANDER V.* — III. Second son of Antipas, governor of Idumæa, and father of Herod the Great. He embraced the party of Hyrcanus against Aristobulus, and, on the ultimate success of the former, was appointed governor of Judæa by Cæsar, whom he had assisted in the Alexandrine war. He strove to restore the ancient form of the Jewish government, but was poisoned by a relation of the high priest. — IV. A native of Tyre, and successor of Diogenes the Babylonian in the Stoic school. He flourished about B. C. 80. His chief opponent was Carneades.

ANTIPATRIA, a town of Illyricum, on the borders of Macedonia, sacked by L. Apustius, on the breaking out of the war against Philip of Macedon.

ANTIPATRIS, or *CAPHARSABA*, a town of Palestine, in Samaria; rebuilt by Herod the Great, and called Antipatris, in honour of his father Antipater.

ANTIPHANES, a comic poet of Rhodes, Smyrna, or Carystus, born B. C. 408; and so popular at Athens that, though a slave by birth, his remains were conveyed thence from Chios, where he died, and interred with public honours.

ANTIPHATES, a king of the Læstrygonæ. Ulysses, returning from Troy, came on his coasts; and having sent three men to examine the country, Antiphates devoured one of them, pursued the others, and sunk the fleet of Ulysses with stones, except the ship in which Ulysses was.

ANTIPHILUS, a painter of Egypt, who flourished during the time of Alexander the Great and Ptolemy I. of Egypt. He was, consequently, a contemporary of Apelles, whose productions he is said to have endeavoured to rival.

ANTIPHON, I., a tragic poet, put to death by Dionysius the tyrant. Three of his productions are cited by Aristotle. — II. Son and disciple of the orator Sophilus, born in Attica, about B. C. 479. He also received instruction in the rhetorical art from Gorgias, and is said to have been the first to apply the art of rhetoric to judiciary subjects, and to the public assemblies. During the Peloponnesian war he commanded some Athenian troops, fitted out sixty triremes at his own expense, and took a leading part in the revolution which established the government of the four hundred, of which he became a member. Having afterwards failed in a mission for negotiating peace with Sparta, he was accused of treason and condemned to death.

ANTIPHUS, son of Ganyetor of Naupactus, who, together with his brother Cytmenus, slew the poet Hesiod for a supposed connivance at an outrage perpetrated on their sister.

ANTIPOLIS, *Antibes*, a city of Gaul, on the coast of the Mediterranean, built by the Massilians.

ANTIRRHÏUM, a promontory of Ætolia, opposite Rhium, whence its name. On it was a temple sacred to Neptune.

ANTISSA, a city of Lesbos, between the promontory Sigeum and Methymne; so called from lying opposite Lesbos, whose more ancient name was Issa.

ANTISTHÈNES, the founder of the Cynic school of philosophy, was born at Athens, 424—421 B. C. He was originally a pupil of Gorgias the Rhetorician, but soon placed himself under the guidance of Socrates, whose more substantial and consistent

views had greater charms for him than the vain eloquence of the other. The singularity of his mode of life procured him many followers, of whom the most distinguished was Diogenes. (See CYNICI.) His conversation was agreeable; and in the *Banquet* of Xenophon he is mentioned with approbation. After the death of Socrates, whose accusers he is said to have prosecuted, he retired to the Cynosarges, the gymnasium of Athens, whence his sect is said to have derived its name. Of his numerous works none are extant, the letters which go by his name being held to be spurious.

ANTISTIVS LABEO, a distinguished lawyer in the reign of Augustus, remarkable for the freedom of his opinions. He is supposed by some writers to be the person to whom Horace applies the epithet *insanior*.

ANTITAEURUS, a chain of mountains, running from Armenia through Cappadocia, and connecting itself with the chain of Mt. Taurus. See PARYADRES.

ANTIUM, a city of Italy, on the coast of Latium, in the territory of the Volsci. Its foundation is ascribed to Antheas, son of Circe, or to Ascanius, son of Æneas; but be this as it may, it must have been of considerable note as a maritime town at a very early period, for it is comprised in the first treaty made between Rome and Carthage. This city played an important part in the history of the Roman empire. It was here that Coriolanus united with the Volscians against Rome, and here also he met his death. At a later period it was captured by the Romans, A. U. C. 286; but it subsequently revolted at different times, and was only finally subdued by Camillus, who destroyed its ships and removed their beaks to adorn the forum at Rome. It was afterwards destroyed by Marius during the civil wars, but again rose to eminence, being selected by several of the emperors as their favourite residence. Here Augustus received from the senate the title of "Father of his Country." Antium was the birth-place of Nero, and was famous for its temples of Fortune and Neptune. It is now *Porto d'Anzo*.

ANTONIA, I., born 39 B. C., elder daughter of Antonius the triumvir, by Octavia, half sister of Augustus, and wife of Domitius Aenobarbus, who supported the interests of Antony against Augustus until a short period before the battle of Actium. She numbered among her descendants some of the most illustrious personages at Rome; one of her daughters, Domitia Lepida, being the mother of Messalina,

wife of the emperor Claudius, and her son Cn. Domitius being the husband of Agrippina, and father of Nero.—II. Sister of the preceding, wife of Drusus Nero, brother of the emperor Tiberius, and mother of the celebrated Germanicus, Livia, and the emperor Claudius. She was not fortunate in her domestic relations. Her husband died very early, her son Germanicus was cut off in the flower of his age, and she herself became the medium of discovering the crimes of her own daughter Livia. (See LIVIA.) Under the reign of her grandson Caligula, she was at first highly honoured; but ultimately her death was supposed to have been hastened by his neglect, if, indeed, it was not brought about by direct means. Antonia was deservedly celebrated both for her beauty and her virtue. She died in the 75th year of her age.—III. Turris, a fortress of Jerusalem, founded by Hyrcanus, and enlarged by Herod, who called it Antonia, in honour of Marc Antony. It was captured by Titus, and its fall was the prelude of the destruction of the city and temple.

ANTONINOPOLIS, a city of Mesopotamia, supposed to have been founded by Severus or Caracalla, and named after the emperor Antoninus; subsequently called Constantia, from Constantine, who enlarged it.

ANTONINUS, I., PIUS, or TITUS AURELIUS FULVIUS BOIONIVS ANTONINVS, was born at Lanuvium in Italy, A. D. 86. Both his father and his grandfather were consuls. He was first made proconsul of Asia, then governor of Italy, and consul A. D. 120. When Hadrian, after the death of Verus, determined on the adoption of Antoninus, he found some difficulty in persuading him to accept of so great a charge as the administration of the Roman empire. This reluctance overcome, his adoption was declared in a council of senators; and in a few months afterwards he succeeded to the throne on the death of his benefactor. The tranquillity enjoyed by the Roman empire, under the sway of Antoninus, affords few topics for history; and in respect of the emperor himself, his whole reign was one display of moderation, talents, and virtue. The few disturbances which arose in different parts of the empire were easily subdued by his lieutenants; and in Britain the boundaries of the Roman province were extended by building a new wall, to the north of that of Hadrian, from the mouth of the Esk to the Tweed. On the whole, the reign of Antoninus was uncommonly pacific, and he was left at leisure fully to protect the Roman people,

and advance their welfare. He died A. D. 161, aged 74, having previously married M. Aurelius to his daughter Faustina, and associated him with himself in the cares of government. His death was deeply lamented throughout the empire. — II. Marcus Anniius Aurelius, surnamed the Philosopher, grandson of Verus, was born at Rome A. D. 121. On the death of Ceionius Commodus, the emperor Hadrian turned his attention towards M. Aurelius; but as he was then too young for the assumption of the cares of the empire, Hadrian adopted Antoninus Pius, on condition that he in his turn should adopt M. Aurelius. His father dying early, the care of his education devolved on his paternal grandfather, Anniius Verus. On his formal accession to the sovereignty, M. Aurelius took Lucius Verus, his cousin, as his colleague, and gave him his daughter in marriage; but the sudden decease of Verus by apoplexy restored to M. Aurelius the sole dominion. His whole reign was occupied in wars with the Parthians, the Marcomanni, and other tribes that either invaded the Roman territories or revolted from the Roman sway; but the justice and virtues of his character far transcend the lustre of the victories which the Roman arms achieved under his conduct; and his death, which happened in the fifty-ninth year of his age, and nineteenth of his reign, occasioned universal mourning throughout the empire. M. Aurelius left one son, the brutal Commodus, and three daughters.

ANTONIUS, I., MARCUS ANTONIUS, the founder of the Antonian family, was born B. C. 142. He was made consul A. U. C. 655, and then governor of Cilicia, in quality of proconsul, where he performed so many valorous exploits that a public triumph was decreed to him. He was one of the greatest orators among the Romans. He fell a sacrifice in the midst of the confusion excited by Marius and Cinna, B. C. 87. He left two sons, Marcus and Caius, both of whom discredited their parentage. — II. Marcus, surnamed Creticus, from the office he held in Crete, eldest son of the orator, obtained the office of managing the corn on the maritime coasts of the Mediterranean with unlimited power, which gave him many opportunities of plundering the provinces, and enriching himself. — III. Caius, second son of the orator. He bore arms under Sylla in the war against Mithridates, and raised such disturbances in Greece that for this and other malpractices he was expelled from the senate. By the aid of Crassus and

Cæsar he afterwards obtained the consulship, and was appointed to head the forces against Catiline; but a pretended attack of gout induced him to reject the office. On being appointed proconsul of Macedonia, he governed with such extortion that on his recall he was sent into exile. — IV. Marcus, the triumvir, son of M. Antonius, surnamed Creticus, and Julia, sister of L. Julius Cæsar, the most illustrious of the Antonian family, was born 81 or 86 B. C. Losing his father when very young, he led a very dissipated life, and wasted his whole patrimony before he had assumed the manly gown. After the execution of his stepfather Lentulus, for his assumed participation in Catiline's conspiracy, Mark Antony went to Greece, where he diligently applied himself to the two pursuits most important to a Roman, oratory and military science. Thence he was invited to join Gabinus, then proconsul in Syria, where he greatly distinguished himself by his courage and address, and gained golden opinions among the soldiery. He next proceeded to Gaul, where he gained the notice of Cæsar; and on his return to Rome became a candidate for the quæstorship, and even aspired to a place in the college of augurs, then vacant by the death of Crassus. The senate being at this time torn by the factions of Pompey's and Cæsar's adherents, Antony proposed that both should lay aside the command of their armies in the provinces; but, as this proposition met with no success, he privately retired from Rome to the camp of Cæsar, and advised him to march his army to Rome. When Cæsar had made himself master of Rome, he appointed Antony governor of Italy; and in the numerous campaigns that followed he proved himself such an able auxiliary, that after the battle of Pharsalia Cæsar made him master of the horse. This period of Antony's life is marked by great licentiousness. He divorced his wife Antonia, and carried his disregard of public opinion so far as to appear openly with an actress in a car drawn by lions. In the year 44 B. C. he was Cæsar's colleague in the consulship, and only escaped the fate of the latter by the intervention of Brutus. His oration over the body of his friend, coupled with the receipt of Cæsar's treasures from Calpurnia, and other artful measures, but above all the rising indignation of the people against the senate, soon gave Antony a prospect of rivalling even the despotic power from which Cæsar had been hurled. But his ambitious views were thwarted by Octa-

vius, who, assuming the name of Cæsar, gained over the veterans to his cause, while his rank and connections procured him the support of the senate. Violent quarrels ensued between Antony and Octavius. The latter, it is said, even plotted the assassination of his rival, who now left Rome, and having joined the Greek legions at Brundisium, laid siege to Mutina, then held by D. Brutus; but being defeated in a twofold attack by the consuls Hirtius and Pansa, and Brutus, was compelled to cross the Alps. Meanwhile Octavius had thrown off the mask, and seized the consular power; and a reconciliation was soon afterwards effected between him and Antony, who had already gained an accession of strength by the junction of Lepidus. These three leaders then came to an agreement to divide all the provinces of the empire, and the supreme authority, among themselves for five years, under the name of triumvirs; and in the proscription which followed the conduct of Antony was marked by great cruelty, more especially towards Lucius Cæsar and Cicero. To his share fell the province of Gallia Citerior and Ulterior; and to him was assigned the conduct of the war against Brutus and Cassius, which resulted in the defeat of the latter, mainly owing to the ability of their opponent. After sojourning some time in Athens, he crossed over into Asia, where he lived in a state of regal splendour at Ephesus; and having summoned Cleopatra to meet him at Tarsus, was led captive by her beauty to Alexandria, where he forgot the interests of his country in the charms and blandishments of the voluptuous queen. But a Parthian invasion at length roused him to action; and while preparing to arrest it he was summoned by his wife Fulvia to sail for Italy to aid her in an attempt to overthrow Octavius. On his arrival, however, he found the war at an end; and the death of his wife Fulvia, which happened opportunely, soon led to a reconciliation with Octavius, who gave him his sister Octavia in marriage. A new division was made of the empire; but on returning to the east Antony once more became enslaved by the charms of Cleopatra, and the repudiation of Octavia involved him in a new war with Octavius. The battle of Actium put an end to this contest, and the hopes of Antony. He now retreated to Alexandria, where, soon afterwards, besieged by the conqueror, abandoned by all his followers, and betrayed, as he thought, even by Cleopatra herself, he fell by his own hand, B. C. 30, in the fiftieth, or, as some

say, the fifty-sixth year of his age. The conqueror shed tears when he was informed that his enemy was no more. Antony left seven children by his three wives. — V. Iulus, son of M. Antony and Fulvia, received from Augustus his sister's daughter in marriage. After having filled some important offices in the state, he engaged in an intrigue with Julia, daughter of the emperor, and was put to death by order of the latter. According to Vell. Paterc. he fell by his own hand. — VI. Lucius, consul A. U. C. 713, the triumvir's brother. He was besieged in Pelusium by Augustus, and obliged to surrender with 300 men by famine. The conqueror spared his life. — VII. Felix, a freedman of Claudius, appointed governor of Judæa. See FELIX. — VIII. Musa, a physician of Augustus. See MUSA. — IX. A Roman commander, to whose generalship Vespasian was in great measure indebted for the imperial crown. He excelled in oratory; and a similarity of taste led to his forming a friendship with Martial, like whom he wrote numerous epigrams. — X. Surnamed Sanctus, or St. Anthony, the founder of the monastic life, was born at Koma, a village of Upper Egypt, A. D. 251. Though the offspring of wealthy parents, he was brought up in great ignorance; and on reaching manhood his devotional turn of mind drove him into solitude, where reports of his austerity, miracles, and temptations by the devil attracted a crowd of admirers, whose desire of pursuing the same mode of life gradually led to the establishment of monasteries, A. D. 305. Seven years afterwards he went to Alexandria to console the Christians under their persecutions; and once more retired to a secluded retreat, where his fame continued to attract attention. A little before the close of his career he returned to Alexandria, and took part in the Arian controversy; but soon afterwards retired to his cell, where he died, A. D. 356.

ANŪBIS, an Egyptian deity, the offspring of Osiris and of Nephthys, the sister and spouse of Typhon; and represented with the head of a dog, fox, or jackal, and a human body. He accompanied Isis in her search after the remains of Osiris. He was regarded as the conductor and guardian of departed souls; and consequently his functions bear some resemblance to those of Hermes of the Greeks, and Mercurius of the Romans.

ANXUR, the Volscian name of Terracina. See TERRACINA.

ANYTA, a poetess of Tegea, who flourished about B. C. 300. She versified the

oracles of Æsculapius at Epidaurus; and the few remains of her productions we possess are remarkable for their simplicity.

ANŶTUS, an Athenian rhetorician, who, with Melitus and Lycon, procured the condemnation of Socrates on the ground of impiety. But Melitus was condemned to death by the repenting populace; and Anytus, to escape a similar fate, went into voluntary exile.

AON, son of Neptune, who first collected into cities the scattered inhabitants of Eubœa and Bœotia. Hence the name Aonians given to the early inhabitants of Bœotia.

AONES, the earlier inhabitants of Bœotia, who, with the Hyantes, succeeded the Ectenes. On the arrival of Cadmus, the Hyantes took up arms to oppose him; but the Aones submitted, and were incorporated with the Phœnicians. The Muses were called *Aoniæ*, from Mt. Helicon in Bœotia.

AORNOS, AORNUS, AORNIS, *Renas*, a lofty rock in India, on the Suastus, *Suvat*, taken by Alexander. The Macedonians named it Aornos (ἄορνος), it being so high that *no bird* could fly over it.

APAMĪA, or APAMĒA, I., a city of Phrygia, built by Antiochus Soter, on the site of the ancient Cibotus, and called after his mother Apama. The word Cibotus is derived from κιβωτός, "ark" or "coffer," because it was the mart or common treasury of those who traded from Italy and Greece to Asia Minor. This name was afterwards added to Apama.—II. Another in Bithynia, originally called Myrlæa, destroyed by Philip, father of Perses, and rebuilt by Prusias, who called it after his wife's name Apama.—III. Another in Syria, *Famieh*, at the confluence of the Orontes and Marsyas, which form here a small lake; founded by Seleucus Nicator, and called after his wife.

APATŪRĪA, an Athenian festival, which came also to be observed by the rest of the Ionians, except those of Colophon and Ephesus. Two accounts are given of its origin: the one (which is now exploded) derives it from the Greek word ἀπάρη, *deceit*, because instituted in memory of a stratagem, by which Xanthus, king of Bœotia, was killed by Melanthus, king of Athens; the other from πατήρ, *father*, and the prefix *a*, in the sense of *together*, because at this festival children accompanied their fathers to have their names entered on the public register. The festival took place in October, and lasted three days.

APARNIS. See ABARNIS.

APELLA, a name which has given

rise to a great diversity of opinion. It is now generally considered as the name of some well-known and superstitious Jew of the day.

APELLES, the most celebrated painter of antiquity, born at Cos, or, as others say, at Ephesus. The period of his birth is uncertain; but, as he painted numerous portraits of Alexander the Great, he must have been at the zenith of his reputation B. C. 332. His chief instructors were Ephorus the Ephesian, and Pamphilus the Macedonian. His favourite subject was the representation of Venus. A complete list of his works, together with the few authentic particulars of his life, is given in Pliny's *Natural History*, 35. 10.

APELLĪCON, a native of Teos, celebrated for his love of books, but principally for being instrumental in preserving from destruction many of the works of Aristotle, from whose heirs he purchased them 150 years after the philosopher's death. His large fortune enabled him to indulge his passion for books; but he made no scruple of possessing himself of valuable manuscripts by other means. Thus, he purloined from the archives at Athens some original documents, for which he was obliged to flee; but the influence of his wealth having procured his return, he attached himself to the faction of the Peripatetic philosopher Athenion, was made governor of Delos, which, by his incapacity, fell into the hands of the Romans, and died soon after at Athens.

APENNĪNUS, the general name for the great mountain system of Italy, extending from the Alps to the extremity of Calabria, and usually divided into four principal groups, called the Ligurian, Etruscan, Roman, and Neapolitan Apennines. The length of their course is estimated at 670 miles. The word *Apennine* is supposed to be of Celtic origin, being derived from *alp*, high, and *penna*, a summit.

APER, I., MARCUS, a native of Gaul, who came to Rome, where he distinguished himself by his eloquence. He is one of the interlocutors in the dialogue on the decline of oratory, which some ascribe to Quintilian, some to Tacitus, and others to Aper. He died A. D. 85.—II. Arrius, a præfect of the prætorian guards under Carus, and afterwards under Numerianus, who was married to his daughter. It was said, but with what truth is uncertain, that Carus had been cut off by Aper; and, nine months after his accession, Numerianus having been cut off by poison, suspicion fell upon Aper, in whom the government of the empire was vested, and he was as-

sassinated by Diocletian, who had been declared emperor by the soldiery.

APĒSAS, or APHESAS, a mountain of Argolis, near Nemea, on which Perseus first sacrificed to Jupiter Apesantius. It can be seen from Argos and Corinth.

APHĀCA, a town of Syria, where Venus was worshipped. Her temple was destroyed by Constantine the Great.

APHAR, or SAPHAR, a capital city of Arabia, now *Al-Fara*, between Mecca and Medina.

APHĀRĒUS, I., a king of Messenia, who married Arene, daughter of Œbalus. — II. A stepson of Isocrates, who produced thirty-five or thirty-seven tragedies, and was four times victor.

APHAS, *Fuvo*, a river of Greece, falling into the bay of Ambracia.

APHELLAS, a king of Cyrene, who, with the aid of Agathocles, endeavoured to reduce all Africa under his power.

APHĒTĒ, a city of Thessaly, whence the ship *Argo* is said to have taken her departure for Colchis. It corresponds to the modern *Fetio*.

APHIDNA, a borough of Attica, where Theseus is said to have secreted Helen.

APHRĪCES, an Indian prince, who defended the rock Aornus with 20,000 foot against Alexander; but was afterwards killed by his troops, and his head sent to the conqueror.

APHRODĪSIA, festivals celebrated in Cyprus, and different parts of Greece, in honour of Aphrodite, or Venus; first instituted by Cinyras, in whose family the priestly dignity was hereditary.

APHRODĪTE, the Gr. name of Venus, from *ἀφρός*, *froth*, because Venus is said to have been born from the froth of the ocean. Homer, however, as well as the Cretan system, made her the daughter of Dione. (See VENUS and DIONE.) From this name are derived Aphrodisia, Aphrodisium, and Aphroditopolis, the names of numerous cities and islands sacred to Venus, in Greece, Asia Minor, and Africa.

APHŪTE, or APHŪTIS, a city of Thrace, celebrated for its temple of Bacchus, and oracle of Jupiter Ammon.

APIA, I., an ancient name of Peloponnesus, which it received from king Apis; afterwards called Ægialeia, Pelasgia, Argia; at last Peloponnesus, or island of Pelops. — II. A name given to the earth among the Scythians. See APIA, I.

APICĀTA, wife of Sejanus, by whom she had three children. She was repudiated.

APICŪS. There were three patricians of this name at Rome, all noted for their gluttony. I. The first lived in the time

of the dictator Sylla. — II. The second during the reigns of Augustus and Tiberius. — III. The third lived under Trajan, and was in possession of a secret for preserving oysters. It is uncertain to which of the three the work *De Re Culinaria*, which has reached our times, is to be ascribed.

APIDĀNUS, *Salampria*, one of the chief rivers of Thessaly, flowing into the Peneus.

APIŪNA and APIŪNĒ, a city of Apulia, destroyed with Trica, in its neighbourhood, by Diomedes; whence the proverb of *Apina et Trica*, "trifling things."

APIŪLĒ, or APIŪLĒ, a city of Latium, in the territory of Setia, burnt by Tarq. Priscus. Its spoils furnished the sums necessary for the construction of the Circus Maximus.

APIŪN, I., a surname of Ptolemy, one of the descendants of Ptol. Lagus. See PTOLEMÆUS XV. — II. A grammarian and historical writer, born at Oasis Magna in Egypt, during the first century. He subsequently travelled into Greece, and finally settled at Rome, where he taught philology under Tiberius or Claudius. He was surnamed Plistonicius, and was distinguished for his hostility to the Jews. A letter from Josephus against him is still extant.

ARIS, I., one of the ancient kings of Peloponnesus, son of Phoroneus and Laodice, was a native of Naupactus, and descended from Inachus. He received divine honours after death. The country where he reigned was called Apia. See APIA. — II. A sacred bull worshipped by the Egyptians. He was kept at Memphis, the capital of Lower Egypt, in a magnificent temple, to which were attached spacious pleasure-grounds, in which he might take exercise. He was believed to be an incarnation of Osiris, and was recognised by a number of peculiar marks, described by Pliny and Ælian. He was said to live for twenty-five years, at the end of which period he was supposed to drown himself by leaping into the Nile. He was then interred with great pomp; and the priests wandered about for some days, shrieking, beating their breasts, and exhibiting every outward form of grief, until a new Apis was found, when the discovery was celebrated by a joyful festival, termed the Theophania (which see), or Manifestation of the God, which lasted five days. There were other sacred bulls besides Apis: e. g. Mnevis, worshipped at On, or Heliopolis; Pacis at Hermonthis, and Onuphis.

APIŬS GALBA, a celebrated buffoon in the time of Tiberius.

APOLLINĀRES LUDI. See LUDI APOLLINARES.

APOLLINĀRIS, C. SULPITIUS, a grammarian of Carthage, flourished in the second century, under the Antonines. He was succeeded in his profession by his scholar, Helvius Pertinax, who afterwards became emperor. The short metrical arguments in the comedies of Terence are attributed to Apollinaris.

APOLLĪNIS PROMONTORIUM, *Ras-Zebid*, situatē on the coast of Africa, east of Utica, and north of Carthage.

APOLLINOPŌLIS MAGNA, *Edfou*, a city in the southern part of Upper Egypt, remarkable for its splendid temple, which is still in a state of great preservation.

APOLLINOPŌLIS PARVA, *Kous*, a city of Egypt, north-west of Thebes. It was the entrepôt of the trade with the interior of Africa and Alexandria.

APOLLO, the son of Jupiter and Latona, one of the principal gods of the Grecian and Roman mythology; named also Phœbus, and in Homer and Hesiod, most commonly Phœbus Apollon. He was the god of archery, prophecy, music, and all the fine arts; and, at a later period, of the sun. He was born on the island of Delos, (see DELOS, LATONA,) whither his mother took refuge from the persecutions of the jealous Juno; and his first exploit was the slaughter of the dragon Pytho, for which, according to one tradition, he was subjected to servitude under Admetus, king of Thessaly; though another story represents his banishment from heaven as the consequence of his having killed the Cyclops, who had fabricated the thunderbolts that cut off his son Æsculapius. It would be impossible to give an outline of the numerous adventures in which Apollo was engaged. He had temples and statues in every country; of the former, the most celebrated were that of Delphi, Delos, Patara, Claros, Grynium, Tenedos, and Didymi, in all of which his oracles gave predictions. From these, too, he derived a great variety of distinctive epithets. The hawk, the raven, the swan, the grasshopper, were his favourite animals; and the bay was sacred to him. He is usually represented in the prime of youth and manly beauty, with long hair, his brows bound with the sacred laurel, bearing either the lyre or the bow. (See PHŒBUS.) The statue of the Apollo Belvidere shows at once the conception which the ancients had of this deity, and their pre-eminence in the art of sculpture.

APOLLODŌRUS, a name common to many persons in antiquity, of whom the most distinguished were, I., a painter of Athens, the predecessor of Zeuxis, who lived about four centuries B. C. Pliny speaks of him with enthusiasm.—II. A comic poet of Athens, who flourished about 300 B. C. He was one of the six writers selected by the ancient critics as the models of the New Comedy. From one of his dramas Terence borrowed the Hecyra and the Phormio.—III. A native of Athens, and disciple of Aristarchus, Panætius, and Diogenes the Babylonian. He flourished about B. C. 146, and was celebrated for his numerous productions in prose and verse. Of his voluminous writings only three books of his *Bibliotheca*, a mythological work, have reached our times.—IV. An architect of great ability in the reigns of Trajan and Hadrian, born at Damascus. The magnificent stone bridge built over the Danube, A. D. 104, by order of Trajan, (the remains of which still exist,) was executed under his direction. He was also the architect of the Forum Trajanum at Rome, on which the column of Trajan stands, an immense library, the Odæum, and various other magnificent works. Falling into disgrace with Hadrian, he lost his life through the emperor's caprice.

APOLLONIA, I., a propitiatory festival celebrated at Sicyon, in honour of Apollo and Diana, of which Pausanias gives the following account:—These divinities, after the destruction of the serpent Python, having come to Ægialea to be purified, were frightened away, and fled to Crete. Ægialea was soon visited with an epidemic distemper; and the inhabitants, by the advice of their prophets, sent seven boys and as many girls to entreat them to return to Ægialea. Apollo and Diana granted their petition, in honour of which a temple was raised to Πειθᾶ, goddess of persuasion; and every year, on the festival of Apollo, a band of boys conveyed the statues of Apollo and Diana to the temple of Persuasion.—II. Etienne of Byzantium enumerates twenty-five cities of this name; and Ortelius, in his *Thesaurus Geographicus*, adds seven more. Of these the principal were, I., in Illyricum, near the mouth of the Aoas, the ruins of which still retain the name of *Pollina*. It was founded by a colony of Coreyreans and Corinthians, and its more ancient name was Gylæcia, from Gylæx, the leader of the Corinthian band that drove the Illyrians from the neighbouring territory of Epidaurus. It was famed for the wisdom of its laws; and from its proximity to Brundu-

sium and Hydruntum in Italy, was always deemed an important station by the Romans. Augustus spent many years of his life in Apollonia. — II. A town in the interior of Chalcidia, on the Equathian Way. Mention is made of it in the Acts of the Apostles (xvii. 1.), St. Paul having passed through it on his way from Philippi to Thessalonica. The ruins are called *Pollina*. — III. A city of Lydia, about 300 stadia from Pergamus, and the same distance from Sardis. It was named after the wife of Attalus: Cicero often alludes to it. — IV. A city of Mysia, at the northern extremity of the lake Apolloniatis, near the point where the Rhyndacus issues from it. It is now *Abullion*. — V. A city of Cyrenaica, regarded as the harbour of Cyrene. It was the birthplace of the geographer Eratosthenes. Under the Lower Empire it took the name of Sozusa, whence it is now called *Marza Susa*, or *Sosush*.

APOLLŌNIAS, a native of Cyzicus, who became wife of Attalus, king of Pergamus. See ATTALUS.

APOLLŌNĪDES, a physician of Cos at the court of Artaxerxes, who became enamoured of Amytis, the monarch's sister, and was some time after put to death for slighting her.

APOLLŌNĪUS, a name common to many distinguished persons of antiquity, of whom the most celebrated are, I., a native of Perga in Pamphylia, born 240 B. C., one of the most distinguished pupils of Euclid; together with whom, Archimedes, and Diophantus, he is regarded as the founder of the mathematical sciences. His most celebrated work is a *Treatise on Conic Sections*. — II. A poet of Alexandria, called Apollonius of Rhodes, from having taught rhetoric there. He was a pupil of Callimachus at Alexandria, whence he retired with disgust at his want of success. Of his numerous poems, the only one which remains is the *Argonautica*, giving a detailed account of the wanderings of the Argonauts, which has been repeatedly edited and translated. — III. Dyscolus (so called on account of his moroseness) was a grammarian of Alexandria in the second century of our era. He was long oppressed by poverty; but at length emerged into great eminence as a writer upon grammar. Several of his works have been frequently published. — IV. A native of Tyana in Cappadocia, of an ancient and wealthy family, born about the commencement of the Christian era, and famous in the annals of ancient imposture. He attached himself to the tenets of the Pythagorean philosophy; and

Ægæ, celebrated for its temple of Æsculapius, was the scene of his labours. After visiting Pamphylia, Cilicia, Antioch, Ephesus, and other cities, he resolved to go to Babylon, and thence to India, to initiate himself in the mysteries of Brahmanism. His whole journey was a scene of triumph. The wonderful cures which he performed, and the fulfilment of several of his prophecies, procured him willing listeners in the persons even of the greatest monarchs; and, on his return through Greece to Rome, he was even admitted to the councils of the emperor Titus. On the accession of Domitian, he was accused of having fomented a movement in Egypt in favour of Nerva; but was acquitted. He afterwards revisited Greece, gaining followers wherever he went; and finally settled in Ephesus, where he opened a school of philosophy, and died at the age of ninety-seven. Among the numerous miracles attributed to Apollonius, he is said to have announced at Ephesus the murder of Domitian, at the same moment it took place at Rome; hence he has been, not without reason, accused of a participation in the crime. Such was the reverence of the heathen nations for Apollonius, that they assimilated his character and merits to those of the Founder of Christianity. Statues were raised to his memory in several cities; numerous temples were dedicated to him; and in such respect was he held, that Aurelian refrained from sacking Tyana, out of regard to his memory. His life was compiled by Philostratus, two centuries after his death, by command of Julia, widow of the emperor Severus. Several distinguished sculptors of this name are enumerated by Pliny.

ΑΡΟΜΪΟΣ, a name under which Jupiter and Hercules were worshipped at the Olympic games, being supplicated to destroy the vast number of *flies* which attended great sacrifices. The sacrifice to the Apomyius Deus was always the first, that he might drive away the flies from the rest.

ΑΡΟΝΙΟΣ, a governor of Mœsia, rewarded by a triumphal statue by Otho, for defeating 9,000 barbarians.

ΑΡΩΝΣ, a fountain, with a village of the same name, near Patavium in Italy. The waters were celebrated for their healing properties; hence their name, (from Gr. *a, priv.* and *πόνος, pain*,) and were supposed to have an oracular power.

ΑΠΟΣΤΡΟΦΙΑ, a surname of Venus in Bœotia, distinguished under the names Venus Urania, Vulgaris, and Apostrophia. The former was the patroness of a pure and chaste love; the second of sensual de-

sires; the last incited men to illicit gratifications, &c. Venus Apostrophia was invoked by the Thebans, that they might be saved from such unlawful desires. She is the same as the Roman Verticordia.

APOTHEOSIS, a ceremony observed by ancient nations, by which they raised their kings, heroes, and great men to the rank of deities. The Greeks first admitted this custom. The Romans borrowed it from them, and not only deified the most prudent and humane of their emperors, but also the most cruel and profligate.

APPIA VIA, the most celebrated of the highways leading from ancient Rome. It was constructed by the censor Appius Claudius, A. U. C. 442; and, commencing at the gate of Capena, extended to Capua, and thence to Brundisium, the then limit of the empire. It was formed of stones squared and jointed, and was wide enough for two chariots to go abreast.

APPIADES, a name given to Venus, Pallas, Vesta, Concord, and Peace, from a temple erected to them near the Appiæ Aquæ.

APPIANUS, a native of Alexandria, who flourished at Rome under Trajan, Hadrian, and the Antonines, where he distinguished himself by his forensic abilities, and acquired the post of procurator of the empire, and the government of a province. His Roman History, in twenty-four books, embracing the history of the republic to the time of Augustus, no longer exists entire.

APPII FORUM, a small place on the Appian Way, sixteen miles from Tres Tabernæ, now *Borgo Lungo*. It is mentioned by St. Paul (Acts xxiii. 15.), and is well known as Horace's second resting-place in his journey to Brundisium.

APPIUS CLAUDIUS, or ATTUS CLAUSUS, I., a Sabine by birth, the founder of the Appian family at Rome. He is said to have migrated to Rome with 5000 members and clients of his house, A. U. C. 260, the last portion of the mythical age of Roman history; and this accession of strength made him at once be classed among the patricians, and enrolled in the senate. He was a man of stern and harsh character, and his zeal for the interests of the patricians frequently brought him into collision with the plebeians of Rome. — II. Sabinus, son of the preceding, was elected consul A. U. C. 283, and rendered himself even more odious than his father by his despotic character. Being sent against the Volsci, he made himself so obnoxious to his troops that they refused to fight,

and were consequently defeated. On his return to Rome he was cited to trial, but died before the final hearing of his case. — III. Crassinus, a member of the patrician family of the Claudii. Though cruel and arrogant, like his ancestors, he was hardly appointed consul, B. C. 401, when, to gain the favour of the people, he supported the proposition of electing decemvirs with sovereign power for a year. (See DECENVIRI.) After being chosen decemvir, he resolved never again to give up his power, and conspired with his colleagues for the accomplishment of this plan; but the awful affair of Virginia put an end to their odious tyranny. (See VIRGINIA.) The decemviral office was abolished, and the previous forms of magistracy immediately restored. Appius was accused, and thrown into prison, where he either died by his own hand, or was put to death secretly by the tribunes. — IV. Cæcus, a distinguished Roman of the Appian family. When censor, he constructed that part of the Appian Way which extended from Rome to Capua. Through his advice the Potitian family committed the charge of the rites of Hercules to public slaves, and the consequence was, that the family in question were all cut off, and Appius was deprived of sight; whence his cognomen of *Cæcus*, "Blind." He was afterwards consul, and also interrex, and was very successful in his operations against the Samnites. — V. Herdonius, seized the capitol with 4000 slaves and exiles, A. U. C. 292, and was soon after overthrown. — The name of Appius was common in Rome to many public men, whose lives are not distinguished by any remarkable event.

APRIËS, and APRIUS, one of the kings of Egypt, B. C. 594, called by Jeremiah and Ezekiel Pharaoh Hophra. He took Sidon, and lived in great prosperity till his subjects revolted to Amasis, by whom he was strangled. See AMASIS.

APRUS, *Beratingo*, a river of Macedonia, falling into the Ionian sea, and celebrated for the military operations of Cæsar and Pompey on its banks.

APSYNTHII, or ABSYNTHII, a people of Thrace, bordering on the Thracian Chersonesus. They overpowered the Dolonci.

APTËRA, a Cretan city, eighty stadia from Cydonia. Its name is supposed to be derived from a musical contest carried on between the Syrens and Muses in its vicinity, in which the former were vanquished, and became so overcome with grief that their wings dropped from their shoulders.

APULEIÆ LEGES, proposed by L. Apu-

leius Saturninus, A. U. C. 653, tribune of the commons, for dividing public lands among veteran soldiers, settling colonies, punishing crimes against the state, and furnishing corn to the poor.

APULEIUS, C. LUCIUS, a Platonic philosopher, born at Medaura in Africa, of a highly respectable family, A. D. 127. He received his early education at Carthage, and thence removed successively to Athens and Rome, where he acquired a knowledge both of the Latin tongue and the Roman law. On his return to his native country he married a widow of considerable property, and thereby recruited his own shattered finances. Little, if any thing, is known of the remainder of his life. After his death several statues were erected to his memory, and by some persons he was looked upon, like Apollonius of Tyana, as worthy of being placed in comparison with the Founder of Christianity for his miracles and prophecies. His most celebrated work is the *Golden Ass*, which has been translated into all the European languages.

APULIA, the name of one of the divisions of Southern Italy, in the time of the Romans, lying along the coast of the Adriatic. In remoter ages the whole of this part of Italy was known to the Greeks by the name of Iapygia, and was inhabited by the Daunii, the Peucetii, or Pædiculi, the Messapians, and the Salentini, who were all said to be descendants of Greek colonists. The principal towns of Apulia were Arpi, Luceria, Arpinum, and Venusia, the birth-place of Horace. It suffered greatly during the second Punic war, some of its towns having sided with Hannibal, and others with Rome; but the whole ultimately became subject to the Roman sway. Apulia was famous for the excellence of its wool. The modern name of this district is *Puglia*.

AQUARIUS, one of the signs of the Zodiac. Some suppose that Ganymede was changed into this sign.

AQUILEIA, a celebrated city of Italy, in the territory of Venetia, founded by some Transalpine Gauls, B. C. 187, but changed into a Latin colony within five years after its establishment. It was an important military post in the time of Cæsar, and continued to increase in prosperity till the fall of the Roman empire, in the ruins of which it was involved.

AQUILIUS I., Nepos Manius, a Roman consul, colleague of Marius, and intrusted with the war against the slaves in Sicily, which he successfully ended. Though

at first honoured with an ovation, he was afterwards accused of extortion, but acquitted. Being sent into Bithynia against Mithridates, he was defeated, and put to death by that monarch, who is said to have poured melted gold down his throat as a punishment for his cupidity. — II. Gallus, a Roman lawyer, a friend of Cicero, and his colleague in the censorship. He is represented as a man of great acuteness and readiness in debate. Three of his treatises are eulogised by Cicero. — III. Sabinus, a Roman lawyer, who lived in the third century of our era. He was twice elected to the consulship, and sur-named the Cato of his age. He is said to have been the father or brother of the Vestal virgin, Aquilea Severa, whom Heliogabalus compelled to become his wife.

AQUÍLO, a wind blowing from the north-north-east.

AQUILONIA, a city of Samnium, on the Volscian frontier.

AQUINUM, I., a town of Cisalpine Gaul, identical with the modern *Aquario*. — II. *Aquino*, a considerable city of Latium, on the Latin Way. It was the birth-place of Juvenal, of the emperor Pescennius Niger, and, in modern times, of the celebrated Thomas Aquinas. Ceres and Diana were especially worshipped here.

AQUITANIA, one of the three great divisions of ancient Gaul, lying between the Garumna, *Garonne*, and the Pyrenees; but afterwards extended by Augustus to the Ligeris, *Loire*. (See GALLIA.) The inhabitants of Aquitania were of Iberian extraction.

ARA, a constellation of seven stars, near the Scorpion's tail.

ARA LUGDUNENSIS, an altar erected to Augustus, at the confluence of the Arar and Rhone, near the city of Lugdunum, or *Lyons*, by sixty Gallic communities. It became famous under Caligula for the celebration of literary contests. By the writers of the middle ages, the spot was called Attanacum, and is now the point of *Annai*.

ARABARCHES, a vulgar person among the Egyptians; or, perhaps, a usual expression for the leaders of the Arabians who resided in Rome. Some believe that Cicero alludes to Pompey under the name of Arabarches.

ARABIA, a large country of Asia, forming a peninsula between the Arabian and Persian gulfs. Its length is about 1800 British miles, and its mean breadth 800. Arabia was called by the inhabitants of Palestine, the eastern, and by the Babylonians, the western, country; hence the

Arabians were sometimes designated Orientals, and sometimes the people of the West. (2 Chron. ix. 14., Jer. iii. 2.) Arabia has been variously divided at different times, and by different authors. Strabo divides the whole country into Arabia Felix and Arabia Deserta, the former occupying the southern, and the latter the northern, part of the peninsula. The triple division into Arabia Felix, Deserta, and Petraea was introduced by Ptolemy and Megasthenes. Arabia Felix derived this appellation from its rich produce; Arabia Petraea was so called, either from the rocky character of its soil, or, more probably, from Petra, an ancient fortified emporium; and Arabia Deserta received its name from its barren aspect. This division, however, has never been known to the inhabitants of the East. From the earliest period of authentic history, Arabia has been the connecting link between the eastern and western world. It was the mart whence the Phœnicians drew the supplies of gold and silver, gems and pearls, spices and perfumes, with which they furnished the countries of Europe. The Arabians are still, as in the most remote era, nomades of patriarchal simplicity. Previously to the rise of Mohammedanism, their religion was an adoration of the heavenly bodies, or Sabaism. For a thousand years they defended the freedom, faith, and manners of their fathers against all the attacks of the eastern conquerors. Neither the Babylonian nor Assyrian nor the Egyptian and Persian kings could bring them under their yoke. Though considerably weakened by Alexander the Great, they were never wholly subdued; and the divisions that ensued among his generals after his decease enabled them to regain their independence. When, three centuries after Alexander, the Romans planted their victorious standard in the very centre of Arabia, many of the native princes still maintained a virtual independence of the emperors, while the mountainous portion of the country became the scene of those chivalrous deeds, so celebrated by the Arabian poets, which ended in their complete emancipation. Arabia became an early seat of Christianity, though Sabaism was never completely eradicated. Many of the heretical sects, such as the Monophysites and the Nestorians, flying from the persecutions of Rome, found refuge here; even Jews became very numerous; and it is thought that to the indifference produced by so endless a variety of sects and religions as Arabia exhibited, is to be attributed the almost miraculous speed

with which Mohammed established his new religion. This singular impostor raised the Arabians to a historical importance hitherto unknown; and with him begins a new epoch in the history of this people, on which it is not our province to enter.

ARABICUS SINUS, that part of the Mare Erythraeum which interposes between Egypt and Arabia, now *Red sea*. The origin of the modern appellation must be traced, through the Latin and Greek languages, to the fact of the Arabicus Sinus touching on the north the land of Edom, or Idumaea. Edom, which in the Hebrew tongue signifies *red*, was the name given to Esau, from the mess of *red* pottage for which he sold his birthright; and as his posterity inhabited this country, nothing could be more natural than to give his distinguishing epithet both to the country and the sea which it encompassed.

ARACHNEUS MONS, a chain of mountains in Argolis. In the time of Inachus it was called Sapsysetalon.

ARACHNE, so skilful in working with the needle, that she challenged Minerva, goddess of the art, to a trial of skill. Minerva, assuming the form of an old woman, warned her to desist from her boasting; but, finding her admonitions vain, she assumed her proper form, and accepted the challenge. The skill of Arachne was undoubted; but the subjects she chose were so offensive to the goddess, that she struck Arachne with the shuttle on the forehead; an insult so overwhelming to the high-spirited maiden, that she hanged herself, and was changed by Minerva into a spider (*ἀράχνη*). The name of this insect probably gave rise to the fable; though the story itself would seem to be of oriental origin, the art of embroidery having come into Western Asia from Babylonia and the adjacent countries.

ARACHTHUS, ARÆTHUS, or ARETHON, a river of Epirus, flowing from the chain of Pindus into the Ambrocian gulf.

ARACYNTHUS, I., a chain of mountains in Ætolia; now *Zigos*. Some writers ascribe Aracynthus to Acarnania.—II. A mountain of Bœotia, sacred to Minerva, whence she is called Aracynthia.

ARĀDUS, I., a city in an island of the same name, on the coast of Phœnicia, formed by a band of exiles from Sidon. The modern name of the island is *Ruad*.—II. An island on the coast of Arabia, in the Persian gulf, supposed to mark the original settlements of the Phœnicians previously to their establishing themselves on the Mediterranean coasts.

ARANSIO, the chief city of the Cavares

in Gallia Narbonensis, now *Orange* in the department of *Vaucluse*.

ARÆ. See *ÆGIMURUS*.

ARAR, *Saone*, a river of Gaul, which rises near Mt. Vegesus, and falls into the Rhodanus at Lugdunum.

ARATUS, I., a Greek poet, born at Soli, *Pompeïopolis*, in Cilicia, about B. C. 270. He was a favourite of Ptolemy Philadelphus, and a firm friend of Antigonus Gonatas, and of Theocritus, who mentions him in his *Idyls*. He composed two poems, on astronomical subjects, which are highly eulogised by Ovid, (*Amor.* l. 15.); and he is moreover remarkable as having been the poet quoted by St. Paul in his speech to the Areopagus, (*Acts*, xvii. 28.). There are numerous editions of Aratus: the latest is by Bekker with Scholia, Berlin, 1828, 8vo. — II. A celebrated Grecian patriot, son of Clinias and Aristodama; born at Sicyon, in Achaia, B. C. 273. When seven years of age, his father, who held the government of Sicyon, was assassinated by Abantidas, who made himself absolute. After some revolutions, the sovereignty came into the hands of Nicocles; but Aratus, then scarcely twenty years of age, drove him from Sicyon, restored his countrymen to liberty, and induced them to join the Achæan league. Being chosen prætor of the Achæans, B. C. 244, he drove the Macedonians from Athens and Corinth, and subsequently made war against the Spartans, but was thrice defeated by their king Cleomenes. He then leagued himself with his former enemy Antigonus, by whose assistance he drove Cleomenes from Sparta; and his friendship with the Macedonian monarch was further cemented with his successor, Philip, who in the early part of his reign treated Aratus with great respect. But as the ambitious projects of the Macedonian began to be developed, a less friendly feeling arose between them, and Aratus was ultimately cut off by a slow poison administered by order of Philip, B. C. 213. He was buried with distinguished honours, and an annual festival called Arateia was instituted to his memory.

ARAXES, I., *Arras*, a river of Armenia Major, issuing from Mount Abus, and falling into the Caspian sea. — II. Another in Persia, flowing by Persepolis, and falling into the Medus, now *Bend-emir*. Xenophon calls the Chaboras "Araxes," (see CHABORAS,) and gives the name Phasis to the Armenian Araxes, *Anab.* In the earlier language of the East the term Araxes seems to have been used as a general appellation for all rivers.

ARBÆCES, a Mede who revolted with Belesis against Sardanapalus, and founded the empire of Media on the ruins of the Assyrian power, B. C. 898. He reigned above fifty years.

ARBĒLA, a city of Assyria, near which, on the plain of Gaugamela, was fought the battle between Alexander and Darius, Oct. 2, B. C. 331.

ARBOGASTUS, a nobleman among the Franks, who held a high office under Gratian, after whose death he passed over to Theodosius. At the instigation of that emperor, he put to death Victor, the nephew of Maximus, and subsequently served under Valentinian in Gaul. Being of an ambitious spirit, he aimed at sovereignty by corrupting the troops; but, on the death of Valentinian, deeming it more prudent to reign by means of another, he nominated his secretary Eugenius to the throne, and endeavoured to obtain the sanction of Theodosius to his choice; but the latter, after two years' preparation for war, attacked him near Aquileia; and Arbogast, being deserted by his troops, perished by his own hands, A. D. 395.

ARBUSCŪLA, an actress on the Roman stage, who laughed at the hisses of the populace, while she received the applause of the knights.

ARCADĪA, a country in the centre of Peloponnesus, and, next to Laconia, the largest of its six provinces. Its most ancient name was *Drymotis*, "woody region." It was the land of shepherds and of pastoral song, and was peopled with Fauns, Satyrs, and the Nymphs, of whom Pan was the chief leader and deity. Like the Athenians the Arcadians plumed themselves on the antiquity of their origin, boasting that they had been in possession of their country before the moon rolled in the sky; but they seem to have derived the first rudiments of civilisation from the Pelasgi, who taught them to build huts, and clothe themselves with the skins of animals. From Arcas, a descendant of Pelasgus, who taught them the art of baking bread, and weaving, the people and country were called Arcades and Arcadia. After the first Messenian war, Arcadia adopted a republican form of government; but it eventually attached itself to the Achæan league, and fell under the Roman power.

ARCADIŪS, eldest son of Theodosius the Great, succeeded his father, A. D. 395, in the eastern division of the empire, his brother Honorius having obtained the western division. His history is but a tissue of weakness and of vice, though the

chief blame must be ascribed to his minister Rufinus, to whom he was confided in his youth. He married Eudoxia, daughter of Bauto, and died in his thirty-first year, after a reign of thirteen years. In the reign of Arcadius, Alaric attacked the western empire, and plundered Rome.

ARCAS, son of Jupiter and Callisto, daughter of Lycaon, king of Arcadia. He was transformed into the constellation Aretophylax, when his mother was changed into Ursa Major. (See CALLISTO.) Previously to this, he had succeeded Nycitimus in the government of that district of the Peloponnesus which from him was called Arcadia. See ARCADIA.

ARCE, a city of Phœnicia. It was the birth-place of the emperor Severus.

ARCENS, a Sicilian, whose son accompanied Æneas into Italy, where he was killed by Mezentius.

ARCESILÆUS, I., son of Battus, king of Cyrene, driven from his kingdom in a sedition, died B.C. 575. The second of that name died B.C. 550. — II. One of Alexander's generals, who obtained Mesopotamia at the general division of the provinces after the king's death. — III. A philosopher of Pitane in Æolia, the founder of what was called the Middle Academy; born B.C. 316, died B.C. 241. His philosophy was said to be a mixture of the dogmatism of Plato, the scepticism of Pyrrho, and the dialectics of Diodorus. — IV. There were several artists of this name in antiquity, of whom the most distinguished was born at Paros, and, according to Pliny, was acquainted with the art of enameling some time before Aristides, to whom it is usually attributed. He was a contemporary of Polygnatus.

ARCHELÆUS, I., of Sparta, known only as one of the reigning kings when Lycurgus remodelled the constitution. — II. An eminent general in the service of Mithridates, king of Pontus, and the opponent of Sylla when the Mithridatic war was carried on in Greece. He was twice defeated by the latter; but, in apprehension of danger from the jealous temper of Mithridates, he went over to the Romans, by whom he was well received. — III. Son of the preceding, and high priest of the temple of Comana in Pontus. He served in the expedition of Gabinius to reinstate Ptolemy Auletes on the throne of Egypt, then occupied by his daughter Berenice; but having gained the affections of the latter, he went over to her party, and, after a reign of six months, was slain in an engagement with the Romans. He was succeeded by his son Archelaus in the priesthood, from which,

however, he was expelled by Cæsar, B.C. 47. — IV. Grandson of the preceding, received the kingdom of Cappadocia from Mark Antony, B.C. 36, whom he had assisted at Actium. He had the good fortune to retain his kingdom during the reign of Augustus; but, having incurred the displeasure of Tiberius, he was summoned to Rome, where he died A.D. 16. — V. A son of Herod the Great, by his fifth wife, Malthaca, a Samaritan. His father's last will declared him heir to the Jewish throne; but as his brother Antipas had been designated as such in a former will, the dispute was referred to Augustus, who effected a compromise between the claimants. But he indulged his hereditary propensity to cruelty to such a degree, that his subjects complained to Augustus, and procured his banishment to Vienna, *Vienne*, in the tenth year of his reign. — VI. A king of Macedonia, natural son of Perdiccas II., who ascended the throne, after making away with all the legitimate claimants, B.C. 413. Under his sway Macedonia flourished, and literature and the arts were patronised. Euripides and Agatho, the tragic poets, and Zeuxis, the painter, resided at his court. Plato and Aristotle allege that his private excesses led to his death by conspiracy; while, according to Diodorus, he was killed accidentally, when hunting, by his favourite, Craterus, B.C. 399. — VII. An eminent philosopher of the Ionic school, and the last who presided in it in direct succession from Thales. He was born either at Miletus or Athens, was successor to Anaxagoras, preceptor to Socrates and Euripides, and was called Physicus, from the celebrity he acquired in teaching the doctrines of Anaxagoras respecting natural bodies.

ARCHEMÖRUS. See OPHELTES.

ARCHIAS, I., a Corinthian descended from Hercules, who founded Syracuse B.C. 732. Being told by an oracle to make choice of health or riches, he chose the latter. — II. A poet of Antioch, intimate with Lucullus, obtained the rank of a Roman citizen by means of Cicero, who defended him in an elegant oration, when his enemies disputed his privileges of citizen of Rome.

ARCHIDAMUS, I. Five kings of Sparta are known to us by this name. They were of the royal line of the Proclidæ. The first lived before the historical age of Sparta, and his name, mentioned by Herodotus, is the only memorial of his existence. — II. Son of Zeuxidamus, succeeded his grandfather Leotychides, B.C. 476. The Messenians having revolted from Laconia,

his greatest efforts were directed to their reduction, which he at length accomplished after a struggle of ten years. He opposed the Peloponnesian war; but finding his counsels rejected, he took the command of the army, and made several invasions of Attica. He died B. C. 428. — III. Son of the celebrated Agesilaus, succeeded his father B. C. 361, and died B. C. 338. Before coming to the throne, he commanded the Lacedæmonian auxiliaries after the battle of Leuctra, and gained some advantages over the Arcadians and Thebans. He afterwards took an active part in the Sacred War, and at length fell in battle, while aiding the Tarentines, B. C. 338. A statue was erected to his honour by his countrymen at Olympia. — IV. Son of Eudamidas, was king of Sparta, when Dem. Poliorcetes attacked it, B. C. 293, and defeated him. — V. Son of another Eudamidas, put to death by his colleague Cleomenes III., B. C. 236. With him ended the line of the Proclidæ; for though he left five sons, they were all superseded on the throne by Lycurgus, who was not of the blood royal. ARCHIDAS, a tyrant of Athens, killed by his troops.

ARCHIGÈNES, of Apamea in Syria, a medical author and practitioner who enjoyed great reputation at Rome in the reigns of Domitian, Nerva, and Trajan. He belonged to the Pneumatic sect of physicians, and is generally regarded as the founder of the Eclectic school of medicine. His contemporary, Juvenal, employs his name to denote a great physician generally. His works existed till the sixth century; but all that we possess of them now are fragments contained in the writings of Galen, Aetius, and Oribasius.

ARCHILOCHUS, a Greek poet, native of Paros, lived B. C. 688. His mother Enipo was a slave, but his father Telesicles one of the most distinguished citizens of the island. He is said to have been slain in a duel by one Coros.

ARCHIMÈDES, the most celebrated mathematician, was a native of Syracuse, and related to king Hiero. He flourished about B. C. 250. His singular ingenuity in the invention and construction of warlike engines is universally known. During the storming of Syracuse, Archimedes, when the city fell, was so intent on a geometrical figure he was tracing in the sand, as to be unconscious of the confusion. A soldier suddenly entered his room, and ordered him to follow him to Marcellus, the Roman general having given orders to spare him. Archimedes refused to go till he had finished his demonstration, on which the

soldier drew his sword, and killed him. The best translation of the works of Archimedes is that into French by Peyrard.

ARCHIPELAGUS, a part of a sea where a great number of islands are interspersed, such as that part of the Mediterranean which lies between Greece and Asia Minor, and is generally called Mare Ægeum.

ARCHIPPUS, a king of Italy, who gave its name to Archippe, a city of the Marsi, which was destroyed by an earthquake, and lost in the lake of Fucinus.

ARCHON, (Gr. ἀρχων, ruler) the title of the chief magistrate of Athens. The office was originally instituted after the death of Codrus, the last king of Athens, and was vested in one person who enjoyed it for life, and was succeeded by his son. Its duties were those of a limited monarchy, accountable to the assembly of the people; its duration was afterwards limited to ten, six, and finally, one year, when its functions were divided among nine persons, taken at first by suffrage, and afterwards by lot, from the nobles. One was chief among them, and was called Eponymus, or, naming Archon, because the year was distinguished by his name. The second, or king Archon, exercised the functions of high priest. The third, or Polemarch (polemarchos,) was originally the chief military commander. The other six were called Thesmothetæ, or setters forth of the law; they presided as judges in the courts, and the six formed a tribunal which had a peculiar jurisdiction. The nine together formed the council of state, on which the whole administration rested; but this was transferred by Solon to the senate. The exclusive right of the nobles to this office was taken away by the measures of Cleisthenes, who threw it open to the people at large.

ARCHYTAS, of Tarentum, a Pythagorean philosopher, who lived about the middle of the fifth century before our era, celebrated at once for his mathematical and philosophical works, and for his skill as a statesman and a general; but little can be averred with certainty respecting him. He was one of the teachers of Plato. Archytas perished by shipwreck, and his death forms the theme of one of the odes of Horace.

ARCHTÈNENS (τοξοφόρος), an epithet applied to Apollo, from his bearing a bow.

ARCTINUS, a cyclic poet, a native of Miletus, who lived between the fifth and ninth Olymp. He composed an epic on the subject of the Amazons, and is said by some to have been a disciple of Homer.

ARCTOPHYLAX, the star near the Great

Bear, called also Boötes, into which Arcas was fabled to have been transformed.

ARCTOS, two celestial constellations near the north pole, called *Ursa Major* and *Minor*, supposed to be Arcas and his mother, who were made constellations.

ARCTŪRUS, a star near the tail of the Great Bear, whose rising and setting was generally supposed to portend great tempests.

ARDĀLUS, son of Vulcan, said to have first invented the pipe, which he presented to the Muses, thence called *Ardalides*, and *Ardaliotides*.

ARDEA, capital of the Rutuli, a very ancient city of Italy, said to have been founded by Danaë, mother of Perseus. Hence the boast of Turnus, that he could number Inachus and Acrisius among his ancestors. The antiquity of Ardea is attested by the fact that its inhabitants formed part of the Zacynthian colony which founded Saguntum in Spain; but the name of the city does not occur in history till it was besieged by Tarquinius Superbus. Ardea is celebrated for the refuge it afforded to Camillus when banished from Rome, and for the assistance it afforded the latter in its hostilities with the Gauls; but during the second Punic war it was one of the colonies that incurred the censure of the Romans, for having refused supplies. The ruins of Ardea, which still retains its name, are still visible.

ARDERICCA, I., a small town of Assyria, north of Babylon, on the Euphrates.—II. A village in Cissia, north-east of Susa, where the Eretrian captives were settled.

ARDISCUS, *Arda*, a river of Thrace, falling into the Hebrus.

ARDUENNA, *Ardennes*, a forest of Gaul, reaching from the Rhenus and territories of the Treveri to those of the Nervii, upwards of fifty miles in length. It is now divided into four districts; of which the chief town is *Meziers*.

ARDŪINE, the goddess of hunting among the Gauls.

ARDYS, son of Gyges, king of Lydia, who made war against Miletus, took Priene, and reigned forty-nine years.

ARELĀTUM, *Arles*, (Arelate, among the Latin writers, and sometimes Arelas,) a town of the Saltes, on the east side of the Rhodanus. It was one of the richest cities in Gallia Narbonensis; and was called Sextanorum Colonia, from being built by the soldiers of the sixth legion, conducted thither as colonists by the father of Tiberius. Many ruins of the ancient city still exist.

AREMORICA, a Celtic term, applied in

strictness to all parts of Gaul which lay along the ocean. As the Romans, before Cæsar's time, knew no part of the coast except that between the Pyrenees and the mouth of the Garumna, the name with them became restricted to this portion of the country. The name is derived from the Celtic *ar*, upon, and *moir*, the sea.

ARENĀCUM, *Arnheim*, a fortified place on the Rhine in the territories of the Batavi.

AREOPAGITÆ, the members of the chief court of judicature at Athens; so called because they met in a hall on an eminence called the Hill of Mars (*Ἀρειος πάγος*). This court was of very early origin, and was raised to the high character it afterwards enjoyed by Solon, who decreed it to consist of the archons who had undergone with credit the scrutiny to which they were subject at the expiration of their office. The areopagus had cognisance of capital crimes, and there was no appeal from its decisions. It controlled all issues from the public treasury, and exercised a censorship over the citizens. The areopagites generally sat on the twenty-seventh, twenty-eighth, and twenty-ninth day of every month. Their authority continued in its original state, till Pericles, refused admittance among them, resolved to lessen their consequence, and destroy their power. From that time the morals of the Athenians were corrupted, and the areopagites were no longer conspicuous for their virtue and justice.

AREOPĀGUS, "Hill of Mars," a small eminence at Athens, at a short distance north-west of the Acropolis, so called, it was said, in consequence of Mars having been tried there for the murder of Halirrhothius, a son of Neptune. See AREOPAGITÆ.

ARES, the god of war amongst the Greeks, generally regarded as corresponding to the Roman Mars. See MARS.

ARESTORIDES, a patronymic given to the hundred-eyed Argus, as son of Arestor.

ARĒTE, a daughter, or, according to others, a sister of Aristippus, celebrated for philosophical attainments. Aristippus taught her the doctrines of his school, and she in her turn became the instructress of her son, the younger Aristippus, who was thence styled *Μῆτηρ διδάκτρος*, *mother-taught*.

ARETÆUS, of Cappadocia, one of the most valuable writers of antiquity, is supposed to have flourished A. D. 80. Nothing is known with certainty as to the events of his life. His works were printed at the Clarendon press in 1723.

ARETHŪSA, a Nymph of Elis, daughter

of Oceanus, and one of Diana's attendants. While bathing one day in the Alpheus, the god of the river rose and pursued her over all the country, when Arethusa, ready to sink under fatigue, implored Diana to succour her, and she was immediately changed into a fountain. The Alpheus, resuming his aqueous form, sought to mingle his streams with hers, but Diana opened a secret passage under the earth and the sea, where the waters of Arethusa disappeared, and rose in the island of Ortygia, near Syracuse, in Sicily. Alpheus, however, followed her under the sea, and rose also in Ortygia; hence, whatever was thrown into the Alpheus in Elis was fabled to rise again, after some time, in the fountain Arethusa, near Syracuse. — Arethusa was the name of several other fountains, of a lake, and some cities in antiquity, but none of them were sufficiently important to be noticed here.

AREUS, I., a king of Sparta, succeeded to the throne in preference to Cleonymus, son of Cleomenes. The latter having called in the aid of Pyrrhus, king of Epirus, Areus gave him battle and defeated him; but was himself soon afterwards slain near Corinth, B. C. 268, in an action with Antigonus Gonatas, whose operations against Athens he had gone to resist. — II. A Pythagorean philosopher of Alexandria, so respected by Augustus, that the latter is said to have spared Alexandria, after his defeat of Marc Antony, solely out of respect for the philosopher.

AREVĀCI, a people of Hispania Terraconensis, so called from the river Areva which flowed through their district. They were one of the most powerful branches of the Celtiberi. Their chief city was Numantia.

ARGÆUS, a mountain of Cappadocia, so lofty that from its summit the Euxine and Mediterranean seas might be seen; now called *Argeh-dag*.

ARGATHONIUS, or ARGANTHONIUS, king of Gades, who lived 120 years, and reigned eighty years of this number.

ARGES, one of the Cyclopes. See CYCLOPES.

ARGI. See ARGOS.

ARGĪA, daughter of Adrastus, and wife of Polynices, to whom she was ardently devoted. When he was killed in the war, she, with her sister Antigone, buried his body in the night, against the positive orders of Creon, on which Antigone was seized, but Argia escaped. See ANTIGONE.

ARGILĒTUM, a street at Rome, which led from the Vicus Tuscus to the Forum Oli-

torium and Tiber. It was chiefly inhabited by booksellers.

ARGĪLUS, a town of Thrace, founded by a colony from Andros.

ARGINŪSÆ, three small islands below Lesbos, and lying off the promontory of Cana, *Coloni*, in Æolis. They were rendered famous for the victory gained near them by the Athenian fleet under Conon over that of the Lacedæmonians. The largest had a town called Arginusa. They are formed of a white, argillaceous soil, and hence took their names.

ARGIPHONTES, a surname given to Mercury, because he *killed* the hundred-eyed *Argus*, by order of Jupiter.

ARGIPFĒI, a nation among the Saurometians, born bald, and with flat noses. They were accounted sacred, and had no warlike weapon among them. They determined the differences which arose among their neighbours, and whoever fled to them for refuge was permitted to live unmolested. They were, probably, one of the early sacerdotal colonies from India, which had settled in the wilds of Scythia, and whose peaceful character had secured the regard of the surrounding barbarians.

ARGĪVA, a surname of Juno, worshipped at Argos.

ARGĪVI, the inhabitants of the city of Argos and neighbouring country; but applied by the poets to all the inhabitants of Greece.

ARGO, the name of the ship which carried Jason and his fifty companions to Colchis, when they resolved to recover the golden fleece. She had fifty oars; and on her prow was a beam cut in the forest of Dodona by Minerva, which had the power of giving oracles. After the expedition, Jason hauled her ashore at the isthmus of Corinth, and consecrated her to the god of the sea. The poets, however, made her a constellation in heaven.

ARGOLĪCUS SINUS, a bay on the coast of Argolis, *Gulf of Napoli*.

ARGŌLIS, a country of Peloponnesus, to the east of Arcadia, deriving its name from its capital city, Argos. Many associations of the heroic age are excited by the mention of some of the towns of this province, such as Argos, Tiryns, Mycenæ, Nemea, &c.; but though its territory was not inconsiderable, it never attained a high rank among the first Grecian states.

ARGONAUTÆ, the name given to the chieftains who accompanied Jason in the ship Argo, in his expedition to Colchis in search of the golden fleece of Phryxus. The original facts on which the story is founded cannot now be recalled; but it is

generally supposed to represent the result of some bold commercial enterprise that overstepped the previous discoveries of its age, or, more probably still, the series of enterprises by which Greek maritime knowledge was extended to the furthest shores of the Euxine. There is a poem on the subject, bearing the name of Orpheus, himself one of the Argonauts; an epic by Apol. Rhodius, and another by Valerius Flaccus. See JASON.

ARGOS (*sing. neut., et Argi, masc. plu.*) the capital of Argolis, on the river Inachus, generally regarded as the most ancient city of Greece. Argos was founded by Inachus B. C. 1856, in whose family the sovereignty remained till the arrival of Danaus from Egypt, who wrested the government from Gelanor, and gave the inhabitants the name of Danaï instead of Argivi, which they had hitherto borne. At this period the whole of what was afterwards called Argolis acknowledged but one sovereign; but after the lapse of two generations, Argos and the surrounding territory fell to Acrisius, the lineal descendant of Danaus, while Tiryns and the maritime district became the inheritance of his brother Prætus. A third kingdom, viz. of Mycenæ, was subsequently established by Perseus, son of Danaus; but they were all finally reunited into one kingdom under Atreus, father of Agamemnon, who transmitted it unimpaired to his son Orestes. With Tisamenes, son of Orestes, a new era begins in the history of Argos. Being forced to evacuate the throne to Temenus, the lineal descendant of Hercules, a new dynasty was established, which, however, was not of long duration, for the Argives having acquired a taste for liberty dethroned Mettas, the last of the Temenic race, and changed the constitution into a republican form. In the Peloponnesian war, Argos took part with Athens; but their defeat at Mantinea, B. C. 418, dissolved the confederacy of which she was the head, and Argos was compelled to accept an aristocratical constitution. She subsequently shook off the yoke; and we then find her taking part in the disastrous Sicilian expedition, and at a later period assisting the Bœotians at the battle of Mantinea, B. C. 362. After this period no event of interest or importance occurs in her history, till the unsuccessful attempt of Pyrrhus to take the city, B. C. 272. Like other Peloponnesian states, she afterwards became subject to the domination of a tyrant, joined the Achæan league at the desire of Aristomachus, and, with a short interruption by Cleomenes, continued to form part of the confederacy

till its final dissolution by the Romans. Argos was strongly fortified. In extent and population it was only inferior to Sparta, and it was adorned with many sumptuous buildings and noble works of art, vestiges of which are still to be traced. The inhabitants were celebrated for their love of, and proficiency in all the fine arts, and more especially music. The city was sacred to Juno.—II. Pelasgicum, a city of Thessaly, of Pelasgic origin; supposed to be identical with Larissa on the Peneus.—III. Oresticum, a city of Macedonia, in the district Oestris. Its foundation ascribed to Orestes, son of Agamemnon.—IV. A city of Acarnania, in the territory of the Amphiloichi. It was founded, according to Thucydides, by Amphiloclus, son of Amphiarus, and named Argos after his native city, the famous Argos of the Peloponnesus; but according to others it owed its origin to Alcmaeon, who named it Amphiloichium after his brother Amphiloclus. It was by far the largest and most powerful city of Acarnania. At a later period it fell into the possession of the Ambraciots; still later we find both Argos and Ambracia in the hands of the Ætolians, and it ultimately contributed to the formation of the colony of Nicopolis, and became itself deserted.

ARGUS, I., son of Arestor, hence often called Arestorides; married Ismene, daughter of the Asopus. As he had 100 eyes, of which only two were asleep at one time, Juno set him to watch Io, whom Jupiter, to elude the jealousy of his queen, changed into a heifer, but Mercury, who was instructed to carry her off, after many fruitless attempts to surprise the vigilance of Argus, at last succeeded in lulling him asleep by the sound of his lyre, and cut off his head. (See Io.) Juno put the eyes of Argus on the tail of a peacock, a bird sacred to her divinity.—II. The builder of the ship Argos, frequently confounded with another Argus, son of Phryxus, both of whom went in the Argonautic expedition. The latter, together with his brothers, was found shipwrecked on the island Aretrias by Jason and his companions, and guided the expedition into Colchis; but others allege that he was found in the palace of Æetes, on their arrival in Colchis.—III. A son of Jupiter and Niobe, who is said to have given name to the capital of Argolis, over which he reigned, though another statement makes him to have been the successor of Apis.—IV. A guest of Evander, put to death by the followers of the monarch, without his knowledge, for having conspired against him. The spot

where he was buried is said to have been called Argiletum.

ARGYMIS, a name of Venus ; from Argymus, a favourite of Agamemnon, drowned in the Cephissus.

ARGYRA, I., a city and fountain of Achaia. — II. A general appellation for the *silver* regions of the East. At first it was given to an island near the mouth of the Indus ; at a later period it was placed in the Ganges ; and still later it became part of a region to which the modern *Aracan* corresponds.

ARGYRASIDES, the troops of Alexander ; so called from the silver plates they bore on their shields when about to invade India.

ARGYRIPA, more ancient name of Arpi. See ARPI.

ARIA, a country answering to the present *Khorasin*, comprising several provinces, and bounded on the west by Media, on the north by Hyrcania and Parthia, on the east by Bactria, on the south by Carmania and Gedrosia. The capital was Artacoana, now *Herat*.

ARIADNE, daughter of Minos II., king of Crete, by Pasiphaë. Falling in love with Theseus, who was shut up in the labyrinth to be devoured by the Minotaur, she gave him the clue of thread by which he extricated himself from his confinement, and fled with him from Crete ; but, according to the Homeric legend, died at Dia or Naxos, on the way to Athens. Another story makes her to have been deserted by Theseus on this island, and while bewailing her abandonment, to have been seen by Bacchus, then on his way to India, and after many assurances of his love, to have become his bride. The golden crown of stars which he presented to her afterwards became a constellation.

ARIADNIA, festivals solemnised with sacrifices and rejoicings in the island of Naxos in honour of Ariadne, who according to one tradition had died here. It was the name also of a festival of a mournful character, instituted at Cyprus by Theseus, in memory of Ariadne.

ARIEUS, or ARIDEUS, an officer next in command to Cyrus the Younger over his Asiatic forces. After the battle of Cunaxa, the Greeks in the army of Cyrus offered to place him on the throne of Persia, but he declined it, and went over to Artaxerxes with his troops.

ARIANNES, king of Cappadocia, son of Ariarathes II.

ARIANTAS, a king of Scythia, who, to number his subjects, commanded each of them, on pain of death, to bring him the point of an arrow, and in memory of the act, caused a large bowl of brass to be made

of them, which he dedicated in a spot called Exampæus, between the Borysthenes and the Hypanis.

ARIARATHES, a name common to many kings of Cappadocia, who were originally satraps of Persia, and descended from Anaphus, one of the seven conspirators who slew the false Smerdis, and whose grandson, Datames, was the first sovereign of the Cappadocian dynasty. The first of the name was, I., son of Ariamnes, and grandson of Datames, who joined Darius Ochus in his expedition against Egypt, B. C. 350. He was deprived of his kingdom by Alexander the Great, and on the death of that monarch attempted to regain it, but was defeated by Perdiccas, and hung on a cross in his eighty-first year, B. C. 321. — II. Son of Holophernes, brother of Ariarathes I., by whom he was adopted. After the death of Eumenes, he recovered his kingdom and transmitted it to his son Ariamnes. — III. Succeeded his father Ariamnes, married Stratonice, daughter of Antiochus Theos, and died, after a reign of twenty-eight years, B. C. 220. — IV. Son of the preceding, was an infant at his accession to the throne. On coming of age, he married the daughter of Antiochus the Great, and was consequently involved in hostilities with the Romans, who, after the defeat of Antiochus, allowed him to retain his kingdom on payment of a large fine. He afterwards became an ally of the Romans, by the influence of Eumenes, king of Pergamus, who married his daughter. He assisted the latter against Pharnaces, B. C. 183—179 ; and died after a reign of fifty-eight years. — V. Son of the preceding, called Philopator, from his piety, succeeded, his father B. C. 166. He was driven from his kingdom by Demetrius Soter, king of Syria, who favoured the pretensions of Holophernes, the supposititious son of Ariarathes IV., but was restored to the throne by Attalus II. and the aid of the Romans. In return for this service, he devoted himself to the interests of the latter, and fell in the war they carried on against Aristonicus, usurper of Pergamus, B. C. 130, leaving six children, five of whom were murdered by Laodice. The only one who escaped, Ariarathes VI., married Laodice, daughter of the celebrated Mithridates, who caused him to be murdered by an illegitimate brother. Laodice then gave herself and kingdom to Nicomedes, king of Bithynia ; but Mithridates made war against him, and raised his nephew to the throne. The young king, Ariarathes VII., made war against Mithridates, by whom he was assassinated, and the mur-

derer's son, who was only eight years old, was placed on the throne. The Cappadocians revolted, and made the late monarch's brother, Ariarathes VIII., king; but Mithridates expelled him, and restored his own son. The exiled prince died of a broken heart; and Nicomedes, king of Bithynia, brought forward a boy, who, prompted by Laodice, feigned to be the son of Ariarathes VI., and went to Rome to claim his father's kingdom. The Romans wished to make the country free; but the Cappadocians demanded a king, and received Ariobarzanes, B. C. 91. On the death of Ariobarzanes, his brother ascended the throne, under the name of Ariarathes IX.; but he was deposed and put to death by Mark Antony, B. C. 36, and Archelaus, son of Glaphyra, was appointed in his stead.

ARICIA, a city of Latium, west of Lanuvium. Near the city was a celebrated temple, grove, and lake, sacred to Diana.

ARICINA, a surname of Diana, from her temple near Aricia. It is said to have derived its name from an Athenian girl of this name, whom Hippolytus married after he had been raised from the dead by Æsculapius, and in whose honour he built this city in Italy, and called it by her name.

ARIDÆUS, I., a commander in the army of Cyrus the Younger. (See ARLEUS.)—II. A natural son of Philip of Macedon and Philinna of Larissa. When a child he displayed such ability, that Olympias, wife of Philip, fearing lest he might prefer him for his successor to Alexander, stultified him by secret potions. After the death of Alexander he succeeded to a portion of the kingdom; but as his mental imbecility unfitted him to rule, the management of affairs was entrusted to Perdiccas. After a reign of seven years, under the title of Philip Aridæus, he, together with his wife Eurydice, was murdered by Olympias.

ARËNIS, daughter of Alyattes, married Astyages, king of Media.

ARIMA, a chain of mountains, said to have been placed on Typhæus, or Typhon. Some place them in Phrygia, others in Lydia, Mysia, Cilicia, or Syria.

ARIMANIUS, one of the chief deities of the ancient Persians. Their philosophers entertained the opinion subsequently held by the Manicheans, that there were two principles, one of good and one of evil. To the latter they gave the name of Ahriman, and ascribed to his agency all the evils existing in the world. The two principles were not, however, supposed to be co-eternal or alike powerful, at least,

such was not the orthodox belief; but it was supposed that in the end, the principle of good, Oromasdes, would finally prevail over and utterly destroy the principle of evil.

ARIMASPI, a people of Scythia, who had only one eye, and waged a continual contest with the griffins, who guarded the gold, which was found in vast quantities in their vicinity. Various explanations have been given of the origin of the term Arimaspi, and of the history of the people; but their improbability and vagueness are such, that it would be useless to attempt to give any idea of them in this place.

ARIMASPIAS, a river of Scythia, with golden sands. See ARIMASPI.

ARIMAZES, a prince of Sogdiana, who treated Alexander with much insolence. He surrendered, and was exposed on a cross with his friends and relations.

ARÏMI, a nation of Syria.

ARIMINUM, *Rimini*, a city of Umbria in Italy, at the mouth of the Ariminus, founded by the Umbri. The Romans sent a colony to it A. U. C. 485; and from this time it was regarded as the key of the eastern coast of Italy. Here Cæsar harangued his troops, after having crossed the Rubicon, and here he was met by the tribunes of the commons, who were in his interest.

ARIMÏNUS, a river of Italy, rising in the Apennine mountains, and falling into the sea at Ariminum, now the *Marecchia*.

ARIOBARZANES, I., a nobleman of Cappadocia made king by the Romans, after the troubles which the false Ariarathes had raised had subsided. After various changes of fortune to which he was principally subjected by Mithridates, he was restored to the throne by Pompey, and resigned it in favour of his son.—II. Son of the preceding, surnamed Eusebes. He supported Pompey against Cæsar, who, however, not only forgave him, but enlarged his territories. He was slain by Cassius B. C. 42.—III. A name common to some satraps of Pontus, the first of whom is said to have been betrayed by his son Mithridates into the hands of the Persian monarch. The second of this name, after the death of Mithridates, invaded the kingdom of Pontus, kept it for twenty-six years, and was succeeded by the son of Mithridates. The third of this name succeeded the Mithridates above mentioned, subdued the city of Amastris, expelled an Egyptian colony sent by Ptolemy, and left his kingdom to his son Mithridates IV., while yet a minor.—IV. A general of Darius, who defended the passes of Susa

with 15,000 foot against Alexander. He was killed as he attempted to seize the city of Persepolis.

ARION, I., a lyric poet and musician, son of Cyclos of Methymna, in the island of Lesbos, born 628—620 B. C., was cotemporary with Periander, king of Corinth. He visited Italy and Sicily, where he amassed great wealth, and having set sail from Tarentum to return to Corinth, the mariners formed a plot against him, to throw him overboard, and seize his riches. Arion, seeing them inflexible, begged that before he died he might be allowed to play some melodious tune, which they granted, and as soon as he had finished it, he threw himself into the sea. Meanwhile a number of dolphins had been attracted by the sweetness of his music, and one of them carried him on his back to Tænarus, whence he hastened to the court of Periander, who at first disbelieved the story; but an examination of the sailors, whom a storm sent by the gods drove reluctantly into Corinth, removed all suspicions respecting Arion's veracity, and the mariners were put to death. — II. A celebrated steed often mentioned in fable, and endowed with speech and the gift of prophecy. He was said to have sprung from a union of Ceres, goddess of earth, and Neptune, god of the sea; and the many legends respecting him must be looked upon as one of the many forms in which the physical fact of *earth and water* being the cause of growth and increase in the natural world has been enveloped in the ancient mythology.

ARIOVISTUS, king of the Germans, who conquered a considerable part of Gaul, and cruelly treated the inhabitants. He was subsequently defeated by Cæsar, and is said to have died either of his wounds or chagrin. A fanciful derivation of his name has been made from Germ. Heer, *an army*, and Fürst, *a leader*.

ARISBA, I., a town of Lesbos, taken by the Methymnæans, and afterwards destroyed by an earthquake. — II. A colony of the Mityleneans in Troas. Various traditions respecting it have been collected by Steph. of Byzantium. Its ruins are supposed to be those at *Gangerlee*.

ARISTÆUS, I., son of Apollo and the Nymph Cyrene, born in the deserts of Libya, and brought up by the Seasons, who taught him the culture of the olive. His fondness for hunting procured him the surname of Nomios and Agreus. Besides teaching mankind the culture of the olive, and the management of bees, he saved the island of Ceos from destruction during an excessive drought, and was deified on

that account by the inhabitants. The story of the love of Aristæus for Eurydice, the wife of Orpheus, the vengeance which the Napæan nymphs took upon him by the destruction of his bees, and the mode in which they were replaced, are elegantly told by Virgil, *Geor.* 4. 282. &c. He afterwards settled in Greece, where he married Autoñoë, daughter of Cadmus, by whom he had a son called Actæon.

ARISTAGÖRAS, I., a writer who composed a History of Egypt in the third century B. C. — II. Son-in-law of Histæus, tyrant of Miletus, who revolted from Darius, incited the Athenians against Persia, and burnt Sardis, to the great indignation of Darius. He was killed in a battle against the Persians, B. C. 499.

ARISTARCHUS, I., a tragic poet, native of Tegea. He was contemporary of Sophocles and Euripides, and lived upwards of 100 years. He exhibited seventy tragedies, of which only one line is left to us. — II. A native of Samothrace, preceptor to the children of Ptol. VI. (Philometor); and regarded as the most celebrated critic of all antiquity. He was the disciple of Aristophanes of Byzantium, whom he succeeded; and such was his success and skill as a teacher, that forty distinguished professors of his school were to be found at one time in Rome and Alexandria. When his pupil, Euergetes II., on ascending the throne, began to drive men of letters from Alexandria, the grammarian retired to Cyprus, where he died, of voluntary starvation, at the age of seventy-two, B. C. 157. His name was highly respected among his cotemporaries; and even after his death his authority was so highly esteemed, that Cicero and Horace employ Aristarchus as a general appellation for a distinguished critic. His critical works, though very voluminous, are now only known to us by extracts and quotations preserved by other writers. To Aristarchus is attributed the division of the *Iliad* and *Odyssey* into Books or Cantos. — III. An astronomer of Samos, who lived about the same time as Archimedes, in the third century before Christ. Scarcely anything is known of the particulars of his history; but it is well known that he maintained the modern opinion with regard to the motion of the earth round the sun, and its revolution about its own axis. The only work of his now extant is a Treatise on the Magnitudes and Distances of the Sun and Moon. Oxford, 1688.

ARISTÆAS, I., a poet of Proconnesus, who, as Herodotus states, appeared seven years after his death to his countrymen,

and 540 years after to the people of Metapontum in Italy, and commanded them to raise an altar to Apollo, and a statue near it to himself. — II. An officer under Ptol. Philadelphus, to whom is ascribed a Greek work still extant, entitled, "A History of the Interpreters of Scripture," giving an account of the manner in which the Septuagint was written.

ARISTÆÆ, *Hydra*, an island south-east of the peninsula of Argolis.

ARISTIDES, a celebrated Athenian general and statesman, son of Lysimachus, and contemporary and rival of Themistocles, was born at Alopecce, a demus of Attica, B. C. 460. Little is known of his early history; but the first distinct notice of his public life does no less honour to his military talents than to his disinterestedness. As one of the ten generals at Marathon, it fell to his turn to take the command; but he resigned it in favour of Miltiades, and to this step must be ascribed the success of the battle. The year following, he was elected to the archonship; but, notwithstanding the integrity which characterised his administration, and which gained for him the epithet of "the Just," he became obnoxious to the jealousy of Themistocles, and six months afterwards was banished by ostracism. But on the invasion by Xerxes, he was again recalled, with honour, took part in the battle of Salamis, and shared with Pausanias the glory of the field of Plataea. After the total defeat of the Persian forces, he was again appointed to the archonship, which he rendered memorable by introducing an important democratical alteration into the constitution; and by his wise counsels and successful negotiations secured to his native city a decided preeminence over the neighbouring republics. Being subsequently appointed administrator of the revenues subscribed by the Grecian states for mutual defence, he discharged this difficult duty with his accustomed integrity; and, after having thus enjoyed the highest offices, and possessed numerous opportunities for peculation, died B. C. 467, in such extreme poverty that his funeral had to be defrayed at the public expense. His son Lysimachus received a pension and a grant of lands; and his two daughters were provided for by the state. — II. An historian of Miletus, frequently quoted by Plutarch in his *Parallels*. Besides writing a history of Rome, he was the inventor of what were called *Milesian Tales*. — III. A distinguished painter of Thebes, in Bœotia, for one of whose pieces Attalus offered 6,000 sesterces. He was

a cotemporary of Apelles. — IV. Aelius, a Greek orator, born at Hadrianopolis, in Bithynia, A. D. 129, or 117. Having finished his studies at Smyrna and Athens, he made extensive travels in Asia and Egypt, and finally returned to Smyrna, where he settled, obtained the priesthood of Æsculapius, opened a school of oratory, and gained such reputation by his prelections, that his compatriots ranked him on a par with Demosthenes. When Smyrna was destroyed by an earthquake, A. D. 178, he wrote so pathetic a letter to M. Aurelius, that the emperor ordered the city to be rebuilt; and the inhabitants honoured Aristides, as the founder of their new city, with a brazen statue in the forum. — V. A Greek writer on music, supposed to have lived about the commencement of the second century of our era. His work on music, in three Books, is one of the most valuable contributions of antiquity to this science.

ARISTIPPUS, I., a philosopher of Cyrene, and founder of the Cyrenaic sect, was born B. C. 424, and, while still young, came to Athens to profit by the instructions of Socrates. But his mode of life and opinions were very different from those of his master (see CYRENAICI); and being compelled to leave Athens for the freedom of his manners, he visited Syracuse, where his flattery of Dionysius secured him a large share of royal favour, and ultimately settled at Cyrene, where, after his death, we find his family and school. His grandson, called the *Younger*, was a warm defender of his opinions. He flourished about B. C. 363.

ARISTOBULUS, I., a name common to some of the high-priests and kings of Judæa, &c. — II. A native of Potidæa, and a general of Alexander the Great, whom he accompanied in his campaigns. After the king's death he wrote an account of them, which Arrian states to be the chief authority for his own *History of Alexander*. — III. An Alexandrian Jew, who flourished about B. C. 145, and attempted to unite the Aristotelian system with that of the Mosaic law.

ARISTOCLES, I., a peripatetic philosopher of Messenia, who wrote on rhetoric and morals, and composed a critical examination of the different sects of philosophy. A fragment preserved by Eusebius is all that remains of him.

ARISTOCRATES, I., king of Arcadia B. C. 720, and stoned to death by his subjects for attempting to offer violence to the priestess of Diana. — II. Grandson of the preceding, also stoned to death for taking

bribes, and thus causing the defeat of his Messenian allies, B. C. 682.

ARISTODĒMUS, I., son of Aristomachus, brother of Temenus and Cresphontes, who, in conjunction with him, conquered the Peloponnesus, and father of Eurysthenes and Procles, and, consequently, the founder of the Eurysthenidæ and Proclidæ, the two royal lines of Sparta. The Lacedæmonians believed him to be the founder of their nation. — II. The successor of Euphaes on the throne of Messenia. He signalised himself by his chivalrous conduct in the Messenian war. The Delphic oracle having ordered the Messenians to sacrifice to the infernal gods a virgin of Heraclidan blood, Aristodemus, while still a subject, offered his own daughter; and when an attempt was made to save her, by falsely denying her virginity, he slew her with his own hand. Elected to the throne on the death of Euphaes, he gave a severe check to the encroachment of the Spartans; but, in the midst of his successes, he became so touched by remorse for his daughter's death, that he slew himself on her tomb.

ARISTOGITON. See HARMODIUS.

ARISTOMĀCHUS, I., son of Cleodæus, grandson of Hyllus, great-grandson of Hercules, and father of Aristodemus, Temenus, and Cresphontes, the three Heraclidæ that conquered the Peloponnesus. — II. The successor of Aristippus on the throne of Argos; which, however, he resigned, and induced his countrymen to join the Achæan League. See ARGOS.

ARISTOMĒNES, a celebrated Messenian general, whose adventures hold a middle place between history and fable. His gallant exploits were elicited by his inveterate hostility to Sparta, which for forty years had oppressed his country; but though he performed prodigies of valour, he did not ultimately succeed in rescuing her from the Spartan yoke. Being made prisoner in one engagement, along with fifty of his companions, and thrown into a cavern, the usual punishment of the meanest malefactors at Sparta, he alone escaped death from the fall; and, after remaining three days among the corpses of his friends, he fortunately descried a fox, which he seized, and, allowing it sufficient liberty to choose its own path, followed it to a small crevice, which he enlarged with his hand, and thus effected his escape. Returning to his friends, he soon gave proof to the enemy of his presence, by exploits equally daring and judicious. At length, however, the city of Ira, which he had defended eleven years, fell, by a singular accident, into the hands of the Lacedæ-

monians; and Aristomenes, at the head of the Messenians, retired into Arcadia. There, in conjunction with 300 Arcadians, he formed a plan for invading Sparta; but the enterprise was frustrated by the treachery of Aristocrates, which, however, was detected, and adequately punished. Aristomenes subsequently retired to Rhodes, where he married his daughter to Damagetes, prince of that island, and died in great grief at his inability to strike another blow at the power of his inveterate enemy.

ARISTON, I., a philosopher of Chios, originally attached to the school of Zeno, but afterwards the founder of an independent sect. Physiology he maintained to be incomprehensible; dialectics to be useless; and the true province of ethics to be to show in what the supreme good consists, not to inculcate particular duties. — II. A Peripatetic philosopher, born at Iulis, in the island Cea, and hence called Iulietes. He was the disciple and successor of Lycon.

ARISTONAUTE, the harbour of Pellene in Achæia; so called from the Argonauts having touched there.

ARISTONICUS, son of Eumenes II., by a lady of Ephesus, B. C. 126, invaded Asia and the kingdom of Pergamus, which Attalus had left by his will to the Roman people. He was at first successful, but was ultimately conquered by the consul Perpenna, and strangled in prison.

ARISTOPHĀNES, I., the most celebrated comic writer of antiquity, the son of Philippus, was born either at Athens, Rhodes, or Ægina, B. C. 456. Of his private life few authentic particulars have been recorded; but that he early devoted his attention to the political position of his country is evident from his plays, which reflect the best and most accurate picture of the manners of his times. His first play, called the "Daitaleis," or the *Spendthrift*, was exhibited B. C. 427; and the following year, in his second comedy of the "Babylonians," he so severely lashed the demagogue Cleon, then in the height of his power and insolence, that he was accused by the latter of having assumed the title of an Athenian without grounds; but on his trial he came off victorious; and the demagogue afterwards was handled still more severely in the play of the "Knights." Aristophanes is said to have written in all sixty plays; but only eleven have come down to our times complete, and of these the "Clouds" is the most memorable, for its exposure of the Sophists and its virulent attack upon

Socrates. All his writings are distinguished for their wit and humour, and for their elegance, variety, and purity of style; and though the moralist cannot approve either of his sentiments or expressions, before he finally condemn, he will make allowance for the standard of taste and morals which then prevailed. Aristophanes died in his 80th year. Numerous editions and translations of his works have appeared.—II. A famous grammarian of Alexandria, born at Byzantium about B. C. 240. He was the pupil of Callimachus and the master of Aristarchus, and founded the school of criticism which the latter afterwards brought to perfection. He is said to have invented the Greek accents. Of his numerous writings only a few fragments remain.

ARISTOPHON, I., a Greek comic poet contemporary with Alexander.—II. An Athenian orator whom Demosthenes ranked among the most eloquent men of the republic. He must not be confounded with another orator of the same name who was the teacher of Æschines.—III. A celebrated painter of Thasus, and brother of Polygnotus, who lived about Olympiad 80, and several of whose productions are enumerated by Pliny.

ARISTOTELĒA, annual feasts celebrated by the inhabitants of Stagira in honour of Aristotle, who had procured from Alexander the re-building of that city, which had been demolished by Philip.

ARISTOTĒLES, one of the most distinguished philosophers of antiquity, and the founder of the Peripatetic School, was born at Stagira, a town of Chalcis in Macedonia, in the first year of the ninety-ninth Olympiad, or B. C. 384. His father Nicomachus, of the Asclepeidean family, was the physician and friend of Amyntas II., king of Macedonia, and father of Philip; his mother's name was Phæstias. Having lost both his parents at a very early age, he received the elements of education from Proxenus of Atarneus, in Mysia, of whose kindness he exhibited a grateful remembrance in making his son Nicanor his heir, and giving him his daughter in marriage. At the age of seventeen, Aristotle went to Athens, and devoted himself to philosophy in the school of Plato, who used to call him the "Mind of the School," and say, when he was absent, "Intellect is not here." But it was evident that two minds like those of Aristotle and Plato, so differently constituted, yet both formed to reign in the empire of thought, would, sooner or later, come into collision. Numerous anecdotes accordingly are in cir-

culation respecting the enmities in which their opposite theories involved them; and though such rumours appear to have no other foundation than the known variance between the habits and opinions of the master and pupil, it must nevertheless be admitted, that Aristotle seldom mentions Plato, except to refute his doctrines, and often evinces something of bitterness in the zeal with which he attacks the followers of his master. It does not appear, however, that, during his first sojourn at Athens, a period of twenty years, he set up a school of philosophy in opposition to Plato. On the death of the latter, he left Athens, and after sojourning three years at the court of his former pupil, Hermeias, prince of Atarneus, whose sister he subsequently married, he retired to Mitylene, and was soon afterwards chosen by Philip preceptor to his son Alexander, an office which he ably discharged during eight years. Two years after Alexander's accession to the throne, when that monarch was preparing to march into Asia, Aristotle left Macedonia; but a friendly correspondence, only partially interrupted towards the close of Alexander's life, was maintained between them, in which the philosopher prevailed upon Alexander to employ his power in the service of philosophy. On his return to Athens, Aristotle resolved to found a new sect in opposition to the Academy, and for this purpose chose a house which, from its proximity to the temple of Apollo Lyceus, was styled the *Lyceum*. To this building was attached a garden with walks, where he used to instruct his pupils, whence his followers were termed Peripatetics. His instructions in the Lyceum continued for fifteen years, and comprised every branch of philosophical inquiry. In the morning he delivered his more abstruse discourses to his select disciples; (this he called his morning walk;) in the evening he lectured on popular subjects to a more promiscuous auditory; (this he called his evening walk.) This was the most flourishing period of Aristotle's life. But when, in consequence of Alexander's death, the Anti-Macedonian party at Athens obtained the ascendancy, an accusation of impiety was preferred against Aristotle, who appears, to the last, to have been regarded as a partisan of the Great Monarch; and, as he himself expressed it, to prevent the Athenians from sinning twice against philosophy (in allusion to the death of Socrates), he quitted Athens, and retired with a few followers to Chalcis in Eubœa, then a province of Macedonia,

where he soon after died, in the sixty-third year of his age, bequeathing to posterity one of the most elaborate, if not the most sublime, systems of philosophy which the world has yet seen. (See *PERIPATETICI*). The best edition of the entire works of Aristotle is by Bekker, 5 tom. 4to. Berol. 1831.

ARISTOXĒNUS, a philosopher of Tarentum, a disciple of Aristotle, and the earliest extant writer on Greek music, was born B. C. 350. He was the founder of the Aristoxean system of music, in opposition to the Pythagorean, the two great sects into which the Greek music is divided; the disciples of the former were called *μουσικοί*, or musicians by ear; those of the latter *νόμοικοι*, or musicians by rule. His work on the *Elements of Harmony* has been often printed.

ARĪUS, a presbyter of the church of Alexandria in the fourth century. He denied the divinity of the Logos. Though at first persecuted for his opinions, he subsequently, by favour of the emperor Constantine, supplanted his adversary St. Athanasius; but died suddenly, when on the eve of entering the cathedral in triumph, A. D. 336. He gave name to the sect called Arians.

ARIUSIUM PROMONTORIUM, a promontory of Chios, near which was produced the best of all the Grecian wines.

ARMENIA, a large country of Asia, traversed by several lofty mountain chains, and bounded on the north by Mt. Caucasus, was divided into Armenia Major and Minor. The first, the modern *Turcomania*, still sometimes called Armenia, comprehends the Turkish pachalics *Erzerum*, *Kars*, and *Van*, and the Russian province *Iran* or *Erivan*. Armenia Minor, separated from Armenia Major by the Euphrates, was, properly speaking, a part of Cappadocia, now *Aladulia* or *Pegian*, belonging to the Turks, and divided between the pachalics *Merashe* and *Sivas*. Armenia gives birth to some large and celebrated rivers, as the Euphrates and Tigris, the Cyrus or *Kur*, the Araxes or *Aras*, the Akampsis or *Chorah*, and some other considerable streams. The early history of Armenia partakes largely of the fabulous; but there is no doubt that it was long governed first by independent princes, and then by satraps of the Assyrian and Persian monarchs. It subsequently became the theatre of long-continued struggles between the Persians and the Romans, and notwithstanding the hardness of the inhabitants, and the natural advantages of the country for defensive warfare, it was

never able to oppose an effectual resistance to any invader. In the thirteenth century it was overrun by the Moguls, and soon afterwards the last trace of its independence disappeared.

ARMILUSTRIUM, a festival held at Rome on the 19th of Oct. for the expiation of the Roman armies.

ARMINIUS, (the Latin name for Hermann) the deliverer of Germany from the Roman yoke, was son of Sigimer, a prince of the Cherusci, and born B. C. 18. He was educated at Rome, admitted into the rank of *equites*, and received a high commission in the army of Augustus. When Varus was sent against Germany, he followed him thither, simulated great devotion to the Roman cause, and approved, apparently, of all the measures of the Roman general; but, secretly fomenting the discontent of the German nations, he produced a wide confederacy for revolt, and artfully drew the Roman commander into an ambuscade, where three Roman legions were cut to pieces. To revenge the overthrow of Varus, who, in despair at his defeat, had committed suicide, Germanicus marched a powerful army into Germany, but it required more than one campaign and several battles before he obtained any decided advantage; and at last Arminius fell a sacrifice only to the civil feuds in which he was involved with his own countrymen and kindred, being assassinated by one of his own relations in his thirty-seventh year.

ARMORICA. See *AREMORICA*.

ARNA, a town of Umbria in Italy, near the Tiber, now *Civitella d'Arno*.

ARNOBIUS, I., the Elder, called also the African, about A. D. 300, teacher of rhetoric at Sicca Venerea, in Numidia, and, in 303, became a Christian. He wrote seven books of *Disputationes adversus Gentes*, refuting the objections of the heathens against Christianity.

ARNUS, *Arno*, a river of Etruria, rising in the Umbrian Apennines, and falling into the Mediterranean. On its banks stood Florentia, Florence, and Pisa, Pisa.

ARŌE, one of the three towns of Achaia on the site of which Patræ was afterwards built. The other two were Anthea and Messatis.

AROMĀTA, or *AROMĀTUM PROMONTORIUM*, the most eastern land of the continent of Africa, *Cape Guardafui*.

ARPI, originally *ARGYRIPA* or *ARGYRIPPA*, a city of Apulia remarkable for its antiquity. In the second Punic war, it fell into the hands of Hannibal after the battle

of Cannæ, but was recovered by the Romans. It was greatly reduced in the time of Strabo.

ARPIŪM, *Arpino*, a small town of Latium, south-east of Rome, famous for being the birthplace of Marius and Cicero. It originally belonged to the Volsci, but was taken by the Samnites, from whom it was again wrested by the Romans. It became a municipal town, and its citizens were enrolled in the Cornelian tribe.

ARRĪA, wife of Cæcina Pætus, who was implicated in an unsuccessful revolt in Illyricum against the emperor Claudius, and brought to Rome for trial. Arria, despairing of saving his life and seeing him lack courage to commit suicide, plunged a dagger into her own bosom in her husband's presence, and drawing it forth, calmly, handed it to him, with the words "it does not pain."

ARRĪANUS, I., a Greek historian, born at Nicomedia, in the second century. In his own country he was a priest of Ceres and Proserpine, but taking up his residence at Rome, he became a disciple of Epictetus, and afterwards served in the Roman army. He was honoured with the citizenship of Rome and of Athens, and A. D. 304 was appointed præfect of Cappadocia by Hadrian, who held him in high estimation. He distinguished himself by his prudence and valour against the Massagetæ, who had invaded Asia Minor, and in consequence of his services was advanced to senatorial and consular dignities. Like Xenophon, to whom it was the great ambition of Arrian to be compared, he was at once, historian, philosopher, geographer, statesman, and general; and that no part of the resemblance might be wanting, he even composed a work upon the Chace, in which he supplies the deficiencies of his model. But of all the writings of Arrian, his history of the expedition of Alexander is that on which his reputation principally rests. The best edition is that of Gronovius, fol. 1704.

ARRĪUS, a noted gourmand, mentioned by Horace.

ARSACES, I., the founder of the great Parthian monarchy. He was of obscure origin; but, having incited the Parthians to revolt from Antiochus Theos, he was elevated to the throne. He afterwards defeated and made prisoner Seleucus Callinicus, and added the kingdom of the Hyrcani to his acquired possessions. After death he was made a god by his nation, and his successors were called *Arsacidæ*. — II. His son and successor made war against Antiochus, son of Seleucus, who

entered the field with 100,000 foot and 20,000 horse; but peace was afterwards made between them, and Arsaces died B. C. 217. — III. The third of the name, son of the preceding, also called Priapatus, reigned twelve years, and left his kingdom to his son Phraates.

ARSACIDÆ, a name given to some of the monarchs of Parthia, in honour of Arsaces, founder of the empire. Their power subsisted till A. D. 226. See ARTABANUS.

ARSAMOSĀTA, a town of Armenia Major, now *Sirmat*, seventy miles from the Euphrates.

ARSANĪAS, I., a river of Armenia Major. See EUPHRATES. — II. Another lower down, *Arsen*, which entered the Euphrates below Melitene.

ARSES. See BAGOAS.

ARSĪA, a small river between Illyricum and Histria, forming at one period the boundary of the Roman empire in that direction.

ARSINOË, I., called also ALPHESIBCEA, daughter of Philegeus and wife of Alcmæon, who repudiated her in order to marry Callirrhœ, daughter of Achelous. — II. Daughter of Meleager, and mother of Ptolemy I. of Egypt, by Philip of Macedon. During her pregnancy she was married to Lagus. — III. Daughter of Ptolemy I. of Egypt, and Berenice. She married Lysimachus, king of Thrace, who was slain during an Asiatic expedition, and afterwards gave her hand to Ptolemy Ceraunus, who, however, before the nuptials were completed, banished her to Samothrace, and put two of her children by Lysimachus to death. She then repaired to Egypt, where she became the wife of her brother Ptolemy Philadelphus, — the first of this kind of union, which afterwards became so common among the Ptolemies, — who respected her so highly that he called several cities in her honour, and even gave the name of Arsinois to one of the great divisions of Egypt. — IV. A daughter of Ptolemy Auletes, and sister of Cleopatra, proclaimed queen by Ganymedes, when Cæsar attacked Alexandria. She was conquered, and brought in triumph to Rome, but set at liberty, and subsequently murdered by Miletus, at the instigation of Cleopatra. Arsinoë was the name of several other persons of the Egyptian dynasty; but the statements of the ancient writers are so obscure and discrepant respecting them, that it would be impossible within our limits to attempt to reconcile them. — V. A city of Egypt, capital of the Arsinoitic nome, so called from Arsinoë, sister and queen of Ptolemy

Philadelphus. The inhabitants paid the highest veneration to the crocodiles, hence it was called *Crocodilopolis*; the modern *Faioum*.—VI. A city of Egypt, on the west side of the *Sinus Arabicus*, not far from the modern *Suez*. From this spot Ptol. Philadelphus cut a canal to one of the branches of the Nile. Numerous other cities of this name are mentioned by ancient writers, but they are all of minor importance.

ARSISSA PALUS, a lake in the southern part of Armenia Major, *Lake of Van*.

ARTABANUS, I., son of Hystaspes, brother of Darius. Having attempted in vain to dissuade his nephew from invading Greece, he remained at Susa, to act as viceroy in his absence. It was to Artabanus that Xerxes owed his throne, for having been appointed by the Persians to adjudicate between the claims of Xerxes and his brother Ariamenes, he decided in favour of the former, on the ground of his having been born after his father had come to the throne, and of his being the son of Atossa, daughter of Cyrus. This Artabanus is often erroneously confounded with Artabanus II., who slew Xerxes.—II. An Hyrcanian, captain of the guards of Xerxes, and one of his greatest favourites. On the return of the latter from Greece, Artabanus assassinated him with the hopes of ascending the throne. Darius, son of Xerxes, was murdered in a similar manner; and Artaxerxes, his brother, would have shared the same fate, had he not discovered the snares of the assassin, and punished him with death.—III. King of Parthia, after the death of his nephew Phraates II., undertook a war against a nation of Scythia, in which he perished, and was succeeded by his son Mithridates, who merited the appellation of Great.—IV. A king of Media, and afterwards of Parthia, after the expulsion of Vonones, whom Tiberius had made king there. He then invaded Armenia, but was overpowered by the generals of Tiberius, and expelled from his throne, which Tiridates usurped; but was restored again to power, and died A.D. 44.—V. The last of the Parthian dynasty of the Arsacidæ, known in history as Artabanus IV., or Arsaces XXXI., succeeded his brother. Scarcely had he ascended the throne when the Roman emperor, Severus, invaded his dominions, and laid waste his capital Ctesiphon. On the death of Severus, his son Caracalla having demanded his daughter in marriage, the Parthian king assented, and the Roman army marched towards the capital, to celebrate the nuptials; but, on a given signal,

the Roman troops fell upon the followers of Artabanus, and an indiscriminate massacre ensued, from which he himself escaped with difficulty. Burning for revenge, he then raised an immense army, crossed the Euphrates, and, laying waste the whole country with fire and sword, came up with the Roman forces in Syria. Meanwhile Caracalla had been assassinated by Macrinus. After a hard fought and doubtful battle of two days, the Romans announced the fact of the death of Caracalla, and agreed to defray the expenses of the war, and to evacuate the country. But the prosperity of Artabanus was of short duration. Artaxerxes, or Ardshir, having incited the Persians to revolt, Artabanus marched against him with a large army, but was defeated, taken prisoner, and put to death, A. D. 229.

ARTABAZUS, I., son of Pharnaces, general in the army of Xerxes, fled from Greece on the ill success of Mardonius.—II. A general of Artaxerxes Longimanus, who was sent against Datames, who had revolted; but subsequently revolted himself from Ochus, but was pardoned. At the battle of Arbela, he fought on the side of Darius, after whose death he surrendered himself with his sons, to Alexander, by whom he was treated with humanity.

ARTABRUM, *Cape Finisterre*, a promontory on the northwestern coast of Spain.

ARTAPHERNES, I., brother of Darius, and son of Hystaspes, governor of Sardis.—II. A son of the preceding, whom Darius sent into Greece with Datis. He was conquered at the battle of Marathon. See DATIS.

ARTAVASDES, I., son of Tigranes, king of Upper Armenia, B. C. 70. He was in alliance with the Romans, but betrayed M. Antony in his expedition against Parthia, for which the latter reduced his kingdom, and carried him to Egypt, where he adorned his triumph. He was afterwards beheaded by order of Cleopatra. Two historical works, some tragedies, and discourses, &c., are attributed to Artavasdes.

ARTAXĀTA, *Ardesh*, a fortified town of Upper Armenia, built on a plain, which Hannibal recommended as a proper site for the capital to king Artaxias. It was burnt by Corbulo, and rebuilt by Tiridates, who called it Neronea, in honour of Nero.

ARTAXERXES, a name common to several Persian kings, and derived from two Persian words signifying either "great warrior" or "great king." Artaxerxes I. surnamed Longimanus, because his right hand was longer than his left, succeeded to the

throne after the murder of his father, Xerxes, and his brother, by Artabanus, captain of the guards, B. C. 464. After taking vengeance on Artabanus, whose treason and crimes he had discovered, he made war against the Bactrians, re-conquered Egypt, which had revolted under Marus, aided by the Athenians, and concluded an advantageous peace with the latter after the death of Cimon. Themistocles, on being obliged to flee from Greece, found an honourable reception at the court of Artaxerxes. His last years were spent in peace, and he died after a reign of thirty-nine years, B. C. 425, bequeathing his kingdom to his son Xerxes II.—II. Artaxerxes, originally called Arsaces, and surnamed Mnemon, on account of his extensive memory, was the eldest son of Darius II., on whose death he succeeded to the throne, B. C. 405. His younger brother Cyrus aspired to the throne, on the ground of his having been born after his father's accession, but the conspiracy was detected, and his mother, Parysatis, who favoured the pretensions of her younger son, not only procured the pardon of Cyrus, but even his continuation in the command of the maritime provinces of Asia Minor. Taking advantage of his position, Cyrus assembled a large force, with the intention of usurping the throne, and marched against his brother at the head of 100,000 barbarians, and 13,000 Greeks; when a bloody battle was fought at Cunaxa, in which Cyrus was killed, and Artaxerxes completely established on the throne. The Greeks who assisted Cyrus, though 600 leagues from their country, made their way through the territories of the enemy; and nothing is more famous in the Grecian history, than the retreat of the 10,000. (See XENOPHON.) He then attacked the Lacedæmonians who had aided his brother; and his deep-laid policy led to the memorable treaty which abandoned all the Greek cities of Asia to his sway, and thus terminated the war. He failed, however, in checking a revolt on the part of the Egyptians, nor was his expedition against the Cadusii successful. After putting to death his eldest son Darius, who had conspired against him, he died of grief, in consequence of his son Ochus's unnatural behaviour, in his ninety-fourth year, B. C. 359.—III. Surnamed Ochus, youngest son of Artaxerxes Mnemon, established himself on the throne by the massacre of his brothers, and nearly all the other members of the royal family. He recovered Egypt, which had revolted, destroyed Sidon, and ravaged all Syria. But cruelty towards the inhabitants of

Egypt, and above all, his impiety towards their god Apis, so roused the public indignation against him, that Bagoas, to whom he had entrusted the management of his affairs, cut him off by poison, B. C. 338, and raised his youngest son Arsaces to the throne.

ARTAXERXES OF ARTAXĀRES, I., a soldier of Persia, originally called *Ardshir*, who killed Artabanus, last of the Arsacidæ, and founded a new dynasty called the Sassanidæ, from his father's name Sassan, A. D. 229. He attempted to recover the provinces invaded by the Romans; but Alex. Severus opposed him with a large force, and obliged him to abandon his project. He reigned fourteen years, and left the throne to Sapor I. One of his successors, brother of Sapor II., bore his name, and died after a reign of four years, A. D. 384.

ARTAXĪAS, the name of three kings of Armenia. I. The first, who reigned in Armenia Major, gave an asylum to Hannibal, and was taken prisoner by Antiochus Epiphanes, but restored to liberty.—II. Son of Artavasdes. He was killed by his own subjects A. D. 20, and the Romans declared Tigranes his successor.—III. Son of Polemon, surnamed Zeno, and proclaimed king by Germanicus, after the expulsion of Vonones. He died A. D. 35.

ARTEMIDŌRUS, a name common to several persons in ancient Greece and Rome, the chief of whom were, I., a geographer of Ephesus, born about the end of the first century before our era. He visited numerous cities on the coast of the Mediterranean, and afterwards proceeded on an embassy to Rome, for his success in which he was rewarded with a golden statue by his fellow citizens. His work on Geography is frequently referred to by Strabo, Pliny, and others, and part of it is preserved in *Hudson's Minor Geographers*, vol. 1.—II. A philosopher of Cnidus, who, entrusted by Brutus with the conspiracy against Cæsar, presented to the latter an account of the whole affair, as he was going to the senate-house. Cæsar, thinking it to be of no material consequence, did not read it on the instant; had he perused it, the whole plot would have been crushed.—III. A native of Ephesus, surnamed, by way of distinguishing him from others, Daldianus, from Daldis, his mother's birthplace. He lived in the time of the Antonines. His work on the *Interpretation of Dreams* contains all that the author had been able to collect on this subject during his travels in Greece, Italy, and Asia; and, in addition to its deline-

ation of ancient customs, and explanation of allegorical subjects, serves to clear up some difficulties on points of mythology. The best edition is that of Reiff, 2 vols. 8vo. Leipzig, 1805.

ARTĒMIS, the Greek name of Diana (which see).

ARTEMISIA, festivals celebrated in Greece, and particularly at Delphi, in honour of Artemis, where they offered a mullet to the goddess, because it is said to hunt the sea-hare, and thus bore some resemblance to the goddess of hunting. A solemnity of the same name at Syracuse, lasted three days, which were spent in banqueting and diversions.

ARTEMISIA, I., daughter of Lygdamis of Halicarnassus, reigned over Halicarnassus after her husband's death. She assisted Xerxes in his expedition against Greece, and displayed such valour and skill at the battle of Salamis, as to have elicited from the king the well known remark, that "the women had acted like men, and the men like women." Xerxes entrusted her with the care of conducting his children in safety to his kingdom. Ptolemy Hephæstion alleges that Artemisia cherished an affection for a youth of Abydos, named Dardanus; and that, on her love being slighted, she put out his eyes, and afterwards leaped down the promontory of Leucas. — II. Queen of Caria, often confounded with the daughter of Lygdamis, celebrated in history for her extraordinary love for her husband, Mausolus. After his death she erected to his memory a famous mausoleum, which, from its magnificence, was esteemed one of the wonders of the world, and bestowed splendid rewards on all the poets who sang the praises of the deceased. She is said to have mixed the ashes of her husband with water, and to have drank them off. She survived him only two years.

ARTEMISIUM, a promontory on the north-west of Eubœa; famous for its temple sacred to Artemis (Diana), whence its name. Off this coast the Greeks obtained their first victory over the fleet of Xerxes, on the same day with the action of Thermopylæ.

ARTEMITA, I., a city of Assyria, east of Seleucia, now *Chalassar*. — II. Another in Armenia Major, now *Van*.

ARTĒMON, I., a celebrated mechanician and native of Clazomenæ, who was with Pericles at the siege of Samos, where he invented the battering-ram, *testudo*, and other military engines. — II. A Syrian, whose features so strongly resembled those of Antiochus Theos, that the queen, after

his murder, made use of him to represent her husband in a lingering state, and thus, by his seeming to die a natural death, to conceal her guilt. See *ANTIOCHUS*.

ARTIMPĀSA, a name given to a goddess among the Scythians, whose attributes bore a strong resemblance to those of the Grecian Venus.

ARUĒRIS, a god of the Egyptians, son of Isis and Osiris. See *HORUS*.

ARUNS, I., brother of Tarquin the Proud; and husband of Tullia, who murdered him to espouse Tarquin, who had, in like manner, assassinated his wife. — II. Son of Tarquin the Proud. In the first conflict that took place after the expulsion of his father, he and Brutus slew each other.

ARUNTIVS, I., a Roman in the reign of Augustus, who composed a history of the Punic wars in the style of Sallust. — II. Stella, a poet descended of a consular family in the age of Domitian. He is highly praised by Statius and Martial; but none of his writings have reached our times.

ARUSPEX. See *HARUSPICES*.

ARVĀLES, or AMBARVĀLES, twelve priests at Rome, who celebrated the festivals called Ambarvalia. They were originally instituted by Romulus; and their duty consisted in marching in solemn procession round the boundaries of the city, accompanied by the victims, a boar, a sheep, and a bull (constituting the sacrifice called *Suovetaurilia*), and singing hymns on the way. When the extension of territory rendered it impossible for them to go round the city, the sacrifices were offered at certain spots, which marked the original limits of the Roman domains.

ARVANIVS. See *LADON*.

ARVERNI, a powerful people of Gaul, near the *Loire*, who long resisted the Roman arms. Their capital was Augustunometum, now *Clermont*.

ARVIRĀGUS, a son of Cymbeline, king of Britain. He married the daughter of Claudius, and revolted from his father, but was recalled to his duty by Vespasian.

ARĀĀTA, or NAXUANA, a town of Armenia Major on the Araxes.

ARYANDES, a Persian, appointed governor of Egypt by Cambyzes; but put to death by Darius, for issuing silver coinage in his own name.

ASANDER, a governor of the Cimmerian Bosphorus under Pharnaces, against whom he revolted B. C. 47, and obtained possession of the government, which was afterwards confirmed to him by Augustus.

ASBYSTÆ, a small inland tribe of Africa, famous for their skill in chariot-driving.

ASCALĀPHUS, I., son of Mars and Astyoche, who went to the Trojan war at the head of the Orchomenians with his brother Ialmenus, and was killed by Deïphobus. — II. Son of Acheron by Gorgyra or Orphne, stationed by Pluto to watch over Proserpine in the Elysian fields. When Ceres had obtained from Jupiter the promise of her daughter's return, provided she had eaten nothing in the kingdom of Pluto, Ascalaphus discovered that she had eaten some pomegranates. Proserpine sprinkled some water on his head, and turned him into an owl, for his mischief-making.

ASCALON, *Scalona*, a maritime town of Palestine, belonging originally to the Philistines. After the death of Joshua it was taken by the Jews, and fell successively into the hands of the Assyrians, Greeks, Romans, and Arabians. Venus Urania was worshipped at Ascalon; her celebrated temple, of which some ruins still remain, was plundered by the Scythians B. C. 630. Here also was worshipped the goddess Derceto. Herod the Great, and Antiochus, master of Cicero, were born in Ascalon.

ASCANIŪS, I., son of Æneas and Cræusa, and saved from the flames of Troy by his father, whom he accompanied to Italy, where he assumed the name of Iulus. He succeeded Æneas in the kingdom of Latinus, and built Alba, whither he transferred the seat of his empire from Lavinium. The descendants of Ascanius reigned in Alba for 420 years, under fourteen kings, till the age of Numitor. Ascanius reigned thirty-eight years, and was succeeded by Silvius Posthumus, son of Æneas by Lavinia. Iulus, the son of Ascanius, contested the throne with the former; but the people decided against him, and by way of compensation invested him with the office of high-priest, which remained a long while in his family. — II. A river and lake of Bithynia. The waters of the lake were so impregnated with nitre, as to cleanse the clothes dipped into them.

ASCEBURGIŪM, I., a Roman fortified post on the German side of the Rhine, supposed to have been situated on the spot where the canal of Drusus joined the Yssel. — II. A town of Germany, on the western bank of the Rhine, south of the modern *Sautern*.

ASCIŪ, (Gr. α, priv, and σκία, *shadow*,) a term applied to the inhabitants of the torrid zone, because the sun is twice a year vertical to them, and they have then no shadow.

ASCLĒPIA, festivals in honour of Ascle-

pius, or Æsculapius, celebrated all over Greece, but chiefly at Epidaurus.

ASCLĒPIADES, descendants of Æsculapius at Epidaurus, professing to have certain secrets of the healing art from their great progenitor. See ÆSCULAPIUS. — Asclepiades was also a name common to several persons of antiquity, of whom the Greek physician, born at Prusa in Bithynia about the end of the second century B. C., is the most distinguished. After having acquired considerable reputation in Asia, he repaired to Alexandria and Athens, and finally settled in Rome, B. C. 110, where his skill as a practitioner raised him to great eminence. Various opinions have been promulgated by ancient writers respecting him, some alleging that his practice was philosophical, others that he was a mere charlatan. But, be this as it may, there can be no doubt as to his success. He lived in great intimacy with Cicero, and other distinguished Romans, and was the first to bring the science of medicine into reputation at Rome. Though he attained to a great age, he used to say that he had never been ill; and he died at last by accidentally falling down stairs.

ASCLĒPIODŌRUS, an Athenian painter in the age of Apelles, whom, even by the admission of the latter, he excelled in some branches of the art. He painted the Dii Majores for Mnaso, and received for each 300 minas.

ASCLŪA, (ἀσκολιάζειν, *leaping on the bottle*,) one of the many amusements in which the Athenians indulged during the Dionysia, or festivals of Bacchus. Having sacrificed a he-goat to the god, (that animal being a great enemy to the vine,) they made a bottle of the skin, filled it with oil and wine, and afterwards tried to dance on it. He who could stand on it first was victorious. This amusement was afterwards introduced into Italy.

ASCONIŪS LABĒO, Pedianus, a Roman grammarian, born at Patavium, in the time of Augustus; and known to modern times by his commentary on the orations of Cicero, of which a few fragments still remain.

ASCRA, a town of Bœotia, of considerable antiquity, and celebrated for being the residence of Hesiod, hence called the *Ascrean bard*.

ASCŪLUM, I., Picenum, (so named to distinguish it from the Asculum of Apulia,) an inland and strongly fortified city of Picenum, on the Truentus. It was the first city to declare against the Romans when the Social war broke out; and its example

was followed by the whole of Picenum. It sustained a long and memorable siege against Pompey, who finally compelled the place to surrender, and caused several of the chiefs to be beheaded. — II. Appulum, a city of Apulia, supposed to be the modern *Ascoli*. Under its walls Pyrrhus encountered a second time the Roman army, after having gained a victory in Lucania.

ASDRUBAL. See HASDRUBAL.

ASI, (Sanskrit, *the Beings*), a general appellation, in the northern mythology, for the deities who came in with Odin from the east, and penetrated from the shores of the Caspian sea to the northern extremity of Europe. They were twelve in number, with an equal number of female deities, called *Asyniæ*. All the Scandinavian gods belong to the race of the Asi. They dwelt in a beautiful castle called Asgard, analogous to the Olympus of the Greek and Roman mythology.

ASIA, I., the largest and most celebrated of the three parts of the ancient world, is separated from Europe by the Ægean, Euxine, Palus Mæotis, Tanais or *Don*, and the *Dwina*; from Africa by the *Red Sea*, and isthmus of *Suez*. The name of Asia was confined by Homer, Herodotus, and Euripides, to a district of Lydia, watered by the Cayster; but the Greeks gradually extended this name from the district to which it was applied, till it embraced the whole of Asia Minor, and ultimately the other extensive countries of the east. The surface of Asia covers about 17,000,000 square miles, or about four times the area of Europe. The early commerce of the world, especially of the east, was originally through Asia. The natural places of depôt in the interior were on the banks of the large rivers; on the Oxus, in Bactria; on the Euphrates, at Babylon. The natural places of depôt on the coast were the western coast of Asia Minor, and Phœnicia, where arose the series of Grecian and Phœnician cities. Asia from the first, as at present, contained in its interior empires of immense extent; by which they are distinguished from those of cultivated Europe, as well as by their constitution. They often underwent revolutions, but their form remained the same. For this causes must have existed, lying deep and of wide influence; and which, notwithstanding these frequent revolutions, still continued to operate, and always gave to the new empires of Asia the organisation of the old ones. The great revolutions of Asia (with the exception of that of Alexander) were occasioned by the numerous and powerful nomadic nations

which occupied a great part of the continent. Compelled by accident or necessity, they left their places of abode, and founded new empires, while they passed through and subjected the fruitful and cultivated countries of southern Asia, until, unnerved by luxury and effeminacy, consequent on the change in their habits of life, they in their turn were in like manner subjected. From this common origin may be explained in part the great extent, in part the rapid rise, and the usually short continuance, of these empires. — II. MINOR, a large country of Asia in the form of a peninsula, bounded on the north by the Euxine, on the west by the Ægean sea and the Propontis, on the south by the Mediterranean, and on the east by the Euphrates and Mount Amanus. It consisted of eleven grand divisions. Nine maritime: Pontus; Paphlagonia; Bithynia; Mysia, including the Troad and Phrygia Minor; Lydia or Mæonia, including Ionia; Caria; Lycia; Pamphylia, including Pisidia and Lycaonia; and Cilicia, divided into Trachea and Campestris; and two inland, Phrygia Magna, including Isauria and Galatia or Gallogræcia; and Cappadocia, including Armenia Minor. (See these terms.) This vast tract of country was originally called simply Asia, but afterwards ἡ κἀτω Ἀσία, to distinguish it from the rest of the immense continent of which it formed a part, and which then came to be designated ἡ ἄνω Ἀσία, and did not receive its appellation of Asia Minor earlier than the fifth century of our era. With respect to the original inhabitants, there is little information on which any reliance can be placed, but it is supposed that the Phœnicians had settlements on its southern and western coasts at a very early period, and that there were frequent immigrations from Thrace, as well as from Thessaly, soon after the Trojan war. The Asiatic peninsula having never had a separate and independent political existence, it will be sufficient to note the most remarkable events and periods in its history. These were, 1. The settlement of the Greek colonies on the Asiatic coast of the Ægean. The chief Ionian emigration took place about a century and a half after the Trojan war, and was followed by a long period, during which the arts of civilised life were carried to a high degree of improvement in that country. 2. The existence of a kingdom of Lydia, from the Ægean sea to the Halys, which terminated in the defeat of Cræsus by Cyrus, king of Persia, B. C. 548, A. U. C. 206. 3. The conquest of the peninsula by Alexander the Great, A. U. 421

B. C. 333, after it had formed a part of the Persian empire for upwards of two centuries. 4. The Mithridatic war, which ended in the submission of Asia Minor to the Romans (A. U. C. 689, B. C. 65), in whose hands it remained till it was overrun by the Turks in the fifteenth century. Although Asia Minor, especially the coast of the Ægean, was in ancient times the seat of many noble cities, adorned with splendid monuments of art, time and barbarism have either entirely destroyed even the ruins, or left them in such shapeless and mutilated masses, as to convey but little information. Not only are there no remains of the temple of Ephesus, but the very site of the town is disputed. The existence of former civilisation is attested by fragments, curious indeed, and interesting, but not singly of importance enough to be enumerated in so general an outline as this. Asia Minor is now called *Anatolia*, or rather *Anadoli*, from *ἀνατολή*, the *Orient*.—III. One of the Oceanides, who married Japetus, and gave her name to one of the quarters of the globe.

ASIA PALUS, a marsh in Lydia, near the mouth of the Cayster, greatly frequented by swans and other water-fowl.

ASIANA, one of the divisions of Asia Minor which took place towards the decline of the Roman empire. The other was called Pontica. They were each governed by a lieutenant called *Vicarius*.

ASIATICUS, I., the surname of Lucius Cornelius Scipio, from his conquests in Asia.—II. A Roman senator, put to death by Claudius on a false charge preferred by Messalina, who was anxious to obtain the gardens of Lucullus which were in his possession.

ASINÆRUS, a river of Sicily, now *Fiume di Noto*, flowing into the sea to the north of Helorun.

ASINE, I., a town of Argolis, on the Sinus Argolicus.—II. Another in Messenia, south-west of Messene, founded by the inhabitants of the former place, when driven from their city by the Argives.

ASINIUS GALLUS, I., son of Asinius Pollio, the orator, was consul A. U. C. 748. He married Vipsania, the repudiated wife of Tiberius, a step which gave rise to a secret enmity on the part of the latter; for he starved himself to death, either voluntarily, or by order of his imperial enemy.—II. Pollio. See POLLIO.

ASIUS, I., a son of Dymas, brother of Hecuba. He assisted Priam in the Trojan war, and was slain by Idomeneus.—II. Son of Imbracus, who accompanied Æneas into Italy.

ASMŌDEUS, according to the old Hebrew fables, was a wicked spirit, who on the marriage night slew successively seven husbands of Sara, daughter of Raguel. At length Tobias, who was on the eve of becoming her husband, succeeded, by the advice of Raphael, in warding him off by means of prayers and fumigation; and he was then seized by Raphael, and banished to the deserts of Ægypt. The poets have availed themselves largely of this story, and represent Asmodeus as a species of dæmon, whose greatest pleasure consists in producing strife in the marriage state.

ΑΣΟΠΙΑΔΕΣ, I., a patronymic of Æacus, son of Ægina, daughter of Asopus.—II. A daughter of Thespius, mother of Mentor.

ΑΣΩΠΙΣ, the daughter of the Asopus.

ΑΣΩΠΟΣ, I., a river of Thessaly, which rises in Mt. Ceta, and, flowing through a gorge in the mountain enclosing the Trachinian plain, falls into the Sinus Maliacus.—II. A river of Bœotia, rising in Mt. Cithæron, near Plataea, and flowing into the Euripus. The battle of Plataea was fought on its banks.—III. A river of Achaia, rising in the Argolic mountains, on the frontiers of Arcadia, and falling into the Corinthian gulf a little below Sicyon. On its banks were celebrated the games instituted by Adrastus in honour of Apollo. It was thought to be the same river as the Menander of Asia Minor, which, flowing into the sea near Miletus, passed under the waters of the Mediterranean, and re-appeared in Achaia as the Asopus.—III. A son of Neptune, and god of the river above mentioned. Three of his daughters are celebrated, Ægina, Salamis, and Ismene.

ASPARAGIUM, a town of Illyricum, on the southern bank of the Apsus.

ASPASIA, I., daughter of Hermotimus of Phocæa, celebrated for her beauty. She was priestess of the sun, and became the wife of Cyrus, and afterwards of his brother Artaxerxes. She was called *Milto*, *Vermilion*, on account of the beauty of her complexion.—II. One of the most celebrated women of antiquity, distinguished no less for her beauty, than for her mental accomplishments, was the daughter of Axiochus of Miletus. She came to Athens in the time of Pericles, and by the combined charms of her person, manners, and conversation, so completely won the affections and esteem of that distinguished statesman, that he divorced his wife in order to marry her. Freed by her station from the restraints which custom had imposed upon the Athenian matrons, she

collected around her a circle of the most brilliant spirits of the age, and numbered among her friends and disciples in eloquence, Pericles, Socrates, Zeno, Protagoras and Anaxagoras. Such was her influence over Pericles, that the Samian war was ascribed to her interposition in behalf of her birthplace. It must be admitted, however, that this, and many charges of a grosser character are not preferred against Aspasia by any contemporary historian; and their origin must be ascribed to the envy and calumny of the comic poets of the day. On one occasion, indeed, she was publicly charged by Hermippus with impiety; but the eloquence of Pericles, who was moved even to tears in pleading for her, procured her acquittal. After the death of Pericles, Aspasia attached herself to a young man of obscure birth, named Lysicles, who rose, through her influence in moulding his character, to some of the highest offices in the state.

ASPENDUS, a populous city of Pamphylia, founded by an Argive colony. It is mentioned by Hierocles under the name of Tremupolis.

ASPHALTITES LACUS. See **MARE MORTUUM**.

ASPI, I., a town of Hispania Tarraconensis, *Aspe*, north-west of Ilicis.—II. An island on the coast of Ionia, *Carabagh*, opposite Lebedus, sometimes called Arconesus.—III. A town of Africa Propria. See **CLUPEA**.

ASPLEDON, a town of Bœotia, northeast of Orchomenus, which derived its name from Aspledon, a son of Neptune, by the Nymph Midea. It was afterwards called Eridielas, from its advantageous position, though this opinion is combated by Pausanias.

ASSA, a town of Macedonia, on the Sinus Singiticus.

ASSARÆCUS, a Trojan prince, son of Tros by Callirrhœ, and father of Capys, the father of Anchises.

ASSOS, *Asso*, a town of Mysia, on the coast, west of Adramyttium, founded by a colony from Lesbos. It was the birthplace of Cleanthes the Stoic; and is mentioned in the Acts (xx. 13.).

ASSYRIA, a country of Asia, originally of small extent, but afterwards greatly enlarged. It was bounded, according to Ptolemy, on the north by part of Armenia and Mt. Niphates; on the west by the Tigris; on the south by Susiana; and on the east by part of Media and the mountains Chaotra and Zagros. The country within these limits is called by some Adiabene, and by others Aturia or Atyria: the

whole country is now called *Kurdistan*. The Assyrian was one of the most ancient and greatest empires of Asia. It was founded either by Assur or Ashur, son of Shem or Ninis, the Nimrod of Scripture, who made Nineveh the capital of his empire, and in whose family the crown remained for many ages, till Arbaces introduced a Median dynasty.

ASTABŌRAS, *Tacazzé*, a river of Æthiopia, falling into the Nile. See **NILUS**.

ASTÆCUS, a town of Bithynia, on the Sinus Astacenus, built by Astacus, son of Neptune and Olbia, or rather by a colony from Megara and Athens. It was subsequently seized by Dædalsus, a native chief, who became the founder of the Bithynian monarchy; and at a later period the inhabitants were transferred to Nicomedia.

ASTĀPA, *Estepa la Vieja*, a town of Hispania Bætica, famous for its vigorous defence against the Romans, A. U. C. 546.

ASTĀPUS, *Abawi*, a river of Æthiopia, flowing through Nubia and falling into the Nile.

ASTARTE, an ancient divinity of the Phœnicians and Syrians, equivalent, it is supposed, to the Venus of the Greeks and Romans. She had a celebrated temple at Hierapolis in Syria.

ASTER, a dexterous archer of Methone, who aimed an arrow at Philip of Macedon, when besieging it. The arrow, on which was written, "Aster aims a deadly shaft at Philip's eye," struck the king's eye, and put it out; Philip, to return the pleasantry, threw back the arrow, with the words, "If Philip takes the town, Aster shall be hanged." The conqueror kept his word.

ASTERĪA, I., daughter of Cœus, one of the Titans, and Phœbe, daughter of Cœlus and Terra, and wife of Perses, son of Crius, by whom she had Hecate. She fled from the suit of Jupiter, and throwing herself down from heaven like a star (in allusion to her name, from Gr. ἀστήρ, *a star*), was transformed into the island afterwards named Delos. Another legend makes her to have taken the form of a quail (ὄρυξ); hence the island was called Ortygia. (See **DELOS**.)—II. One of the daughters of Danaus, who married Chætus, son of Ægyptus.

ASTĒRION and **ASTĒRIUS**, I., son of Cometes, one of the Argonauts, and the fabled father of Eubœa, Prosymna, and Acræa, all of whom claimed the honour of being nurses to Juno.—II. A rivulet of Argolis, rising on the slope of Mt. Eubœa, and soon disappearing among the rocks.—III. A king of Crete, descended from Deucalion, who married Europa, and

brought up the children whom she had previously had from her union with Jupiter. Another account makes him to have been a son of Minos, king of Crete, and slain by Theseus.

ASTROFÆA, daughter of Deion, king of Phocis, or more probably Phthiotis, and Diomedes.

ASTERŌPE, I., one of the seven daughters of Atlas by his wife Pleione. (See *PLEIADES*.) — II. Daughter of Cebren and wife of Æsacus.

ASTEROPÆUS, son of Pelegon, king of Pæonia. He assisted Priam in the Trojan war, and was killed by Achilles.

ASTRÆA, goddess of justice, and daughter of Astræus, king of Arcadia, or, according to others, of Titan, Saturn's brother, by Aurora, or, again, of Jupiter and Themis. She lived on the earth during the golden age, but the wickedness of mankind drove her to heaven in the brazen and iron ages, and she was placed among the constellations, under the name of Virgo. She is represented as a virgin, with a stern countenance, holding a pair of scales in one hand, and a sword in the other.

ASTRÆUS, I., son of the Titan Crius, and Eurybia, daughter of Pontus, or, according to others, of Terra and Tartarus, king of Arcadia, and father of Astræa, the goddess of justice, and also of the winds and stars. He united with the Titans against Jupiter, and with them was hurled into Tartarus. — II. A river of Macedonia, flowing past Berœa, and falling into the Erigonus, a tributary of the Axios. It is now the *Vostrizza*.

ASTU, *city*, a Greek word applied by way of distinction to Athens, the capital city of Greece; as *urbs* is applied to Rome, and πόλις to Alexandria, the capital of Egypt, and to Troy.

ASTUR, an Etrurian, who assisted Æneas against Turnus.

ASTŪRA, a small river and village of Latium, near which was a villa of Cicero, to which he retired from the proscription of Antony. A decisive action took place on its banks between the Romans and some of the Latin states, which led to the complete subjugation of the latter.

ASTŪRES, a people of Hispania Tarraconensis, who occupied the eastern half of modern *Asturias*, the greater part of the kingdom of *Leon*, and the northern half of *Valencia*. Their capital was Asturica Augusta, now *Astorga*.

ASTYĀCHE, daughter of the river god Simois, and mother of Tros, who afterwards gave his name to Troas, by Erichthonius.

ASTYĀGES, I., last king of Media, son of Cyaxares, reigned from 595 to 560 B. C. He married Aryenis, sister of Cræsus. Having dreamed that he would be dethroned by a grandson, he gave his daughter Mandane in marriage to Cambyzes, a Persian of good family, though not of royal rank, in the hope that the offspring of such a parentage would not be disposed to realise his dream. A second dream, however, induced him to expose his daughter's son; but Harpagus, to whom the deed was entrusted, deceived him, by substituting his own child, who had died, in his room; and the child thus preserved (who was Cyrus the Great) grew up, and dethroned his grandfather, according to the import of both the dreams. But a wholly different account is given by Xenophon in the "*Cyropædia*." It is there stated that Astyages and his grandson lived in the greatest amity, and that leaving a son named Cyaxares as his successor, who died without issue, the crown consequently fell to Cyrus. According to Ctesias, Astyages was kindly treated by Cyrus, who invited him to visit him in Persia, but the person appointed to escort him led him into a desert, where he perished.

ASTYĀNAX, son of Hector and Andromache, who saved him, on the capture of Troy, by taking him in her arms. To prevent the fulfilment of an old prophecy, which said that the young prince would one day avenge the ruin of his country on the Greeks, Ulysses, or, as others say, Menelaus, seized him, and threw him from the walls of Troy. Hector had given his son the name of Scamandrius, but the Trojans, out of gratitude to the father, their chief defender, called the son Astyanax, "prince of the city."

ASTYDĀMAS, an Athenian tragic writer, son of Morsimus, and grandson of Philocles, nephew of Æschylus. He studied under Isocrates, and is said to have composed 240 tragedies. He lived sixty years.

ASTYDAMIA, or HIPPOLYTE, daughter of Amyntor, king of Orchomenos in Bœotia, and wife of Acastus, son of Pelias, king of Iolchos. See *ACASTUS*.

ASTYNŌUS, a brave Trojan prince, killed by Diomedes.

ASTYŌCHE and ASTYŌCHIA, daughter of Actor, and mother of Ascalaphus and Ialmenus, who were at the Trojan war, by the god Mars.

ASTYPALÆA, *Stanpalia*, one of the Cyclades, south-east of Cos, contains a town of the same name. According to Cicero, divine honours were rendered here to Achilles. It was called Pyrrha, when

the Carians possessed it; afterwards Pylæa; also *Θεῶν Τραπεζα*, *table of the gods*, on account of its fertility.

ASŪCHIS, a king of Ægypt, who succeeded Mycerinus, and built a magnificent pyramid, supposed to be that now seen near *El Lahm*. For a singular law which he enacted during a scarcity of money, see Herodotus, ii. 136. Diod. S. makes Bocchoris to have reigned after Mycerinus.

ASŪLAS, a friend of Æneas skilled in auguries, and represented by Virgil as pouring along his thousands from Thesean Pisa, a colony of Alphean Pisa, over which he presided.

ATĀBŪLUS, a wind frequent in Apulia, and destructive to the productions of the earth: it is identical with *Sirocco*.

ATABŪRIS, a mountain in Rhodes, where Jupiter had a temple, hence surnamed *Atabyrius*.

ATABŪRION, a fortress on the summit of a mountain in Galilee, answering to the Thabor of Scripture. It was captured by Antiochus the Great.

ATACĪNI, a people of Gallia Narbonensis inhabiting the banks of the Atax, *Aude*, whence their name. Their capital was Narbo, *Narbonne*.

ATALANTA. Two women of this name have been often confounded by the ancient mythologists. The one was a daughter of Iasos, king of Arcadia, by whom she was exposed when an infant, but found by some hunters, who brought her up, and instructed her in archery. With her arrows she killed the centaurs Rhæcus and Hylæus, who had attempted her honour. She took part in the Argonautic expedition; was at the hunt of the Calydonian boar, to which she gave the first blow, and whose head she received from Meleager as a present. At the funeral games of Pelias, she bore off the prize of wrestling from Peleus. The other was the daughter of Schœneus, king of Scyros, celebrated for her beauty, and her swiftness in the chase. She was determined to live in celibacy; but her father, wishing her to marry, she consented to select him for her lover who should overtake her in running; but on the other hand she stipulated, that she should have the privilege of killing those whom she overtook. Notwithstanding many sad examples, Hippomenes, son of Macareus, or, as others say, her cousin Meilanion, was not deterred from undertaking the race, which he entertained hopes of winning by means of the following stratagem: Venus had presented him with three golden apples, either from the garden of the Hesperides, or from an orchard

in Cyprus; and as soon as he had started, and found Atalanta gaining upon him, he artfully threw down one of the apples, the beauty of which enticing Atalanta, she went out of her way to pick it up; he used the second and third in the same manner, and while she was busied in following the apples, he reached the goal, and received his fair competitor as the reward of his victory. They were afterwards turned into lions for profaning the temple of Jupiter. It is believed that both these stories are different appropriations of the same legend.

ATARANTES, a people of Africa, ten days' journey from the Garamantes, whose origin and history have given rise to many curious speculations among the learned.

ATARBĒCHIS, a city of Egypt, sacred to Venus, in one of the small islands of the Delta called Prosopitis. Strabo and Pliny call the city Aphroditopolis.

ATARGĀTIS, or ATERGATIS, an eastern deity, the same with the Great Goddess of Syria, and worshipped chiefly at Mabotz or Bambyce, *Edessa*, and afterwards at Hierapolis. She was also called Athara, and is sometimes confounded with Derceto, another Syrian goddess, who was represented as a fish in the lower extremities.

ATARNEUS, I., a town of Mysia, opposite Lesbos; ceded to the Chians by the Persians, in the reign of Cyrus, for having delivered into their hands the Lydian Pactyas.—II. A small town near Pitane in Mysia, opposite the island Elæussa, and called "Atarneus under Pitane" to distinguish it from Atarneus in Mysia.

ATAULPHUS, brother-in-law of Alaric, king of the Goths, whom he assisted in his invasion of Italy, and succeeded on the throne, A. D. 411. Having made an alliance with Honorius, he attacked, defeated, and put to death Jovinus, who had revolted against the empire; he then married Placidia, the sister of Honorius, who had long been his captive, and afterwards passing into Spain he was murdered at Barcelona by one of his equerries, A. D. 417. He died without issue, and was succeeded by Vallia, who restored Placidia to her brother, by whom she was married to the consul Constantius.

ATAX, *Aude*, a river of Gallia Narbonensis, rising in the Pyrenees, and falling into the Rubresus at Narbo, *Narbonne*.

ATE, goddess of mischief. When Jupiter had been deceived by Juno into the rash oath that rendered Hercules subject to Eurystheus, he laid the blame of the deceit on Ate, his own daughter, and banished her for ever from Olympus.

Thenceforward she took up her abode among men. Her name is derived from *ἡνομή*, *I injure*.

ATELLA, a town of Campania, west of Suessula, the ruins of which are still to be seen near the village of *St. Arpino*. It was known to have been an Oscan city, and has acquired some importance in the history of Roman literature, from the farces called *Fabulæ Atellanæ*. The Romans were so fond of these comic representations, that they at first extended numerous privileges to the actors who performed them; but when at last they began to degenerate into licentiousness, they were prohibited by Tiberius, and their players banished from Italy. Atella joined Hannibal after the battle of Cannæ, and was afterwards reduced to the condition of a præfectura; but it subsequently became once more a municipal town, and even a Roman colony, under Augustus.

ATHAMĀNES, a rude but ancient people of Epirus, who proved no less valuable allies to the Ætolians, than formidable enemies to the Macedonians.

ATHAMANTIĀDES, a patronymic of Melicerta, Phryxus, and Helle, children of Athamas.

ATHĀMAS, son of Æolus, and king of Thebes in Bœotia. He married Nephele, by whom he had Phryxus and Helle. But some time after, on pretence that Nephele was subject to fits of madness, he married Ino, daughter of Cadmus, by whom he had two sons, Learchus and Melicerta. Ino, jealous of the children of Nephele, resolved to destroy them; but they escaped from her fury to Colchis on a golden ram. (See **PHRYXUS**.) Athamas was afterwards seized with madness, and in his fury slew his son Learchus; upon which Ino, fearing a similar fate for her son Melicerta, sprung with him from the cliff Molyris into the sea, when Neptune gave them a place among the marine deities. Athamas subsequently settled in Thessaly, where he built Athamantia, and married Themisto, daughter of Hypseus, by whom he had four children, Leucon, Erythroe, Schœneus, and Ptoos.

ATHANASIŪS, one of the most celebrated early fathers of the Christian Church, a native of Egypt, and deacon of the church of Alexandria under Alexander, whom he succeeded in the bishopric A.D. 326. His defence of the doctrine of the Trinity at the Council of Nice, A.D. 325, subjected him to numerous persecutions, which were renewed and augmented with every succeeding year: so that, by turns deposed,

established, exiled, and recalled, out of an official career of forty-six years, twenty were spent in banishment. He died in the seventy-third year of his age, having nobly merited the title of "the Virtuous," and bequeathing to posterity works which have been the model of theological writers in all succeeding ages. The best edition of his works is that of Montfaucon, Paris, 1698, 3 tom. fol.

ATHĒNA, name of Minerva among the Greeks.

ATHĒNÆ, I., the celebrated capital of Attica, founded by Cecrops, B.C. 1550. The primitive name was Cranaë, so called from Cranaos, who gave to the Pelasgi the name of Cranai, and all Attica that of Cranaë. At a later period it was called Cecropia, from Cecrops, and finally Athenæ by Erechthonius, from its being under the protection of Minerva or Athene. The city was first erected on the summit of a lofty rock, probably as a protection against attacks from the sea; and a distinction was made between it and the part subsequently added in the plain. The former, the primitive Cecropia, was called *ἡ ἄνω πόλις*, or *Ἀκρόπολις*, "the Upper City;" the buildings in the plain, where eventually Athens itself stood, were termed *ἡ κάτω πόλις*, "the Lower City." The Acropolis was sixty stadia in circumference. Little can be averred with certainty respecting the size of Athens under its earliest kings; but it is supposed that, even down to the time of Theseus, it was entirely confined to the Acropolis and the Areopagus. Subsequently to the Trojan war, it increased considerably in population and extent; and the improvements continued during the reign of Pisistratus. The invasion of Xerxes, and the irruption of Mardonius, effected the destruction of the ancient city, and reduced it to a heap of ruins. But when the battles of Salamis, Plataea, and Mycale, had averted all danger of invasion, Athens soon rose from its state of ruin and desolation; and, furnished by the energetic conduct of Themistocles with military works necessary for its defence, attained, under the administrations of Cimon and Pericles, especially the latter, to the highest pitch of beauty, magnificence, and strength. At this period, the whole of Athens, with its three ports of Piræus, Munychia, and Phalerus, connected by means of the celebrated long walls, formed one great city inclosed within a vast peribolus of massive fortifications. She had now attained the summit of her splendour and prosperity. But the Peloponnesian war gave the first effective blow to her

grandeur; and her successive humiliations under Philip of Macedon and his son received their final consummation when the victorious Sylla planted the Roman eagles on the Acropolis, B. C. 86. But, notwithstanding her political annihilation, Athens long remained the teacher and arbiter of all matters of taste and philosophy. Under Hadrian, and four of his successors, she even regained some of her former splendour; but at the invasion of Alaric, king of the Goths, A. D. 400, her stately structures were completely laid in ruin, and she thenceforth sunk into utter insignificance. It would be useless to pursue her history through the dark records of the middle ages. Suffice it to say, that she became the prey of every spoiler, till at length she fell into the hands of the Turks, under whose jurisdiction she remained, until the Treaty of Adrianople in 1829 established the new kingdom of Greece, of which she is now the capital.

ATHENÆA, festivals at Athens in honour of Minerva. One of them was called *Panathenæa*; the other *Chalcea*.

ATHENÆUM, a building at Athens, sacred to Minerva, (whence its name,) where literary men were accustomed to recite their compositions, or engage in discussion. Hadrian built an Athenæum at Rome in imitation of that at Athens.

ATHENÆUS, I., a native of Naucratis in Egypt, and author of a compilation, entitled *Deipnosophistæ*, "the learned men at supper," from which the moderns have derived a large portion of their knowledge respecting the private life of the ancient Greeks. The best editions of his works are those of Casaubon, Schweighäuser, and Dindorff. — II. A contemporary of Archimedes, whose native country is not known. He wrote a treatise on Machines, and dedicated it to Marcellus, who is generally supposed to be the same with the conqueror of Syracuse. — III. A celebrated physician, born at Attalia in Pamphylia, and flourished at Rome A. D. 50. Of his numerous writings only a few chapters remain, in the collection of Oribasius.

ATHENAGÖRAS, a Platonising father of the church, author of an "Apology for Christians," and a treatise on the "Resurrection of the Body." He was born at Athens about the beginning of the second century of our era; but nothing is known of his personal history. Besides the works above mentioned, the romance of Theagenes and Charis has been erroneously ascribed to him.

ATHENÏON, a painter of Maronea, B. C.

300. Several of his productions are enumerated by Pliny.

ATHENODÖRUS, I., a philosopher, born at Cana, near Tarsus, in Cilicia. He lived at Rome during the reign of Augustus, by whom he was so highly esteemed that he intrusted him with the education of the young prince Claudius. He died at Tarsus in his eighty-second year. — II. A Stoic philosopher of Tarsus, keeper of the library at Pergamus, and the friend of Cato of Utica, in whose house he died. — III. A sculptor, who, in conjunction with Agesander and Polydorus, executed the famous Laocoon group.

ATHËSIS, *Adige*, a river of Venetia, in Gallia Cisalpina, rising in the Rhætian Alps, and, after a course of nearly 200 miles, flowing into the Adriatic.

ATHOS, *Monte Santo*, a mountain in the district Chalcidice of Macedonia; so high that it projects its shadow at the summer solstice eighty-seven miles. When Xerxes invaded Greece, he cut a canal through the peninsula of Athos, in order to avoid the danger of doubling the promontory, the fleet of Mardonius having previously sustained a severe loss in passing round it. (See **ACANTHUS**.) In modern times the peninsula of Mount Athos has been occupied, since a remote era, by numerous monks of the Greek church, who live in fortified convents, of different degrees of magnitude and importance.

ATÏNA, I., *Atino*, one of the most ancient cities of the Volsci, situated south-east of Arpinum, near the source of the *Melfa*. It was a considerable town as early as the Trojan war. In the time of Cicero, it was one of the most populous and distinguished præfecturæ in Italy; and it was colonised under Nero. — II. *Atena*, a considerable town of Lucania, not far from the Tanager.

ATLANTES. See **ATARANTES**.

ATLANTIÄDES, a patronymic of Mercury, as grandson of Atlas.

ATLANTÏDES, a name given to the daughters of Atlas, who were afterwards translated to heaven under the names of Hyades and Pleiades. See these terms.

ATLANTIS, an island mentioned in Plato's Dialogue entitled *Timæus*, as having once existed in the Atlantic Ocean opposite to the Pillars of Hercules. It was said to have exceeded Europe and Africa jointly in magnitude; and after existing for 9000 years, during which period its inhabitants extended their conquests throughout the known quarters of the globe, to have been uprooted by prodigious earthquakes and inundations, and sub-

merged in the ocean. The question of the reality and site of this island has been frequently discussed by modern geographers, who have displayed much critical perspicacity in its elucidation. M. Bailly supported the Platonic view of the existence and site of the island, on the authority of the ancients, and cited Homer and Diodorus Siculus in corroboration of his views. Rudbeck, Kircher, Beckman, and others, concur in opinion respecting its reality, but each assigns to it a different locality. According to the conjectures of Buffon and Whitehurst, who regarded the Canaries and the Peak of Teneriffe as the summits of mountains belonging to some submerged continent, Atlantis was the land which, at a former period, united Ireland to the Azores and the Azores to America. On the other hand, D'Anville and Heeren regard Plato's account of the Atlantis as altogether a fanciful speculation; while there are not wanting many who discover in it proofs that the American continent was known at some remote period to the people of the Eastern hemisphere, but that the knowledge was subsequently lost.

ATLAS, I., one of the Titans, son of Iapetus and Clymene, one of the Oceanides, and brother of Epimetheus, Prometheus, and Menætius, was king of Mauritania, and compelled by Jupiter to support the heavens on his shoulders for the part he had taken in the Gigantomachia. A later legend makes him to have been transformed into the mountain, which still bears his name, by Perseus, to whom he had refused hospitality, after his conquest of the Gorgons; while according to another story, Atlas was an astronomer of Africa, who, having ascended a lofty mountain to make observations, fell from it into the sea, both of which were afterwards called by his name. Atlas married Pleione or Hesperia, daughter of Oceanus, by whom he had seven daughters, called Atlantides, afterwards transferred to heaven as the Pleiades. He was also the father of the fair Nymph Calypso, and of the Hyades. Some modern expounders of mythology, taking into consideration the meaning of the name Atlas, the species of knowledge ascribed to him, and the other legends connected with him, regard Atlas as a personification of navigation, the conquest of the sea by human skill, trade, and commercial prosperity. — II. A celebrated range of mountains in Africa, some of their summits having an elevation of 13,000 feet. The early Phœnician and Greek navigators, who saw this vast chain from a distance, and who were unacquainted

with the intervening country, imagined that its summits pierced the skies; and the poets, improving upon this belief, represented Atlas as a man of gigantic stature who supported the heavens on his shoulders.

ATOSSA, daughter of Cyrus, and successively the wife of Cambyses, Smerdis, and Darius, by whom she had Xerxes.

ATRACES, the people of Atrax, an ancient colony of the Perrhæbi in Thessaly, on the right bank of the Peneus, and ten miles above Larissa. The city Atrax was successfully defended by the Macedonians against T. Flaminius.

ATRAUX, I., son of Ætolus, or, according to others, of the Peneus, king of Thessaly, and father of Hippodamia, who married Pirithous. He built Atrax, which became so famous, that *Atracius* has been applied to any inhabitant of Thessaly. — II. A river of Ætolia, flowing through the country of the Locri Ozolæ, and falling into the Sinus Corinthiacus, west of Naupactus.

ATREBATES, a powerful people of Gaul, who, with the Nervii, opposed J. Cæsar with 15,000 men, but were conquered. They received for king Commius, one of their own nation, and on account of his services, were reinstated in their former independence. Their capital was Nemetacum, afterwards Atrebatæ, now Arras.

ATREBATHI, a people of Britain occupying what is now *Berkshire*, part of *Oxfordshire*, *Buckinghamshire*, and part of *Middlesex*. Their chief city was Caleva, now *Silchester*.

ATREUS, son of Pelops by Hippodamia, and king of Mycenæ. Having, in conjunction with his brother Thyestes, killed, out of jealousy, his half-brother Chrysippus, they were both banished by their father. Atreus retired to the court of Eurystheus, king of Argos, whose daughter Aerope he married, and became by her the father of Plisthenes, Menelaus, and Agamemnon. Others, however, affirm that, prior to her marriage with Atreus, Aerope had been the wife of Plisthenes, by whom she had Agamemnon and Menelaus, who were reputed to be sons of Atreus, because he took care of their education, and brought them up as his own. Thyestes, captivated by the beauty of his sister-in-law Aerope, prevailed on her to be unfaithful to her husband; but on the discovery of his crime, he was driven ignominiously from the court of Mycenæ, along with his two sons, the offspring of his illicit intercourse. Not satisfied with his first crime, he induced one of Atreus's sons, whom he had educated as his son, to murder his father; but the plot was discovered, and Atreus, who took the

assassin for the son of Thyestes, ordered him to be put to death. When he discovered the awful mistake he had committed, his vengeance knew no bounds, and he resolved to find consolation in the most violent measures. Feigning to be reconciled to Thyestes, he invited him with his two children to return to Mycenæ, where a great feast was given to celebrate their reconciliation; but Atreus, having caused the children of Thyestes to be murdered, served some of their members up to the father, and, after the repast was finished, produced the arms and head of the children, to convince Thyestes of what he had feasted on. At the sight of this horrible deed, the sun is said to have checked his chariot in his course through the heavens. Thyestes fled to Thesprotia, and thence to Sicyon, where he became the father of Ægisthus, by his own daughter Pelopea, without knowing who she was. Meanwhile famine and plague were desolating the kingdom of Atreus, and the oracle having declared that nothing but the return of Thyestes could stay their virulence, he set out to Thesprotia in search of him, saw Pelopea, and married her. Atreus afterwards adopted Ægisthus, and sent him to murder Thyestes, who had been seized and imprisoned by Agamemnon and Menelaus. But Thyestes recognised his son by means of the sword which he had brought to murder him, and having made himself known to him, induced him to espouse his cause and avenge his wrongs, whereupon he returned to Atreus and assassinated him. This is the most horrible legend in the Grecian mythology. Nothing of it is known in Homer, who speaks of the Pelopidæ as a family of princes transmitting their sceptre from one generation to another, without any admixture of the above-mentioned atrocities. But in spite of its horrible character, this legend was introduced on the Greek stage in two plays of Sophocles, and one of Euripides, which are lost.

ATRIDE, a patronymic given by Homer to Agamemnon and Menelaus, who were brought up by their father, or as others say, their step-father, as if they had been his own sons.

ATROPATIA, *Aderbigian*, the north-western part of Media, between Mt. Taurus and the Caspian sea; so called from Atropates, a satrap of this province, who, after the death of Alexander, rendered himself independent, and took the title of king, which his successors enjoyed for many ages. Its capital was Gaza, now *Tebriz*.

ATRŌPOS, one of the Parcæ, daughters of Nox and Erebus. Her name (Gr. *ἄ,* *not*, and *τρέπω*, *to turn*,) represents her as inexorable and inflexible, and her duty among the three sisters was to cut the thread of life. See **PARCÆ**.

ATTA, T. Q., a Roman comic writer who died A. U. C. 633. His productions were very popular in the time of Horace, whose language, however, respecting them is not very eulogistic. He received the surname of Atta from some defect in his feet.

ATTĀLIA, I., a city of Pamphylia, south-west of Perga, built by king Attalus. — II. A city of Lydia, on the Hermus, north-east of Sardis. Its more ancient name was *Agroira*, now *Adala*.

ATTĀLUS, the name of three kings of Pergamus who rendered it proverbial for rank and wealth. Attalus I. deserves a distinguished place among the sovereigns of antiquity, for his talent and sound policy. Having succeeded his uncle Eumenes I. on the throne, he obtained a signal victory over the Gallo-Græci, who had invaded his dominions; he then formed an intimate alliance with the Romans, whom he vigorously assisted in their wars against Philip of Macedon; and in conjunction with the Athenians he invaded Macedonia, and recalled Philip from his enterprise against Athens. In gratitude for his services to the Greeks, the inhabitants of Sicyon raised a statue to his honour, and the Athenians gave his name to one of their tribes. When his kingdom was menaced by Antiochus, he induced the Achæan cities to join in an alliance with Rome for mutual defence; he then repaired to Thebes to win the Bœotians to the Roman cause, and spoke with such energy in favour of his suit, that he was seized with apoplexy, and died shortly afterwards at Pergamus, in the seventy-second year of his age, and the forty-second of his reign. Amidst the cares and bustle of his active life, he had found time for literary pursuits. Some writings of his are cited by Strabo and Pliny, and he is regarded as the founder of the library of Pergamus, which afterwards became so famous. He had married Apollonias, a lady of Cyprus of obscure birth, but of great merit and virtue, and had by her four sons, Eumenes, Attalus, Philetæus, and Athenæus. — II. The second of the name was surnamed Philadelphus, from his affection for his brother Eumenes II., whom he succeeded B. C. 159, the son of the latter being of too tender an age to hold the reins of government. Before ascending the throne, he had distinguished himself both

by shrewdness and courage as ambassador, statesman, and commander, in negotiations with the Roman and the Greek cities, and in the war with Antiochus and Persia, and his reign was no less marked by successful policy. He restored Ariarathes to the throne of Cappadocia, drove Prusias, king of Bithynia, who had attacked Pergamus, from his dominions, and took part with Mummius in the conquest of Achaia. In accordance with the policy of his family, he cultivated the close alliance of the Romans, whose respect and confidence he enjoyed to the last. The last nine years of his life were spent in the peaceful occupation of building cities, and in the patronage of the arts. Even the government of the kingdom seemed to have been wholly intrusted to his minister, for we find the Romans jestingly enquiring of persons returning from Asia, if Attalus were still in favour with Philopæmen. He died at the age of eighty-two, after a reign of twenty-one years, having been poisoned by Attalus, son of his brother Eumenes II. — III. The third of the name, surnamed Philometor, for his affection for his mother, succeeded to the kingdom of Pergamus, by the murder of Attalus II., as above mentioned. He made himself odious by his cruelty and wanton exercise of power; but was afterwards seized with such remorse, that he shut himself up in his palace, assumed the habiliments of sorrow, and finally devoted himself entirely to gardening, botany, and medicine, in which he attained great eminence. He died after a reign of five years, from a stroke of the sun, received while he was superintending the erection of a tomb in honour of his mother. His will contained the words, "P. R. bonorum meorum hæres esto," which the Romans interpreted as conveying to themselves his entire kingdom, of which they accordingly took possession B. C. 133, and made it a province of their empire. From this circumstance, whatever was a valuable acquisition was called *Attalicus*.

ATHIS, daughter of Cranaus, king of Athens, said to have given her name to Attica.

ATTICA, the most celebrated country of ancient Greece, forming a kind of triangular peninsula, was bounded on the north by Bœotia and the Euripus; west by Megaris; south by the Sinus Saronicus; and east by part of the Ægæan sea. It extended from north-west to south-east about eighty miles, with decreasing breadth, but at an average of forty miles. The situation of Attica singularly fitted it for a commercial country. The base or northern side of

the irregular triangle which it forms is applied to the continent of Greece; with its eastern face it looks towards Asia; from its apex on the south it contemplates Egypt; and on the west it looks towards the Peloponnesus, and Sicily and Italy lying beyond. And while, on the one hand, this singular union of advantages distinguished Attica from all the other states both of the Grecian peninsula and continent, on the other, the unfruitfulness of its soil protected her against foreign invaders. Hence Attica, secure in her sterility, boasted that her land had never been inundated by foreign emigration, and her inhabitants, in token of their ancient descent, called themselves sons of the soil on which they dwelt, and pretended that they originated contemporaneously with the sun. (See *AUTOCHTHONES*.) The oldest political division of Attica known to tradition was that by Cecrops into twelve parts, several of which retained their names after the country emerged into authentic history; but this arrangement was changed repeatedly, and the best known and most intelligible divisions were those of Ion into four tribes, and at a later period, that of Cleisthenes into ten, the names of which were Hippothoontis, Antiochis, Cecropis, Erechtheis, Pandionis, Leontis, Ægeis, Acomantis, Ceneis, and Æantis. These tribes were again subdivided into 174 demi or townships, each of which contained a town or small village. At a later period the Macedonians added two additional tribes, called Antigonis and Demetrius, which were afterwards changed into Ptolemais and Attalis; and one was subsequently added in honour of Adrian. The total population of Attica, B. C. 317, may be taken at 527,660.

ATTICUS, L., Titus Pomponius, descended from an ancient equestrian family, was born B. C. 109. His early years were spent under the direction of his father, who early imbued him with the taste for literature, by which he was so eminently distinguished. When he attained maturity, the republic being disturbed by the factions of Cinna and Sylla, he removed to Athens, where he devoted himself to science, and acquired so thorough a knowledge of Greek, that he could not be distinguished from a native Athenian, and hence surnamed *Atticus*. When the political horizon of Rome had assumed a brighter aspect, he returned to his native city, where he inherited from his uncle ten millions of sesterces, which he shared with his sister, who married the brother of Cicero. He lived in the greatest inti-

macy with Cicero, Cæsar, Brutus, Marius, Sylla, Antony, and Augustus, and all the illustrious men of his age; and, from never mixing in politics, he passed undisturbed through all the successive factions which reigned in Rome. But few details of the private life of Atticus are recorded. He married at an advanced age a lady named Pella, of whom scarcely anything is known; but his daughter Pomponia, whom Cicero also calls Attica and Cæcilia, became the wife of M. Vipsanius Agrippa; and his grand-daughter by this marriage, Vipsania Agrippina, was married to Tib. Claudius Nero, and became the mother of Drusus. At the age of seventy-seven, Atticus was seized with an incurable disorder in the intestines, upon which he ordered his son-in-law Agrippa, and other friends, to be sent for; declared to them his intention of terminating his life by abstaining from food, and in spite of their affectionate intreaties, he persisted in this resolution, and the fifth day closed his existence, B. C. 33. Cicero's letters to Atticus form one of the most valuable records of that period.

—II. Herodes. See HERODES.

ATTILA, surnamed the "Scourge of God," was son of Mandras, a Hun of royal descent, and succeeded his uncle Rugilas A. D. 434, sharing the supreme authority with his brother Bleda, whom he afterwards caused to be assassinated. This remarkable man, of whose life, as it cannot be said to belong to the classical period, we shall not attempt to give even an outline, originally settled in Scythia and Hungary; but he afterwards threatened the Eastern empire, and twice compelled the weak Theodosius II. to purchase a peace. His power was feared by all the nations of Europe and Asia, and the Huns themselves esteemed him their bravest warrior and most skilful general. After carrying his victorious arms throughout Europe, he died, by the bursting of a blood-vessel, on the night of his marriage with a beautiful maiden named Ildegund, A. D. 453.

ATTILIUS, I., one of the first three military tribunes with consular power, chosen by the people, B. C. 444, in place of the regular consuls.—II. A Roman consul in the first Punic war. (See REGULUS).—III. Calatinus, consul B. C. 258, in which year he captured Mylistriatus in Sicily. Two years afterwards, being elected consul a second time, he took Panormus and many other cities; and was appointed dictator B. C. 249.—III. Marcus, a poet who translated into Latin the *Electra* of Sophocles, and whose unintelligible language procured him the appellation of *Ferreus*.

—IV. A Roman freedman, who was banished from Fidenæ for having exhibited games in an amphitheatre so badly constructed, that it broke down and killed and wounded about 50,000 persons, A. D. 27.

ATTIUS, I., or Accius, as he is sometimes, but improperly, called, a Roman tragic writer, born B. C. 170, was held in high estimation for the force and eloquence of his productions. Unlike his successors, who generally had recourse to Greek originals, the titles of three of his tragedies, the *Brutus*, *Decius*, and *Marcellus*, prove that he selected the subject of his plays from the history of his own country. He died about B. C. 103.—II. Tullus, general of the Volsci, to whom Coriolanus fled, when banished from Rome. See CORIOLANUS.

ATTUS NAVIUS, a Roman augur, of whom a marvellous story is related. Tarquinius Priscus, after his victory in the Sabine war, wishing to double the number of the equestrian centuries, was opposed by Attus Navius, who represented that Romulus had acted under the guidance of the auspices in regulating the centuries, and that nothing but the consent of the auspices could warrant a change in the distribution of the knights. Tarquinius, to shame the augurs, commanded him to divine whether what he was at that moment thinking of were possible or impossible. When Attus had declared that the object of the king's thoughts could be effected, Tarquinius held out to him a whetstone, and a razor to split it with, when the augur did so without delay. The whetstone and razor were preserved in the Comitum under an altar; and beside them was placed the statue of Attus.

ATYΔÆ, the descendants of Atys, an ancient king of Lydia.

ATYS, I., an ancient king of Lydia, supposed by Herodotus to be the son of Manes.—II. Son of Cræsus, king of Lydia, who, having dreamed that he was to be killed by the point of a spear, carefully kept him at home to avoid every danger. Atys, however, having prevailed on his father to permit him on one occasion to hunt a wild boar, he was accidentally killed in the attempt by Adrastus, who had been appointed his guardian.—III. A Trojan, who came to Italy with Æneas, and was supposed to be the progenitor of the family of Attii at Rome.—IV. A beautiful shepherd of Phrygia, beloved by Cybele, and intrusted with the care of her temple. Having broken the vow which he had made to the goddess of

perpetual celibacy, she is said to have rendered him insane, or, according to others, to have metamorphosed him into a pine. Diodorus makes Atys to have been put to death by Mæon, the mortal father of Cybele, who had discovered their intimacy; while another, and a wilder legend, of Lydian origin, is narrated by Pausanias, 7. 17.

AUFIDĒNA, *Alfidena*, a city of Samnium, capital of the Caraceni, on the Sagrus.

AUFIDIA LEX, a law of the tribune Aufidius Furco, A. U. C. 692, ordaining, that if a candidate, in canvassing for an office, promised money to a tribe, and failed in the performance, he should be excused; but, if he actually paid it, he should pay every tribe a yearly fine of 3000 sesterces.

AUFIDIŪS, I., Bassus, a historian in the age of Augustus, who wrote a history of the Roman civil wars, and of the war in Germany. The latter was continued by the elder Pliny.—II. Cæsius Bassus, a Greek poet, to whom Persius addressed his sixth satire. He perished in the same eruption of Mt. Vesuvius that proved fatal to Pliny.—III. Saleius Bassus, a poet of the age of Vespasian, highly praised by Quintilian.—IV. Luscus, a prætor of Fundi, ridiculed by Horace.

AUFIDUS, a river of Apulia, *Ofanto*, remarkable for the rapidity of its course. On its banks the battle of Cannæ was fought.

AUGA, and AUGĒ, and AUGĒA, daughter of Aleus, king of Tegea, by Neæra, and mother of Telephus by Hercules. Aleus exposed the infant, and commissioned Nauplius to put Auga to death; but, instead of fulfilling his promise, he gave her to Teuthras, king of Mysia, who adopted her as his daughter. Some time after, the dominions of Teuthras were invaded by an enemy, and the king promised his crown and adopted daughter to him who could deliver him from the calamity. Telephus, who, having been saved by some shepherds, had meanwhile grown up, being directed by the oracle to go to the court of Teuthras, if he wished to find his parents, offered his services to deliver Teuthras from his enemy, which were accepted. Telephus was crowned with success; but on his demanding the hand of Auga in consequence of his victory, she threatened to murder him if he approached her; and while he was still persisting in obtaining his rights, the gods sent a serpent to separate them, and Telephus then recognised his mother. Euripides has made this legend the subject of a tragedy. Various other versions are given

of the story of Auga; among others it is said that Aleus, on discovering his daughter's dishonour, put her and her son into a chest, and ordered them to be thrown into the Cayster; but the chest, being wafted to the mouth of the river, was taken up by Teuthras, who, falling in love with Auga, married her, and left his kingdom to her son.

AUGÆ, I., a town of Laconia, supposed to be the same with Ægiæ, and situated north-west of Gythium.—II. a town of the Epimenidian Loeri,

AUGĪAS and AUGĒAS, son of Neptune or of the Sun, one of the Argonauts, and afterwards king, the cleansing of whose stables, in which numerous herds of cattle had stood for time immemorial, constituted one of the labours of Hercules. The hero had engaged to perform this task, on condition of receiving a tenth of the herds; but when he had accomplished it, by changing the course of the Alpheus or the Peneus, Augeas refused the promised recompense, and ordered him to quit Elis, along with his own son, Phyleus, who had supported the claims of Hercules. After the termination of all his labours, Hercules returned to Elis, slew Augeas, and placed his son Phyleus on the throne. Some maintain that Hercules spared the life of Augeas for the sake of his son; that Phyleus went to settle in Dulichium; and at the death of Augias, his other son, Agasthenes, succeeded to the throne.

AUGŪLA, *Augela*, one of the oases of the great African desert, with a town of the same name. It was one of the stations for the caravans which carried on the inland trade of Africa.

AUGŪRES, a class of sacerdotal officers among the Romans, whose duty it was to observe and interpret omens, and perform other analogous acts of religion. The term augur has been often, though erroneously, derived from *avis*, a bird, on the supposition that omens were originally deduced from the inspection of birds; but it is more probable that the word is derived from the Gr. *αὐγή*, *light*; which would make the meaning of augur equivalent to the English *seer*. The duties of the Roman augurs may be arranged under four heads: 1. the inspecting and observing of omens; 2. the declaring of the will of heaven as ascertained by these omens; 3. the inaugurating of magistrates, and the consecrating of buildings; 4. the determining in what way the omens were to be taken, and whether or not they permitted any business to be transacted. The augur made his observations on the heavens

usually at night; he took his station on an elevated place, where the view was open on all sides; and having first offered up sacrifices, he sat down, with his face turned to the east. He then determined with his lituus the regions of the heavens from east to west, and marked in his mind some object that lay before him, at a distance within which boundaries he should make his observations. There were generally five things from which the augurs drew omens: 1. the phenomena of the heavens; 2. the chirping or flying of birds; 3. the sacred chickens, whose eagerness or indifference in eating food was looked on as lucky or unlucky; 4. quadrupeds, from their crossing or appearing in some unaccustomed place; 5. different casualties, called *Dira*, such as spilling salt on a table, or wine on one's clothes, hearing strange noises, &c. Among the Romans the sight of birds on the left hand was deemed a lucky object; while among the Greeks, objects on the left were evil omens, because their augur faced the north, and had the east, the lucky quarter, on his right. *Sinister* and *laevus*, therefore, signify lucky among the Romans; and when they are used as terms of ill luck, it is in conformity with Gr. usage. But the whole art of augury was involved in uncertainty, and was in effect a mere system of deception for restraining the multitude and increasing the influence of the aristocracy. The origin of the augurs is lost in the early history of Rome. It is, however, supposed that the Romans derived their knowledge of augurs from the Tuscans, who were celebrated for their skill in this and other religious ceremonies. Romulus is said to have instituted a college of three augurs, one for each tribe, and a fourth was added by Servius Tullius. They were all of patrician origin until A. U. C. 454, when five plebeians were added. Sylla increased their number to fifteen; and on Augustus was conferred the high privilege of electing as many as he pleased, so that, from his time down to the fall of the empire, the number was unlimited. The chief of the augurs was called *Magister Collegii*. They all enjoyed distinguished privileges. Even if capitally convicted, they could not be deprived of their office; and such was the extent of their authority, that the most urgent business was deferred, and sometimes even laws were repealed, by the mere interposition of their veto. They were finally abolished by Theodosius; but so deeply was the superstition rooted, that a Christian bishop in the fourteenth century found it necessary to issue an edict

against it. There was scarcely any difference between the Augures and Auspices.

AUGUSTA, a name given singly, or in conjunction with some epithet, to numerous cities, either founded, embellished, or protected by Augustus Caesar, and his successors on the imperial throne. It was also the title given to his widow Livia by the will of the emperor; and at a subsequent period, it became a common title of the sister, mother, wife, or daughter of an emperor.

AUGUSTALIA, a quinquennial festival, instituted in honour of Augustus, after the battle of Actium, and celebrated at Rome, and throughout the Roman empire. There were also other annual and biennial festivals called Augustalia celebrated in honour of the birthday of the emperor.

AUGUSTINUS, one of the most renowned fathers of the Christian Church, born at Tagaste, in Africa, A. D. 354, during the reign of Constantine. His early youth and manhood were passed in the pursuit of pleasure, from which, however, he was ultimately weaned by the perusal of Cicero's *Hortensius*, and he soon afterwards joined the sect of the Manichæans, and became an ardent defender of their opinions. Leaving Tagaste, he proceeded successively to Carthage, Rome, and Milan, where he taught eloquence with great success. At Rome he had left the Manichæans, and become a member of the Academy; but the preaching of St. Ambrose at Milan effected his entire conversion to Christianity, and he was baptised in the thirty-third year of his age. He then proceeded to Africa, where he was ordained, and a council of bishops being held at Hippo, A. D. 395, he was unanimously elected one of their number, and two years afterwards appointed bishop of Hippo. Meanwhile, the Vandals having overrun Africa, and threatened Namo with a siege, Augustine was advised to flee; but he strenuously refused, and seeing the evils to which his people would be exposed in the event of the enemy's success, he prayed that he might not survive such a calamity. It would appear that his prayer was granted, for he died of fever in the third month of the siege, in the seventy-second year of his age. Augustine is one of the most voluminous of the Christian writers. His works, in the Benedictine edition of Antwerp, 1700-3, fill twelve folio volumes.

AUGUSTULUS, the last Roman emperor of the West, son of Orestes, a patrician and commander of the Roman forces in Gaul, by whom he was crowned, A. D. 475. On the following year he was dethroned by

Odoacer, king of the Heruli, who put Orestes to death, but contented himself with banishing Augustulus to Campania, where he allowed him a handsome revenue for his support. The name of this emperor was Romulus Augustus, but he is only known to history by the epithet of Augustulus, indicating the contempt in which he was held by his contemporaries.

AUGUSTUS, a title of honour conferred on Octavius Cæsar, first emperor of Rome, to whom, indeed, it is limited by history, but which was assumed by all his successors on the imperial throne.

AUGUSTUS, CAIUS OCTAVIUS CÆSAR, first emperor of Rome, was the son of Octavius, a senator, and Accia, daughter of Accius Balbus and Julia, sister of Julius Cæsar. He lost his father while quite a boy, and his mother soon afterwards married L. Marcus Philippus, consul a. c. 56., by whom he was brought up until his sixteenth year, when his grand-uncle, Julius Cæsar, adopted him, and bestowed upon him some military rewards at the celebration of his African victories. In the following year, he accompanied his grand-uncle into Spain, when he displayed great talents and activity; and in the winter of the same year he proceeded to Apollonia in Epirus to complete his studies, and where he had hardly remained six months, when he was apprised of Cæsar's assassination. Though only eighteen at this period, he hastened to Rome, assumed the name and inheritance of his grand-uncle, and so manœuvred with all parties in the state as to baffle the utmost skill of the historian to discover his real sentiments. Meanwhile, at Rome two parties divided the state; that of the republicans who had made away with Cæsar, and that of Antony and Lepidus, who pretended to avenge the dictator's death, but whose sole object was their own elevation. On the arrival of the young Octavius in Rome, the latter was in the ascendant; and Antony having received him with great coolness, Octavius resolved to do himself justice by the most atrocious measures, and suborned ruffians to assassinate Antony in his own house. But the attempt was discovered in time, and Antony, trembling at the insecurity of his position, increased his military guards, and having tried to gain over the whole army to his side, but unsuccessfully, he resolved to hazard all in the open field. Cisalpine Gaul became the theatre of the war. Antony was defeated, and the two consuls, Hirtius and Pansa, having fallen, almost all the veteran legions became subject to

Augustus, who marched to Rome at the head of his forces, and was elected consul, by open intimidation of the senate and people. Antony and Lepidus, meanwhile, having collected their forces, had recrossed the Alps; but Octavius, perceiving that nothing beneficial was likely to result from a continuance of hostilities, artfully made overtures of peace to the two hostile generals, which soon resulted in the establishment of the second triumvirate. They divided among themselves the provinces of the empire, and their power was cemented by the most dreadful scenes of proscription and murder, during which Cicero fell a victim to the vengeance of Antony. By the divisions made among the triumvirs, Augustus retained the more important provinces of the West, and banished, as it were, his colleagues, Lepidus and Antony, to more distant territories. As long as the murderers of Cæsar were alive, the reigning tyrants had reasons for apprehension, and therefore the forces of the triumvirate were directed against the partisans of Brutus and the senate. The battle was decided at Philippi, where the valour and conduct of Antony alone preserved the combined armies, and effected the defeat of the republican forces. On his return to Italy, Octavius rewarded his soldiers with the lands of the proscribed; a measure which resulted in the most violent disturbances. The triumvirs did not long preserve concord among themselves. Octavius on a slight pretext deprived Lepidus of his share in the triumvirate; and the jealousies and resentment of Fulvia led to an estrangement between his two remaining colleagues which had nearly ended in a complete rupture. Her death, however, retarded hostilities; the two rivals were reconciled, and their united forces were successfully directed against the younger Pompey. To strengthen their friendship, Antony agreed to marry Octavia, sister of Octavius; but as this step was political, and not dictated by affection, Antony soon became enslaved by a criminal passion for Cleopatra, and divorced Octavia. Availing himself of the unpopularity of his colleague, and eager to avenge his own personal wrongs, Octavius led a considerable naval and military force into Epirus, and the battle of Actium, b. c. 31, while it proved fatal to the hopes of Antony, rendered his rival undisputed master of the Roman world. The conqueror soon after passed into Egypt, besieged Alexandria, and honoured with a magnificent funeral the unfortunate Roman and the celebrated queen, whom the fear

of being led in the victor's triumph at Rome had driven to commit suicide. After having spent two years in the East, arranging the affairs of Egypt, Syria, Asia Minor, and Greece, he celebrated, on his return to Rome, a triumph for three successive days. Having restored peace and order to the state, he made the best regulations for promoting its prosperity. That he might not be regarded as an unlimited monarch, he abolished the laws of the triumvirate, beautified the city, and exerted himself in correcting the abuses which had prevailed during the civil wars. To crown the whole, at the end of his seventh consulship, he declared his resolution to lay down his power; but the senate, as might have been expected, urged him to retain it, and he consented. He now obtained the surname of Augustus, which marked the dignity of his person and rank; and by degrees he united in himself the offices of imperator, or commander-in-chief by sea and land, with power to make war and peace, of proconsul over all the provinces, of perpetual tribune of the people, which rendered his person inviolable, and, in fine, of censor and pontifex maximus, or controller of all things appertaining to public morals and religion. Thus, though the ancient forms were artfully preserved, all powers centred in Augustus; and by these means his was so firmly established, that the Romans never afterwards recovered their liberty. Though more solicitous to establish his authority at home than to extend his conquests abroad, many wars were carried on during the reign of Augustus. Cantabria, Dalmatia, Pannonia, Noricum, Rhætia and Vindelicia were completely subdued; the Parthians restored the standards they had taken from the Romans under Crassus; monuments of his conquests over the mountaineers were erected at the foot of the Alps; and peace being established throughout the empire, the temple of Janus was closed for the third time since the foundation of Rome, B. C. 10. During his reign, the limits of the empire extended on the north to the Danube and the Rhine, on the west to the Ocean, on the south to Mount Atlas and the deserts of Africa and Arabia, and on the east to the Euphrates. From this state of power and tranquillity, Augustus was first roused by the defeat of Varus, and the destruction of his three legions by the Germans, A. D. 9; and the intelligence of this misfortune affected him so deeply, that he let his hair and beard grow, and often exclaimed, in the deepest sorrow, "Varus, Varus, give

me back my legions." But the Germans were at last driven beyond the Elbe, and two of their tribes transplanted into Gaul. Augustus was not happy in his domestic relations. Though several times married, he had only one daughter, Julia, the offspring of his first marriage, whose conduct gave him the greatest pain. His sister's son Marcellus, to whom he was affectionately attached, and his daughter's sons, Caius and Lucius, whom he had appointed his successors, and Drusus his step-son, all died early. These numerous calamities, together with his constantly increasing infirmities, giving him a strong desire for repose from the cares of state, he undertook a journey to Campania; but disease fixed upon him, and he died at Nola, August 19, A. D. 14, in the seventy-sixth year of his age and forty-fifth of his reign, leaving his step-son Tiberius his successor on the imperial throne. The great encouragement which Augustus gave to literature, and the galaxy of genius which his patronage fostered, at least, if it did not call it into existence, has procured for his reign the distinguished epithet of the Augustan age.

AULERCI. Under this name are reckoned three nations of Gaul:—I. The Aulerici Brannovices, contiguous to the Ædui, to whom they were subject, and corresponding to the modern *Briennois*.—II. The Aulerici Cenomani, between the Sarta, *Sarthe*, and the Lædus, two northern branches of the Liger, now the department *de la Sarthe*.—III. The Aulerici Ebuovices, on the left bank of the Sequana, *Seine*, below Lutetia, *Paris*, answering to the department *de l'Eure*.

AULÊTES, Gr. "flute-player," the surname given to the father of Cleopatra, for his skill in playing on the flute.

AULIS, a town of Bœotia, on the shores of the Euripus, nearly opposite Chalcis, celebrated as being the rendezvous of the Grecian fleet when about to sail for Troy, and the place where they were so long detained by adverse winds. (See *IPHIGENIA*.) Aulis was sacred to Diana.

AULON, I., a fertile ridge and valley near Tarentum, in southern Italy, the wine of which equalled the Falernian.—II. A district and city of Messenia, bordering on Triphylia and part of Arcadia, from which it was separated by the Neda.

AULUS, I., a prænomen common among the Romans.—II. Gellius. See *GELLIUS*.

AURELIÂNUS, I., emperor of Rome, was the son of a peasant of Sirmium in Illyria. At an early age he enlisted as a common soldier; but his fine manly appearance,

good conduct, bravery, and intelligence procured him rapid advancement; and during the reigns of Valerian and Claudius II. he rose to the highest military and civil offices. On the death of the latter, being proclaimed emperor by the troops, he put an end to the Gothic war; chastised the Germans who had invaded Italy; recovered Gaul, Spain, and Britain out of the hands of Tetricus, and destroyed the monarchy which Zenobia and her counsellors, among others the celebrated Longinus, had erected in the East, on the ruins of the afflicted empire. (See ZENOBIÆ; LONGINUS.) On his triumphant return to Rome, he proceeded to reform abuses in the state; but the general severity of his measures tarnished his good intentions, and ultimately led to his assassination by conspiracy, A. D. 275, after a reign of four years and nine months.—II. Cælius, a physician, born at Sicca in Numidia, between A. D. 180 and 240. Nothing is known of the particulars of his life: but two of his works have reached our times. He belonged to the sect called Methodici.

AURELIUS, I., Marcus, a Roman emperor. See ANTONINUS II.—II. Victor, a Roman historian. See VICTOR.

AURINIA, a prophetess held in great veneration by the Germans.

AURORA, the goddess of the dawn, and daughter of Hyperion and Thia or Thea, though other genealogies represent her as having sprung from Titan and Terra, or from Pallas, son of Crius, whence she is sometimes called Pallantias. She married Astræus, by whom she became the mother of some of the winds and the stars; but she was more than once smitten with love for mortals, of whom Orion, Clitus, Cephalus, and above all Tithonus, son of Laomedon, king of Troy, are the most celebrated. (See these terms.) Aurora is equivalent to the Eos of the Greeks. She is represented in a rose-coloured chariot drawn by winged horses, opening with her rosy fingers the gates of the East, pouring the dew on the earth, and making the flowers grow.

AURUNCI, a people of Latium, south-east of the Volsci, supposed to be identical with the Ausones, the Italian form of whose name was Aurini, afterwards changed into Aurunci.

AUSCHISÆ, a people of Libya, extending from above Barca to the neighbourhood of the Hesperides.

AUSCI, a people of Gallia Aquitania, with a capital of the same name, now *Ausch* on the *Ger*, a branch of the Garumna.

AUSON, son of Ulysses and Calypso, from whom the Ausones, a people of Italy, were fabled to be descended.

AUSONIA, a name originally confined to the district round Cales and Beneventum in Italy, but in later times applied as widely as that of Italia. According to Niebuhr, the Ausones were a portion of the great Oscan nation, identical with the Aurunci.

AUSONIUS, Decimus Magnus, a Roman poet of the fourth cent., born at Burdigala, *Bordeaux*, where his father was an eminent physician, and Roman senator. His success as a grammarian recommended him to the emperor Valentinian as a fit person to undertake the education of his son; and in the course of time he was raised successively to be a count of the empire, quæstor, governor of Gaul, Libya, Latium, and, A. D. 379, first consul. The period of his death is not known. The best edition of his works is that of Tollius, *Amst.* 1671, 8vo.

AUSŒCES. See AUGURES.

AUSTER, the south-wind, equivalent to the Notos of the Greeks. Its influence was so pernicious, both to plants and man, that it has been identified with the *Sirocco*.

AUTOCHTHONES, (*αὐτὸς χθών*), an appellation assumed by some nations of antiquity, importing that they sprang from the soil they inhabited. The Athenians, whose territory had been held by the same race from time immemorial, particularly laid claim to this title, in memorial of which they wound the emblematic grasshopper in their hair.

AUTOLOLÆ, a people of Mauritania descended from the Gætuli.

AUTOLYCUS, son of Mercury and Philonis, or, according to others, of Dædalion, and remarkable for his craft and dexterity as a thief. Living on Parnassus, he stole the flocks of his neighbours, and, skilfully effacing their marks, mingled them with his own. Among others he drove off the cattle of Sisyphus, son of Æolus, and effaced their marks as usual; but Sisyphus, coming in quest of his lost property, to the great astonishment of Autolycus, selected his own cattle from among the herd, having marked them under the feet with his own initial. Autolycus, pleased with the artifice, admitted Sisyphus to his confidence, and allowed him so familiar an intercourse with his daughter, Anticlea, that the results soon became apparent, which compelled him to conclude a hurried marriage between her and Laërtes. See ANTICLEA.

AUTOMEDON, son of Dioreus, who went

to the Trojan war with ten ships. He was the charioteer of Achilles, and, after his death, acted to Pyrrhus in the same capacity.

AUTONŌE, daughter of Cadmus, and wife of Aristæus, by whom she became the mother of Actæon, often called *Autoneius heros*. The death of her son was so painful to her, that she retired from Bœotia to Megara, where she died.

AUTRIGŌNES, a people of Hispania Tarraconensis, among the Cantabri, occupying the eastern half of *la Montana*, the western part of *Biscay* and *Alava*, and the north-eastern portion of *Burgos*.

AUXESIA and DAMIA, two virgins who came from Crete to Træzene, where the inhabitants stoned them to death in a sedition. The Epidaurians raised statues to them by order of the oracle. They were held in great veneration at Træzene.

AVARICUM, a fortified town of Gaul, capital of the Bituriges, *Bourges*. Cæsar captured it during the Gallic wars, and put its inhabitants to the sword.

AVATARA, a Sanscrit word, signifying literally *a descent*, but applied, in a more limited sense, to the incarnations of Hindoo divinities, or their appearance in some corporeal or manifest form upon earth. Of the three supreme deities of the Hindoo mythology, Bramah, Siva, and Vishnu, the last alone undergoes the changes of the Avatara; but those of the minor deities are innumerable.

AVELLA. See ABELLA.

AVENTINUS, I., a son of Hercules by Rhea, who assisted Turnus against Æneas. — II. King of Alba, buried on Mt. Aventine. — III. The largest of the seven hills on which Rome was built, said to have derived its name, either from the birds (*aves*) that frequented it, from Aventinus, a king of Alba, who was buried there, or from the son of Hercules, so called. The period at which Mt. Aventine was included within the walls of Rome is differently given; some authorities assigning it as early a date as Ancus Martius, others not till the reign of Claudius. Juno, the Moon, Diana, Bona Dea, Hercules, and the goddess of Victory and Liberty, had temples on it. It was called Murcius, from Murcia, goddess of sleep, who had a temple here; Collis Dianæ, from the temple of Diana; Remonius, from Remus, who is said to have been buried here.

AVERNUS, or AVERNA, a lake of Campania, near Baiæ, celebrated in antiquity as the entrance to the infernal regions. It was surrounded on almost every side by steep hills, covered with immense fo-

rests. Their waters were so unwholesome, that birds, on attempting to fly over them, were destroyed by its poisonous exhalations; hence its name was said to be derived from *a*, priv., and *ôpvus*, *bird*. The waters of the Avernus were indispensably necessary in all enchantments. It continued to be the favourite haunt of superstition till the time of Augustus, who violated its sanctity, and dispelled the darkness in which it had hitherto been shrouded, by cutting down the surrounding wood, and connecting it with the Lucrine Lake, then an arm of the sea. The modern name is *Lago d'Averno*. All lakes whose stagnated waters were offensive to the smell were called Avernî.

AVIÂNUS or AVIENUS FLAVIUS, I., a Latin versifier of Æsopic fables, supposed to have lived about 160 A. D., though several commentators assign him a much later date. — II. Rufus Festus, a Roman poet, whose age and country are both disputed. He is generally supposed to have flourished A. D. 370; and, according to the inscription found in the Cæsarean Villa, he was born at Vulsinia in Etruria, afterwards resided at Rome; was twice proconsul, and the author of many poetical pieces. — These two poets have been frequently identified.

AXËNTS, ancient name of the Euxine sea, signifying *inhospitable*.

AXION, brother of Alpheisbœa. See ALCMÆON and ALPHEISBÆA.

AXIUS, *Vardar*, the largest river in Macedonia, rising in the chain of Mt. Scardus, and, after a course of eighty miles, during which it receives the Erigonus, Ludias, and Astræus, it forms a large lake near its mouth, and falls into the Sinus Thermaicus.

AZAN, I., a mountain of Arcadia, sacred to Cybele. — II. Son of Arcas, king of Arcadia, by Erato, one of the Dryades. He divided his father's kingdom with his brothers Aphidas and Elatus, and called his share Azania. — III. A part of the coast of Æthiopia, on the Mare Erythræum, now *Ajan*.

AZIRIS, a place in Libya, where Battus built a town, previously to founding Cyrene. It is called Axylis by Ptolemy.

AZŌRUS, *Ashedod*, one of the five chief cities of the Philistines, and one of the most ancient of the country. It lay on the sea-coast, and, though it may be supposed that it fell temporarily into the hands of David, it was not in the full possession of the Jews for 200 years afterwards. In the time of Hezekiah it was taken by the Assyrians, and subsequently by Psammetichus, king of Egypt, after a siege of twenty-nine years.

B.

BABRÏUS, or BABRIAS, (sometimes corrupted into Gabrias,) a Greek poet, who lived about the time of Augustus; but others make him to have been a contemporary of Bion and Moschus. While in prison, he published a collection of fables, under the title of *Mûthoi* or *Mvθλάς*, from which the fables of Phædrus are closely imitated. Much labour has been expended, by numerous modern philologists, in explaining and arranging such of the fables of Babrius as have come down to our time.

BABÏLON, I., one of the largest and most celebrated cities of antiquity, situated on the Euphrates, was the capital of Chaldæa and the Assyrian empire. The city was built on both sides the Euphrates, the connection between its two divisions being kept up by means of a bridge formed of wooden planks laid on stone piers. The streets are described as having been parallel, and the houses from three to four stories in height. The city was surrounded by a deep and broad ditch, and by a wall of extraordinary dimensions, flanked with towers, and pierced by 100 gates of brass. The wall was built of bricks, formed from the earth taken out of the ditch, and cemented by a composition formed of heated bitumen and reeds; the former being brought from Is (*Hit*), on the Euphrates, about 128 m. above Babylon. The temple of Jupiter Belus (most probably the Tower of Babel) occupied a central position in one of the divisions of the city. Herodotus describes it as a square tower of the depth and height of one stadium, upon which, as a foundation, seven other towers rose in regular succession, the last tower having a large chapel, a magnificent couch, and a table of solid gold. The building was ascended from without by means of a winding-stair. The space in which it was built was enclosed within walls eight stadia in circumference, and consequently occupying above thirty-three acres. The gates to the temple, which were of brass, and of enormous magnitude, were seen by Herodotus. In the other division of the city stood the royal palace, which seems to have been a sort of internal fortification, and was, no doubt, of vast dimensions. This account of the city is borrowed from Herodotus, who was an eye-witness of what he described, but later accounts put Babylon in possession of some still more extraordinary monuments than those enumerated by

Herodotus. Among these, the most celebrated were the tunnel under the Euphrates, subterranean banquetting rooms of brass, and the famous hanging-gardens, (afterwards considered one of the wonders of the world,) containing nearly four acres of land, elevated 300 feet above the level of the city, and bearing timber trees that would have done no discredit to the Median forests. The magnitude assigned by ancient writers to this celebrated city staggers belief. At the very lowest computation, the area of Babylon within the walls was 72 sq. m., or nearly $3\frac{1}{2}$ times that of London, with all its suburbs, while, if the highest computation be adopted, the area was $188\frac{1}{2}$ sq. m., or 9 times that of London. The population is estimated at considerably more than a million. The origin of Babylon is lost in the obscurity of early times. It is supposed to have been founded by Nimrod, but it is to Semiramis that the origin of its grandeur is to be ascribed. In her reign Babylon became a kind of second capital of Assyria, and continued to be so till, thirty generations later, the revolt of Arbaces against Sardanapalus raised it to be the sole capital. Daily advancing in grandeur and prosperity, it at last reached its highest zenith under Nebuchadnezzar, who enriched it with the spoils of Egypt, Nineveh, and Jerusalem, and made it the centre of a mighty empire, which extended even to the Mediterranean. But in the midst of its glory, the voice of the Jewish prophet was raised against it. In the reign of Belshazzar, son of Nebuchadnezzar, Cyrus attacked the city, took it by stratagem, and, establishing his court at Susa, reduced it to the rank of a provincial town, from which it never recovered. It was subsequently plundered by Darius and Xerxes. Alexander the Great purposed to restore it to its former greatness, by making it the capital of his gigantic empire; but his death hindered the execution of his scheme; and the transference of the court to Seleucia, by Seleucus Nicator his successor, led to its being completely deserted. At the commencement of the Christian era Babylon was in ruins. It is said to have been turned into an hunting park by the Parthian kings, who overthrew the Seleucidæ dynasty; and it is probable that the materials of its vast buildings served to construct the newer cities in its neighbourhood. In the eleventh century, the modern village of *Hilleh* was founded on its site. Travellers and antiquaries busy themselves in modern times in trying to identify the once proud monuments of its grandeur, which have long been mouldering

in ruin; but few distinct vestiges of its existence remain; so that the predictions concerning it recorded in Scripture have literally been fulfilled. The bricks obtained from the ruins of Babylon are celebrated for their inscriptions in the cuneiform character, in deciphering which much labour and ingenuity has been expended. — II. A city of Ægypt, north of Memphis, supposed to have been founded by the Persians in the reign of Cambyses.

BABYLONIA, a large province of Upper Asia, of which Babylon was the capital. It was bounded on the north by Mesopotamia and Assyria, on the west by Arabia Deserta, on the south by the Sinus Persicus, and on the east by the Tigris. It comprised the provinces of Chaldæa and Amardacia, and, in its most flourishing period, part of Mesopotamia and Assyria, and was the most important satrapy of the Persian empire. It enjoys a delightful climate, and is one of the most fertile countries in the world. The modern name is *Irak Arabi*.

BABYRSA, a fortified castle near Artaxata, in which were kept the treasures of Tigranes and Artabanus.

BACCHÆ. See **BACCHANTES**.

BACCHANALIA, festivals in honour of Bacchus at Rome, the same as the Dionysia of the Greeks. See **DIONYSIA**.

BACCHANTES, the persons who took part in the orgies celebrated at the festivals of Bacchus when they had attained a high degree of licentiousness. The female votaries of this god were called Bacchæ, Menades, Thyades, Euades, and Mimallonides.

BACCHIUS and **BRTHUS**, two gladiators of equal age and strength, who, after conquering many competitors, engaged with each other, and died of mutual wounds.

BACCHUS, son of Jupiter and Semele, daughter of Cadmus. (See **SEMELE**.) The rash request of his mother having given him a premature birth, he was sewn up in his father's thigh; and in the fulness of time, produced to light. He was then conveyed by Mercury to Ino, sister of Semele, and Athamas her husband, with instructions to rear him as a girl; but Juno (who had been the malicious cause of Semele's misfortune) caused Athamas and Ino to go mad, and Jupiter changed Bacchus into a kid, under which form Mercury conveyed him to the Nymphs of Nisa, by whom he was reared. When he grew up, he discovered the culture of the vine, but he was driven mad by Juno, and wandered over Asia. In Phrygia he was cured by Rhea, who instructed him in her mysteries, and gave him a large army, with which he

marched into Thrace; but his progress was stopped by Lycurgus, who attacked and defeated his forces, and compelled Bacchus to take refuge with Thetis; Bacchus, however, inflicted on him a severe retaliation. (See **LYCURGUS**.) He next came to Thebes, where he introduced the rites of Rhea, and compelled the women to hold Bacchanalian revels on Cithæron; but Pentheus, king of Thebes, set himself against them, and on coming to Cithæron, to watch the Bacchæ, he was torn in pieces by his mother Agave. (See **AGAVE**.) Having thus manifested his divinity to the Thebans, he proceeded to Attica, where he taught the culture of the vine, and thence to Argos, where the introduction of his worship at first met with considerable obstacles, but was ultimately acceded to on the intervention of Jupiter. Desiring to be conveyed to Naxos, he hired a piratical trireme belonging to the Tyrrhenians, who having taken him on board, bound him with cords, and resolved to make for Asia, to sell him for a slave. But the god turned the mast and the oars into serpents, and filled the vessel with ivy, while the mariners, becoming frantic, plunged into the sea through terror, and were changed into Dolphins. At Naxos, he found the beautiful Ariadne, whom he married, and after his celebrated expedition to India, transformed into a constellation. His expedition to India has been a prolific theme for poets in every age. He marched at the head of an army, composed of men and women, all armed with thyrsi, clashing cymbals, and other musical instruments. His conquests were easy, and without bloodshed; the people readily submitted, and elevated to the rank of a god the hero who taught them the use of the vine, the cultivation of the earth, and the art of making honey. On his return from his Indian conquest, he descended into the realms of Hades, to seek his mother Semele, and calling her by the name Thyone, he ascended with her into heaven. Bacchus has been frequently identified with the Osiris of the Egyptians, the Schiva of the Hindoos, and the Sun of other eastern nations; but it would be impossible for us to enter into an examination of this complicated question, or to explain the various interpretations which the mythologists of modern times have assigned to the legends above narrated. He has received the name of Evan, Bromius, Liber, Psilas, Thyonæus, &c., mostly derived from the places where he received adoration, or the ceremonies observed in his festivals. He is represented as an effeminate young man, crowned with vine and ivy leaves,

with a thyrsus in his hand. The panther and the magpie are sacred to him. The festivals of Bacchus, generally called Orgies, Bacchanalia, or Dionysia, were introduced into Greece from Egypt by Danaus and his daughters. See DIONYSIA.

BACCHYLIDES, a Lyric poet of Ceos, nephew to Simonides. He flourished about B.C. 450, and shared with Pindar the favour of king Hiero, at the Syracusan court. A complete edition of his works appeared at Berlin, by C. F. Neue, in 1822.

BACĒNIS, a wood in Germany, supposed to be a part of the Hercynia Silva. It separated the territories of the Catti from those of the Cherusci, and appears to be the same with the Buchonia of later writers.

BACTRA, *Balkh*, called also Zariaspe and Zariaspa, the capital of Bactria, situated on the Bactrus, a tributary of the Oxus. See BACTRIA.

BACTRĪA and BACTRĪĀNA, a country of Asia, now forming part of *Afghanistan* and *Caukul*. Its proximity to northern India, and its possession of a large river, the Oxus, made it, at a remote period of antiquity, the centre of Asiatic commerce, and the great point of union for the natives of that vast continent. It would seem, in early times, to have been the seat of a powerful empire long prior to that of the Medes or Persians. The inhabitants, rude, uncultivated, and warlike, were conquered successively by the Assyrians, Medes, Persians, and Alexander; but at a later period their country became remarkable for the Greek kingdom founded in it by Theodotus, I., when he revolted from Antiochus II., king of Syria, and which lasted 112 years, from B. C. 254 to B. C. 142. See PARTHIA.

BACTRUS, a river of Bactria, running into the Oxus. On its banks was situated Bactra, capital of the country.

BACUNTIUS, *Bossut*, a river of Pannonia, in the vicinity of Sirmium, flowing into the Savus.

BADIA, a town of Hispania Bætica, supposed to be *Badajoz*.

BADIUS, a Campanian, challenged T. Q. Crispinus, one of his friends, by whom he was killed.

BADUENNÆ, *Lucus*, a grove in the country of the Frisii, *West Friesland*, where 900 Romans were killed.

BÆTICA. See HISPANIA.

BÆTIS, a river of Spain, from which a part of the country has received the name of *Batica*. It was more anciently called Tartessus, from the island of the same name at its mouth. The modern name is

Guadalquivir, a corruption of the Arabic words signifying "the great River."

BAGISTĀNUS, a town of Media, southwest of Ecbatana, sacred to Jupiter.

BAGŌAS and BAGŌSAS, an Egyptian eunuch of great influence in the court of Artaxerxes Ochus, and remarkable for his talents and bravery. He regained for Artaxerxes the Egyptian provinces which had revolted; but the latter having offended his religious prejudices by his conduct towards the great Egyptian god Apis, he caused him to be poisoned, and placed on the throne Arses, youngest of the slaughtered prince's children. But he afterwards put him to death also; and was himself killed, B. C. 335, by Darius Codomanus, whom, after raising to the crown, he had attempted to poison. Most of the eunuchs of the monarchs of Persia were known by the appellation of Bagoas.

BAGRĀDAS, *Mejerda*, a river of Africa, flowing between Utica and Carthage.

BAIÆ, *Baia*, a city of Campania, on a small bay west of Neapolis, famous for its delightful situation and baths. It was said to have been founded by Baius, one of the companions of Ulysses, and was first called Aquæ Cumanæ. Numerous villas graced the surrounding country, and many were built on artificial moles extending a long way into the sea. It was the *Bath*, or rather *Brighton*, of the Romans, the most distinguished of whom, as Lucullus, Cæsar, Pompey, and Augustus, had residences near it, and it continued to be a favourite resort of the emperors and of the affluent voluptuaries of Rome till the corruption of the barbarians under Theodoric. Owing to earthquakes and inundations of the sea, Baiæ is now a mere waste, compared with its former state; but many remains of ancient villas may still be descried under the water.

BALANEA, *Beluias*, a town of Syria, north of Aradus.

BALBĪNUS, DECIMUS CÆLUS, a Roman who, after governing provinces with credit and honour, assassinated the Gordians, and seized the purple; but was murdered by his soldiers, A. D. 238.

BALEĀRES, a term applied anciently to the islands of *Majorca* and *Minorca*, off the coast of Spain, the one being called Balaearis Major, and the other Balaearis Minor, hence their names. The word is derived from βάλλειν, "to throw," because the inhabitants were expert archers and slingers, besides great pirates. They were also called Gymnesiæ, either from the inhabitants going *naked* (γυμνός) in summer; or from their using only a sling in battle,

γυμνήτες being a Greek word for light-armed troops. Ebusus, *Ivica*, was sometimes included in the Baleares. Palma in *Majorca* still retains its ancient name, and *Port Mahon* in *Minorca* is only a slight variation from *Portus Magonis*, the name which it acquired from the Carthaginian general Mago. They were reduced by Metellus, hence surnamed *Balearicus*, A. U. C. 631; and they were thereafter considered as forming part of *Hispania Tarraconensis*.

BALNĒA. *Baths.* Among the ancients, the public baths were of very considerable extent, and consisted of a great number of apartments. They seem to have been borrowed in some respects from the *Gymnasia* of the Greeks, both the one and the other being instituted with a view to the exercise and health of the people. The word *thermæ*, which the Romans applied to these edifices, signifies a place for the reception of hot baths; but both hot and cold were generally comprised in the same building. In later times, the Romans used the bath before they supped. The rich usually had hot and cold baths in their own houses, and it was not till the time of Augustus that the baths assumed an air of grandeur and magnificence. Different authors reckon nearly 800 baths in Rome. The most celebrated were those of Agrippa, Antoninus, Caracalla, Diocletian, Domitian, Nero, and Titus. Those of Diocletian are said to have been capable of accommodating 1800 bathers. The vestiges of these stupendous buildings indicate the amazing magnificence of the age in which they were erected. Their pavements were mosaic; the ceilings vaulted, and richly gilt and painted; the walls encrusted with the rarest marbles. Many examples of ancient Greek sculpture have been restored to the world from these edifices. It was from the recesses of these buildings that Raphael took the hint for the decorations of the Vatican, and from these resources the first restorers of the art drew largely.

BANTIĀ, a town of Apulia, south-east of *Venusia*. The Roman general Marcellus fell in its vicinity, a victim to the stratagem of Hannibal.

BAPTĒ, priests of *Cotyto*, goddess of lasciviousness at Athens, notorious for the profligacy of their manners. The name is derived from their painting (*βάπτειν*) their cheeks like women.

BARBĀRI, a name applied by the Greeks, and sometimes by the Romans, to all nations but their own.

BARBĀRIA or *AZANIA*, the name given

in the *Periplus* of the Erythræan sea to part of the coast of Africa, now *Ajan*.

BARBARICUS SINUS, a gulf on the coast of Africa, below the mouth of the *Sinus Arabicus*.

BARCÆ, or **BARCĪTÆ**, a warlike nation of Africa. See **BARCA**.

BARCE or **BARCA**, *Barca*, I., a district of Africa, occupying the western part of the ancient *Cyrenaica*, and corresponding to the eastern division of the regency of *Tripoli*. The most exaggerated reports of its sterility have prevailed for ages;

but it is impossible to reconcile the idea of utter barrenness with the pastoral life said by Herodotus to have been led by the aborigines, or with the subsequent colonisation of the country by the Greeks. — II. The capital of the district above mentioned, erroneously confounded with *Ptolemais* by many writers. According to Herodotus, the city of *Barca* was founded by the brothers of *Arcesilaus*, fourth king of *Cyrene*; but others mention that it was of *Libyan* origin, and that the Greeks only enlarged it by a colony. Be this as it may, it is certain that it rose into importance at a very early period. Its great rival was *Cyrene*. In consequence of *Arcesilaus* IV., king of *Cyrene*, having fallen at *Bactra*, the inhabitants were treated with great cruelty; many of them were led into captivity, and afterwards settled by *Darius* in a district of *Bactria*, which they called by their native country. *Barca* followed the fate of the whole of this portion of Africa, having fallen in succession into the hands of *Cambyses* and *Alexander*. Under his successors it formed part of the *Græco-Egyptian* kingdom; but before the fall of the latter, it passed into the hands of *Rome*, from which she was again wrested by the irruption of the *Vandals*. During the long period that the Greeks and Romans ruled in *Barca*, civilisation, arts, and sciences, flourished; the remains of temples, aqueducts, and other works sufficiently attest this fact; but the refinement was entirely foreign, and vanished with the exotic population which introduced it. *Barca* was one of the five cities known by the name of *Pentapolis*.

BARCHA, the surname of a noble family at *Carthage*, from which *Hannibal* and *Hamilcar* were descended. Their great influence placed them at the head of a powerful party, celebrated in the annals of *Carthage* by the name of the *Barcha* faction.

BARDI, a celebrated poetico-sacerdotal order among the ancient Gauls, who sought

to rouse their countrymen to gallant deeds by their martial strains, and used to follow the camp. They were the priests as well as the poets of their tribes, and were regarded with peculiar veneration.

BARĪUM, *Bari*, a town of Apulia, on the Adriatic, in the district of Peuceti, famous for its fisheries.

BARSĪNE and **BARSĒNE**, daughter of Darius, and wife of Alexander, by whom she had a son called Hercules. Cassander ordered her and her child to be put to death.

BASILĀ, I., an island in the northern ocean, famous for its amber. It is supposed to be the southern extremity of *Sweden*, which the ancients erroneously thought to be an island. It was sometimes called Abalus. — II. *Basle*, a city on the Rhene, in the territory of the Rauraci. The writers of the middle ages called it Basula.

BASILĪUS, an eminent father of the church, born at Cæsarea, in Cappadocia, A. D. 326, and called the *Great*, to distinguish him from other patriarchs of the same name. His studies were commenced under the direction of his father, but completed at Antioch, Athens, where he formed a close intimacy with Gregory of Nazianzus, which lasted throughout life, and Constantinople. On the completion of his education, he devoted himself to rhetoric and the bar; and having afterwards visited Egypt, his imagination became so impressed by the monastic severities he had witnessed, that he sought a retreat in Pontus, for the purposes of study and meditation, and there instituted the monastic order which still bears his name. After a short interval, he was ordained priest by Eusebius, bishop of his native city, upon whose death he succeeded to the same dignity. The rest of his life was passed in the greatest activity. He took part in all the controversies that agitated the Church at that period, and contributed, by his sagacity, eloquence, and amenity, to heal the wounds which threatened to destroy her. He died Jan. 1. A. D. 379, the anniversary of which has been ever since celebrated as his festival by the Greek church. Of four brothers who survived him, two were bishops, and two monks. The best edition of his works is that of the Benedictines, Paris, 3 tom. fol. 1721-30.

BASSĀREUS, a surname of Bacchus, from *βάσκαρος* or *βασσάριον*, "a fox;" the Bacchantes having worn skins of foxes when celebrating the orgies.

BASSUS AUFIDIUS. See **AUFIDIUS**.

BASTARNÆ, a people who inhabited that

part of European Sarmatia which corresponds to part of *Polish Prussia*; supposed to have been the ancestors of the Russians.

BATĀVI, a German nation, which inhabited a part of the present *Holland*, especially the island called Batavorum Insula. They were distinguished for their bravery. On their subjugation by the Romans, they became friends of the empire, were exempted from taxation, and received many other privileges. During Vespasian's reign they revolted under Civilis, and extorted favourable terms of peace, but were again subdued under Trajan and Hadrian. Their capital was Lugdunum Batavorum, now *Leyden*.

BATHYCLES, a celebrated artist of Magnesia on the Menander, supposed to have lived during the age of Cræsus.

BATHYLLUS, I., a beautiful youth of Samos, often alluded to by Anacreon. — II. A youth of Alexandria, who came to Rome in the age of Augustus, and acquired great celebrity as a dancer in pantomimes. He was a favourite of Mæcenas. — III. A dancer alluded to by Juvenal. The term seems to have been used as a general appellation for a famous dancer, in consequence of the skill displayed by Bathylus of Alexandria in the time of Augustus.

BATRACHOMYOMACHĪA, a serio-comic poem, describing the *battle* between the *frogs* and *mice*. It has sometimes been ascribed to Homer, but modern critics concur in the opinion that it was not written by the author of the *Iliad* and *Odyssey*.

BATTIĀDES, I., patronymic of Callimachus, either from his father Battus, or from his being a native of Cyrene, the founder of which was Battus, B. C. 630. — II. A name given to the people of Cyrene from Battus, the founder of the colony.

BATTUS, I., a Lacedæmonian, who built the town of Cyrene, B. C. 630, with a colony from the island of Thera. His name, according to Callimachus, was Aristotle; and the difficulty with which he spoke first procured him the name of Battus. Herodotus, however, maintains that the name Battus is of Libyan origin, signifying "king." He reigned forty years, and after his death received divine honours. — II. Grandson of Battus I., by Arcesilaus, succeeded his father, was surnamed Felix, and died B. C. 554. — III. A shepherd of Pylos, who promised Mercury that he would not discover his having stolen the flocks of Admetus; but violated his promise, and was turned into a pumice-

stone. — IV. A general of Corinth against Athens.

BARŪLUM, a town of Campania, which assisted Turnus against Æneas.

BAUCIS, a poor old woman, who lived with her husband Philemon in a small town of Phrygia. When Jupiter and Mercury were travelling in disguise over Asia, they came to the town in which they lived, and were refused hospitality by all the inhabitants, but at last found shelter and a kindly welcome in the abode of the aged pair. To punish the inhabitants of the place for their inhumanity, the gods desolated their country with a deluge; but, to reward the kindness of their hosts, conducted them to the top of a mountain, from which, among the surrounding waters, they saw their own little hut transformed into a temple. On being requested by Jupiter to express their wishes, they prayed for permission to officiate in the new temple, and that they might be united in death as in life. Their prayer was granted; and, after a long life spent in the service of the god, they were changed in the same instant into an oak and a lime tree before the gate of the temple.

BAVUS and **MÆVIUS**, two stupid and malevolent poets in the age of Augustus, who attacked Virgil, Horace, and other contemporary writers.

BEBRŪCES, the aboriginal inhabitants of Bithynia. See **BITHYNIA**.

BEBRŪCĪA, the primitive name of Bithynia, so called from the Bebruces, who settled there, after passing from Europe.

BEDRĪCUM, a small town of Italy between Mantua and Cremona; the modern *Caneto*, or, according to others, *Cividala*. It was famous for two battles fought within a month of each other; in the one Otho was defeated by the generals of Vitellius, in the other Vitellius by Vespasian, A. D. 69. Tacitus and Suetonius call it *Betrium*; Pliny, Juvenal, and later writers, *Bebriacum*.

BELĒSIS, a priest of Babylon, who conspired with Arbaces against Sardanapalus, king of Assyria, and was rewarded by the new king with the government of Babylon, B. C. 826.

BELGÆ, a warlike people of ancient Gaul, separated from the Celtæ by the rivers Matrona and Sequana. In the new division of Gaul by Augustus, the Belgæ received a great accession of territory. The Belgæ were of German extraction, and, according to Cæsar, the most warlike of all the Gauls.

BELGICA, one of the four provinces of Gaul near the Rhine.

BELGIUM, a canton of Gallia Belgica, from which it is distinguished by Cæsar as a part from the whole. It contained the three tribes of the Bellovaci, Atrebatæ, and Ambiani, who are usually regarded as the genuine Belgæ.

BELĪDES, a surname given to the daughters of Danaus from their grandfather Belus.

BELĪDES, a name applied to Palamades, as descended from Belus.

BELISĀNA, a Gallic deity, analogous to the Minerva of the Romans.

BELISARIUS, a celebrated general, who, in the reign of Justinian, renewed all the glorious victories, battles, and triumphs, which had rendered the first Romans so distinguished in the time of their republic. He died, after a life of military glory, A. D. 565. His history has been much coloured by the poets, and more especially by Marmontel, who relates that the emperor caused his eyes to be put out, and reduced him to such poverty that he was forced to beg his bread in the streets of Constantinople. It must be remarked, however, that such stories are nowhere mentioned by contemporaneous writers, or by any subsequent writer till the twelfth century.

BELLEROPHON, son of Glaucus, king of Ephyre, and grandson of Sisyphus. He was at first called Hipponous; but the murder of his brother Bellerus procured him the name of Bellerophon, "Murderer of Bellerus," and compelled him to seek refuge at the court of Prætus, king of Argos. There, the king's wife Antæa, or Stenobœa, fell in love with him; and on his slighting her passion, she accused him, before her husband, of attempts on her virtue. Prætus, unwilling to violate the laws of hospitality, sent him to his father-in-law, Jobates, king of Lycia, with a letter desiring him to put to death a man who had so dishonourably treated his daughter. (Hence a letter unfavourable to the bearer has been called "*Literæ Bellerophontis*.") Jobates, to satisfy his son-in-law, sent Bellerophon to conquer the horrible monster Chimæra, in which dangerous expedition he was assured he must perish. But Minerva supported him, and with the aid of the winged horse Pegasus, he conquered the monster. In his next expedition against the Solymi and the Amazons, he was equally successful; but on his return he was attacked by a party sent against him by Jobates, but he destroyed all his assailants: on which the king, convinced that innocence is always protected by the gods, no longer sought his life, but gave him his daughter in mar-

riage, and made him his successor on the throne. Bellerophon, elated with his success, attempted, by means of Pegasus, to ascend to heaven; but Jupiter, incensed at his boldness, sent an insect to sting the steed, which flung the rider to the earth, where he wandered in solitude and melancholy till his death.

BELLĒRUS, brother of Hipponous. See BELLEROPHON.

BELLŌNA, goddess of war, daughter of Phorcys and Ceto, sister, or according to others, wife of Mars, called by the Greeks Enyo. The Romans paid her great adoration. At Rome she had a famous temple without the city near the Carmental gate. It was here that the senate granted audiences to foreign ambassadors, and received generals on their return from abroad. In front of this temple also stood the pillar against which the javelin was hurled when the Romans declared war against any people. Bellona is generally depicted as the charioteer of Mars, with wild dishevelled hair, bloody garments, and a torch in her hand. The priests of this goddess, who were called Bellonarii, consecrated themselves by incisions in their bodies, and sacrificed to her honour the blood which flowed from their wounds.

BELLOVĀCI, a powerful tribe of the Belgæ; corresponding in position to the people of *Beauvais*.

BELLOVĒSUS, a king of the Celtæ, who, in the reign of Tarquin Priscus, was sent, at the head of a colony, to Italy by his uncle Ambigatus.

BELO, a city and river of Hispania Bætica, the usual place of embarkation for Tingis in Africa. It is the modern *Balonia*.

BELUS, I., a name given to several kings of the East, whose existence appears extremely doubtful. The most ancient is Belus, king of Assyria, father of Ninus, who reigned at Babylon 1800 years before the age of Semiramis. He was deified after death, and worshipped by the Assyrians and Babylonians. His temple was the most magnificent in the world. See BABYLON.—II. A small river of Galilee, where the art of making glass is said by Pliny to have been first invented.

BENĀCUS, a lake of Italy, from which the Mincius flows into the Po; the modern *Lago di Garda*. It was remarkable for being subject to sudden storms.

BENDIS, a Thracian goddess, the same with Diana or Artemis. Her worship spread into Attica; and she had a temple in the Munychium at Athens, and a festival, called *Βενθίδεια*, at the Piræus.

BENEVENTUM, *Benevento*, a city of Samnium, ten miles beyond Caudium, on the Appian Way. Its more ancient name was Maleventum, said to have been given to it from its unhealthy atmosphere. The more auspicious appellation was substituted, when the Romans sent a colony thither, A. U. C. 483. Tradition ascribes the origin of Beneventum either to Diomedes or the Ausones. During the whole of the second Punic war, it remained faithful to Rome, for which it received the thanks of the senate. It was subsequently recolonised by Augustus, and again by Nero. Beneventum is richer in remains of ancient sculpture than any town in Italy.

BERECYNTHUS, a mountain of Phrygia Major, sacred to Cybele, hence styled *Berecynthia Mater*.

BERENICE and BERONICE, a name common to several ladies of antiquity, of whom the most remarkable were the following:—I., the granddaughter of Cassander, brother of Antipater, and one of the four wives of Ptolemy I., the founder of the dynasty of the Lagidæ, by whom she became mother of Ptolemy II. By her former marriage, with Philip, one of Alexander's officers, she had a numerous family, among whom were Magas, king of Cyrene, and Antigone, afterwards wife of Pyrrhus, king of Epirus. She was remarkable for her beauty, and her portrait often appears on the medals of Ptolemy I. along with his own.—II. Daughter of Ptolemy Philadelphus, by Arsinoë, daughter of Lysimachus, and wife of Antiochus, king of Syria, after he had divorced Laodice his former wife. After the death of Philadelphus, Antiochus recalled Laodice, who, in requital, poisoned her husband, placed her son on the throne, and murdered Berenice and her child at Antioch, B. C. 246.—III. Daughter of Ptolemy Auletes, and sister of the celebrated Cleopatra. During her father's absence in Rome, she was appointed regent, but usurped the crown, which she held for three years; and was expelled by the Roman general Gabinius, B. C. 55, who restored her father to the throne and put her to death. She was twice married; first to Seleucus, whose mental and physical deformities caused her to have him strangled, and secondly to Archelaus, who was put to death at the restoration of Auletes.—IV. Called by some authors Cleopatra, was the only legitimate child of Ptolemy Lathurus, whose successor she became B. C. 81. Sylla, at that time dictator, compelled her to marry and share her throne with her cousin, who, having

taken the name of Ptolemy Alexander, poisoned her nineteen days after the marriage. — V. Daughter of Herodes Agrippa I., king of Judæa, and sister of Agrippa II., before whom Paul preached at Jerusalem. She married first her uncle Herodes of Chalcis, who appears to have died young, and afterwards Polemo, king of Cilicia, who became a convert to Judaism at her request; but she soon afterwards left him and lived, it is said, in incestuous intercourse with her brother Agrippa II. at Jerusalem. At a subsequent period she won the affections of Titus, who took her with him to Rome, in the intention of marrying her; but, finding the proposed match odious to his subjects, he was forced to abandon the idea, and reluctantly sent Berenice from Rome, soon after his accession to the throne. There is great difficulty attending the history of this Berenice, as regards her intimacy with Titus. On this subject the reader will find some ingenious remarks in the *Biographie Universelle*. — VI. Wife of Mithridates, who, conquered by Lucullus, ordered his wives to destroy themselves, for fear the conqueror should offer violence to them. — VII. Another daughter of Ptolemy Philadelphus and Arsinoë. She retired with her mother to the court of Magas at Cyrene, who married the latter and adopted Berenice; hence Berenice has sometimes been considered the daughter of Magas. When Magas was on his death-bed, he bound Arsinoë by a solemn promise to betroth her daughter Berenice to his nephew Ptolemy Euergetes; but Arsinoë, regardless of her oath, resolved to transfer the hand of her daughter and her kingdom to Demetrius, son of Demetrius Poliorcetes. On the young prince's arrival in Cyrene to solemnise the marriage, Arsinoë became attached to him herself, and resolved to prevent the nuptials; but Berenice, burning with indignation at being slighted, took advantage of the unpopularity of Demetrius, cut him off by a conspiracy, and thereupon married Ptolemy Euergetes, to whom she had been originally betrothed. A short time after the nuptials, Ptolemy being obliged to go on a dangerous expedition into Syria, Berenice vowed she would consecrate her beautiful hair to Venus, if he returned in safety. Conformably to this vow, the locks were consecrated in the temple which Ptolemy had built in honour of Arsinoë, under the name of the Zephyrian Venus, but were stolen during the night, upon which Conon the astronomer, to pay his court to the queen,

reported that Jupiter had carried them away, and had made them a constellation. Hence the cluster of stars near the tail of the Lion is called Coma Berenices, *Berenice's Hair*. Berenice was put to death by order of her own son, Ptolemy IV., surnamed Philopator, B. C. 216. — VIII. A city of Egypt on the coast of the Sinus Arabicus, from which a road was made, across the intervening desert, to Coptos on the Nile, by Ptolemy Philadelphus. Berenice was the harbour whence the Egyptian ships took their departure for Arabia Felix and India; and she was the great entrepôt for the transmission of Indian and other eastern products to Rome. The ruins of Berenice are found at the modern port of *Habest*. — IX. A city of Cyrenaica, in whose vicinity the gardens of the Hesperides were sometimes said to be placed. It is now *Bengazzi*, a poor and filthy town. Few traces of the ancient city remain.

BERŒ, I., the nurse of Semele, an old woman of Epidaurus, whose shape Juno assumed when she persuaded Semele not to receive the visits of Jupiter, if he did not appear in the majesty of a god. — II. Wife of Doryclus, whose form was assumed by Iris, at the instigation of Juno, when she advised the Trojan women to burn the fleet of Æneas in Sicily.

BERŒA or BERRHŒA, an ancient and populous city of Macedonia, south of Ædessa, corresponding, it is generally supposed, to the modern *Kara Veria*. Berœa is mentioned under interesting circumstances in the Acts of the Apostles, xvii. 11.

BERŒSUS, a Babylonian historian; priest of the temple of Belus, in the time of Alexander. Having learned the Greek language from the Macedonians, he removed to Greece, and opened a school of astronomy and astrology in the island of Cos, where he acquired great reputation. Several of his fragments of Chaldæan history have been preserved by Josephus and Eusebius.

BERÛTUS, *Beirut*, a very ancient town of the Phœnicians, deriving its name, according to Stephen of Byzantium, from the number of its wells, the prefix *beer* signifying a well in the language of the country. Under the Romans it rose to great eminence, notwithstanding it had been entirely destroyed in the wars of Alexander's successors, about 80 years before the Roman conquest of Syria. Augustus planted in it a colony, and gave it his daughter's name, with the addition of the epithet Felix. A school of law, established here in the beginning of the third century (probably by Alexander

Severus), continued for 300 years, or till the town was overwhelmed by an earthquake in 551, to be the most celebrated institution of the kind in the empire.

BESIPPO, a maritime town of Hispania Bætica, where Mela was born. Its ruins lie in the vicinity of *Porto Barbato*.

BESSI, a people of Thrace, occupying a district called Bessica. They belonged to the great tribe of the Satræ, the only Thracian people that had never been subdued, and were the most savage and inhuman of all the Thracians.

BESSUS, a governor of Bactriana, who, after the battle of Arbela, seized Darius his sovereign, and put him to death; but was some time after brought before Alexander, who cut off his hands and ears, and exposed his body on a cross to be shot at by the soldiers.

BIÂNOR, son of the river god Tiber and Manto, daughter of Tiresias. Servius makes him identical with Ocnus, the founder of Mantua.

BIAS, I., son of Amythaon and Idomene, was king of Argos, and brother of the famous soothsayer Melampus. See *MELAMPUS*.—II. One of the seven wise men of Greece, was son of Teutamidas, and born at Priene B. C. 566. He was a practical philosopher, whose sound sense and knowledge of mankind enabled to be of great use to his country and his friends. Many of his apophthegms are still preserved. When Priene was threatened with a siege by Mazares, the inhabitants resolved to quit the city with their property; but Bias made no preparations for his departure, and on being remonstrated with, replied, in the saying which has since become famous, "*Omnia porto mecum*." He died in his native country at an advanced age, and was honoured by a splendid funeral.

BIBACULUS, M. Furius, a Latin poet, born at Cremona, in the age of Cicero; the author of a turgid poem entitled *Æthiopsis*, and another on the Gallic wars of Cæsar. He is ridiculed by Horace.

BIBRACTE, a large town of the *Ædui* in Gaul, on the *Arroux*, one of the branches of the *Ligeris* or *Loire*. It was afterwards called *Augustodunum*, *Autun*.

BIBULUS, son of M. Calpurnius Bibulus, by Portia, Cato's daughter. He was Cæsar's colleague in the consulship; but disliking his measures, he retired in a great degree from public life. In the war between Cæsar and Pompey he sided with the latter, and obtained the command of the fleet; but he died at sea during the civil conflict.

BICORNIS, a name of Alexander among

the Arabians, expressive of his having added the Eastern to the Western empire, or in allusion to his medals, on which he is represented with horns, under the pretence that he was the son of Ammon.

BIFRONS, surname of Janus, because represented with *two faces*. See *JANUS*.

BILBILIS, *Bambola*, a town of the Celtiberi in Hispania Terraconensis, celebrated for being the birth-place of the poet Martial. It lay on the Western bank of the river Bilbilis, now *Xalon*, and was a Roman municipium.

BIMATER, surname of Bacchus, signifying that he had *two mothers*, because, when taken from his mother's womb, he was placed in the thigh of his father Jupiter.

BINGIUM, *Bingen*, a town of Gaul, in Germania Prima, on the Rhine.

BION, a name common in antiquity to several persons, of whom the most distinguished were:—I., a native of Borysthenes, sold as a slave to an orator, who afterwards gave him his freedom, and left him large possessions. Upon this he went to Athens, and applied himself to the study of philosophy. He first attached himself to the school of the Cynics, but afterwards went over to the Cyrenaic sect. He flourished about the 120th Olymp.—II. A Greek bucolic poet, born near Smyrna, in the village of Phlossa. He appears to have lived in Sicily, and died there of poison, as his pupil and brother poet Moschus informs us in an elegy on his death. Some make him contemporary with Theocritus, while others suppose that he flourished a century later, about B. C. 187. His works, which are usually printed with those of Moschus, have passed through numerous editions.

BISALTÆ, a people of Macedonia, of Thracian origin.

BISANTHE, a town on the Propontis; called also *Rhædestus*, *Rodosto*.

BISTONIS, a lake of Thrace, near Abdera. It derived its name from the Bistones, who inhabited its shores, and held dominion over the surrounding districts.

BITHYNIA, a country of Asia Minor, bounded on the north by the Euxine, on the south by Phrygia and Galatia, on the east by Paphlagonia, and on the west by the Propontis and Mysia. The more ancient name of the country was *Bebrycia*, the inhabitants being called *Bebryces*; and the testimony of antiquity is unanimous in ascribing to the Bithynians a Thracian origin. Bithynia was first subjugated by Cræsus, and on the dissolution of the Lydian monarchy, it became a satrapy of Persia,

sometimes known in history by the title of Daschylum, and sometimes of the Hellespont. It was next subdued by Alexander the Great, on whose decease Botirus, a Thracian chief, succeeded in establishing an independent empire, which he transmitted, through his lineal descendants, Bas and Xipetes, to Nicomedes, son of the latter, who first assumed the title of king of Bithynia, B.C. 281. It remained in this family till B.C. 74, when Nicomedes III., dying without heirs, left his kingdom as an inheritance to the Romans. The interior of the country was mountainous and woody; but near the sea it was covered with rich and fertile plains, thickly spread with towns and villages. The produce consisted of grain of every sort, wine, cheese, figs, and various kinds of wood. The western portion of Bithynia is now called *Khodavendkhiar*; and that situated on the Euxine and round the Bosphorus is *Kodjaili*.

BITŪAS, a Trojan, son of Alcanor and Hiera, brought up in a wood sacred to Jupiter. He followed the fortune of Æneas, and with his brother Pandarus was killed by the Rutuli in Italy.

BITON. See CLEOBIS.

BITURĪCUM. See AVARICUM.

BITŪRĪGES, a people of Gaul, divided into two great tribes, the Bituriges Cubi, and the Bituriges Vivisci; the former occupied Gallia Celtica, to the west of the Ædui, the latter Aquitania, below the mouth of the Garumna. Avaricum, *Bourges*, was the capital of the Cubi, Burdigala, *Bordeaux*, that of the Vivisci.

BIZŪA, a town on the Euxine, above Halmydessus, the residence of Tereus; on account of whose crimes it was fabled by the poets to be shunned by swallows.

BLANDUSĪA, more properly Bandusia, a fountain in the vicinity of Horace's Sabine farm, supposed to be *Fonte Bello*.

BLASTOPHŒNĪCES, a people of Lusitania, supposed to be identical with the Bastuli Pœni.

BLEMMŪYES, a people of Africa, who lived south of Meroë, between the Nile and the Red Sea, who, as fabulously reported, had no heads, their eyes and mouth being placed in the breast.

BOADICEA. See Boudicea.

BOAGRĪUS, a mountain torrent of the Locri Epicnemidii, watering the town of Thronium.

BOCCHUS, king of Getulia, in alliance with Rome, who perfidiously delivered Jugurtha to Sylla, lieutenant of Marius, and obtained as his reward the Western part of Numidia, afterwards named Mauritania Cæsariensis, now *Fez*.

BODUAGNĀTUS, a leader of the Nervii, when Cæsar made war against them.

BOĒDRŌMĪA, a festival celebrated at Athens on the seventh day of the month Boedromion, in honour of Apollo, to commemorate the assistance the Athenians, in the reign of Erechtheus, had received from Ion, son of Xanthus, when their country was attacked by Eumolpus, son of Neptune; ἀπὸ τοῦ βοηδρῶμεϊν, *coming to help*. Plutarch mentions it as having been instituted in commemoration of the victory obtained by Theseus over the Amazons in the Athenian month Boedromion.

BOĒOTARCHÆ, the chief magistrates in Bœotia, regarding the precise nature of whose duties a variety of opinions is entertained. It is generally supposed that their chief functions were of a military character, though several instances are adduced in which they acted in a civil capacity. Their number was originally fourteen, answering to the fourteen confederate states of Bœotia, but it was afterwards reduced, and underwent many variations. They were elected annually, and under pain of death restricted to that period.

BŒOTĪA, a country of Greece Proper, north-west of Attica, and shut in by the chains of Helicon, Cithæro, Parnassus, and Ptous. It was perhaps the most thickly settled part of Greece; for no other could show an equal number of important cities. Bœotia was first occupied by several barbarous clans, under the various names of Aones, Ectenes, Temmices, and Hyantes. To these succeeded, according to the common account, Cadmus and his followers, who, after expelling some of the indigenous tribes above mentioned, and conciliating others, founded a city, which became afterwards so celebrated under the name of Thebes, and to which he gave the name of Cadmea. The descendants of Cadmus were compelled, subsequently, to evacuate Bœotia, after the capture of Thebes by the Epigoni, and to seek refuge in the country of the Illyrian Enchelees. They regained, however, possession of their former territory, but were once more expelled, as we learn from Strabo, by a numerous horde of Thracians and others. On this occasion, having withdrawn into Thessaly, they united themselves with the people of Arne, a district of that province, and for the first time assumed the name of Bœotians. After a lapse of some years, they were compelled to abandon Thessaly, when they once more succeeded in re-establishing themselves in their original abode, to which they now communicated the name of Bœotia. This event, according to Thu-

cydides, occurred about sixty years after the capture of Troy. The government of Bœotia remained under the monarchical form till the death of Xanthus, who fell in single combat with Melanthus the Messenian, when it was determined to adopt a republican constitution. This, though imperfectly known to us, appears to have been a compound of aristocratic and democratic principles. (See BŒOTARCHÆ.) The Bœotians were regarded by their neighbours, the Athenians, as naturally a stupid race. Much of this, however, was wilful exaggeration, and must be ascribed to the national enmity, which seems to have existed from the earliest times between these two nations. Besides, this country produced, in fact, many illustrious men, such as Hesiod, Pindar, Plutarch, Epaminondas, Pelopidas, &c. In Bœotia, too, Mount Helicon was sacred to the Muses, to whom also many of the fountains and rivers of the country were consecrated. The Bœotians were passionately fond of music, in which they excelled. — The modern name of Bœotia is *Stramulipa*, in *Livadia*, which last comprehends within its limits the ancient Bœotia, as one of its component parts.

BOETHIUS, Anicius Manlius Torquatus Severinus, celebrated for his virtues, services, honours, and tragical end, was born about A. D. 470 in Rome or Milan, of a rich, ancient, and respectable family. Having finished his education at Rome, he proceeded to Athens, where he studied philosophy under Proclus and others. On his return to Rome he was kindly received by Theodoric, king of the Ostrogoths, then master of Italy, who raised him to the first offices of the empire. He was long the oracle of his sovereign, and idol of the people; but Theodoric, as he grew old, became irritable and jealous; and as the Goths indulged in oppression and extortion, the opposition of Boëthius to their unjust measures was construed into a rebellious temper; and he was soon accused of a treasonable correspondence with the court of Constantinople, imprisoned, and executed, A. D. 524 or 526. His work "on the Consolation afforded by Philosophy" is far superior to any of the age. It has passed through numerous editions.

BOII, a people of Celtic Gaul, who passed into Germany, and settled in the present Bohemia, *Boierheim*, i. e. the residence of the Boii. Being subsequently expelled by the Marcomanni, they carried their name with them into Boiaria, Bavaria, *Bavaria*.

BOLA, a town of the Æqui in Italy,

corresponding to the modern *Poli*. It was a colony of Alba.

BOLBE, *Beshek*, a lake of Macedonia, in the territory of Mygdonia, emptying itself into the sea near Aulon and Bormiscus. There was a city of the same name near the lake.

BOLBITINUM, one of the mouths of the Nile, in the vicinity of *Rosetta*.

BOLISSUS, a town in the island of Chios, situated on the coast, now *Volisso*.

BOLLANUS, a person represented by Horace as most irascible and inimical to loquacity.

BOMILCAR, I., a Carthaginian general, son of Hamilcar, who attempted to seize the government, but was defeated and put to death. — II. A Carthaginian admiral, sent to relieve Syracuse when besieged by the Romans; but he fled before the fleet of Marcellus, and the city fell. — III. An African, for some time the instrument of all Jugurtha's cruelties. He conspired with Nabdalsa against Jugurtha himself; but the plot was detected, and he was put to death.

BOMONICÆ, youths whipped in honour of Diana Orthia at her altar in Sparta. See DIAMASTIGOSIS.

BONA DEA, a name given to Cybele, Ops, Rhea, Vesta, by the Greeks; and by the Latins, to Fauna or Fatua. Her festival was celebrated on the first of May, the anniversary of the dedication of her temple on Mount Aventine; but we possess little or no information respecting her, except that all male creatures were jealously excluded from her rites; and so sacred was the rule, that Clodius (see CLODIUS), in the height of his popularity, was nearly ruined by infringing it.

BONONIA, I., a city of Pannonia, on the Danube, north of Sirmium, corresponding to the modern *Illock*. — II. A city of Italy. (See FELSINA.) — III. A city of Gaul. See GESORACUM.

BONUS EVENTUS, a Roman rural deity, represented holding a cup in his right hand, and in his left ears of corn.

BOOSŪRA (*ox-tail*), a town of Cyprus, on the south-western coast, where Venus had an ancient temple.

BOŒTES, a northern constellation near the Ursa Major. The term signifies literally *oxen driver*, Bootes, in this sense, being regarded as the driver of the *Wain* (*ἄμαξα*), another appellation for the Ursa Major. Some suppose Bootes to be Icarus, father of Erigone (see ICARUS); hence Propertius calls the seven stars of the Greater Bear, Boves Icarii; others that it is Arcas, son of Callisto, whom Jupiter placed in heaven;

while Ovid calls it Lycaon on one occasion, after the father of Callisto.

BORĒAS, the north wind, deified by the Greeks. He was son of the Strymon, or of Astræus and Aurora; he loved Orithyia, daughter of Erechtheus, king of Athens, and carried her off to Thrace, where she became mother of the winged youths Zetes and Calais, and two daughters Cleopatra and Chione. When Xerxes was meditating the invasion of Attica, Boreas is said to have sent a storm to destroy his fleet, upon which the Athenians erected a temple to his honour, and ever afterwards worshipped him with assiduity. Numerous adventures are related of Boreas, one of the most curious of which will be found in the *Iliad* (20. 223.). He was usually represented with the feet of a serpent, his wings dripping with golden dew-drops, and the train of his garment sweeping along the ground.

BOREASMI, a festival celebrated at Athens in honour of Boreas, who was supposed to be related to them on account of his marriage with Orithyia, daughter of one of their kings (see **ORITHYIA**); or, more probably, out of gratitude for the destruction of the fleet of Xerxes by a storm, when he was meditating the invasion of Attica. Festivals in honour of Boreas were celebrated by the Thurians and the inhabitants of Megalopolis, out of gratitude for similar deliverances on like occasions.

BORYSTHĒNES, I., *Dnieper*, a large river of Scythia, falling into the Euxine sea. It is mentioned by Herodotus as the largest of the Scythian rivers, next to the Ister, and as surpassing all others but the Nile; but he does not appear to have been acquainted with much of its course.—II. A city on the borders of the river, built by a colony of Milesians, B. C. 655, also called Olba Salvia.—III. A favourite horse of the emperor Hadrian, who honoured it with a monument when it died.

BOSPHŌRUS and **BOSPŌRUS**, I., a long and narrow sea, which it is supposed an ox, *βοῦς*, may swim over. The name is chiefly confined to two straits, the Thracian and Cimmerian Bosphorus; the former now known as the *Straits* or *Channel of Constantinople*, the latter as the *Straits of Caffa* or *Theodosia*, or *Straits of Zabache*. By the Russians it is commonly called the *Bosporus*.—II. A city in the Chersonesus Taurica. See **PANTICAPÆUM**.

BOTTLEA or **BOTTLEIS**, a name anciently given to a narrow space of country in Macedonia, situated between the Haliacmon and the Lydias.

BOUDICĒA, or **BOADICĒ**, queen of the

Iceni, in Britain, during the reign of Nero. Treated in an ignominious manner by the Romans, she headed a general insurrection of the Britons, attacked the Roman settlements, reduced London to ashes, and put to the sword 70,000 strangers. Suetonius, the Roman general, subsequently defeated her; and to avoid falling into the hands of her enemies, she put an end to her life by poison.

BOVILLÆ, an ancient town of Latium, on the Appian Way; distinguished from another town of the same name in Novum Latium by the title of *Suburbanæ*. It was one of the first towns conquered by the Romans; but in the time of Cicero it was nearly deserted.

BRACHMĀNES, *Brahmans*, the first or highest of the four castes of the Hindoos, said to have proceeded from the mouth of Brahm, the seat of wisdom. They form the learned or sacerdotal class; and their chief privileges consist in reading the Veda, or sacred volume, in instituting sacrifices, in imparting religious instruction, in asking alms, and in exemption from capital punishment. The life of the Brahmans is divided into four periods. The first commences at the age of seven, when the duty of the novitiate consists in learning to read and write, studying the Veda, and in familiarising himself with the privileges of his order. In the second stage of the Brahman's life, he is allowed to marry and to engage in commercial speculations. In the third stage, his religious duties become more numerous, and must be rigidly performed; but, in the fourth period, he is admitted to personal communication with the Deity, and attains to singular sanctity. The origin of the Brahmans is merged in obscurity; but they are generally supposed to be a branch of the old Gymnosophists, though some have assigned them a much greater antiquity. See **GYMNOSOPHISTÆ**.

BRAGA, or **BRAGI**, in northern mythology, the son of Odin and Frigga, the god of wisdom, eloquence, and poetry. He married Idun or Iduna, the goddess of youth, who dispensed the golden apples of immortality; and from him the poetry of the Scandinavian nations received the name of *Bragur*.

BRAHMA, the name of a divinity in the Hindoo mythology, the fables concerning whom are so numerous that an accurate development of his character has been hitherto unattainable. As we learn from the Sanscrit lexicologists, the epithets applied to this divinity are very numerous: some of the most usual being "*Swayambhu*,

the self-existent; *Parameshti*, who abides in the most exalted places; *Pitamaha*, the great father; *Prajapati*, the lord of creatures; *Lokesa*, the ruler of the world," &c. But the most distinct account of his nature and attributes is to be found in *Coleman's Mythology of the Hindoos*, where he is represented as the grandfather of the gods, and equivalent to the Saturn of the Romans. *Brahm*, the highest dignity of the Hindoos, to whose name so deep reverence is attached that it is considered criminal to pronounce it, is said to have given birth to Brahma, Vishnu, and Siva, simultaneously; and to have allotted to the first the province of creating, to the second that of preserving, and to the third that of destroying. Accordingly, ever since the creation of the world Brahma has had little or nothing to do; and it will not be till the tenth avatar or incarnation that his services will be put in requisition, when this world is to undergo total annihilation. Meanwhile, however, the other deities, Vishnu and Siva, are constantly engaged in their respective duties of preservation and destruction; and the Hindoos, with that recklessness of the future which is common to them with more civilised communities, lavish all their adoration upon those divinities from whom they expect to derive immediate advantage. Hence, throughout all India, the worship of Brahma is neglected, his altars are overturned, his temples destroyed; in short, nothing has been left but his name, and even that none of the best. Brahma is usually represented with four heads and four hands, either reclining upon a lotus tree (the emblem of creation among the Hindoos), or riding upon a swan.

BRANCHIÆDES, a surname of Apollo.

BRANCHIDÆ, a family which held the priesthood of the temple of Apollo Didymæus at Didymi near Miletus, which they betrayed into the hands of Xerxes, by whom it was plundered and burnt. They afterwards settled on the Oxus, and grew up into a small state; but were put to the sword by Alexander, in consequence of the sacrilege of their ancestors.

BRANCHUS, a youth of Miletus, beloved by Apollo, who gave him the power of prophecy. He gave oracles at Didymi. See **DIDYMI**.

BRASIDAS, a famous general of Lacedæmon, son of Tellis, who, after many victories, died of a wound at Amphipolis, which Cleon, the Athenian, had besieged, B. C. 422. The inhabitants of Amphipolis erected statues to his honour.

BRASIDIÆ, festivals at Lacedæmon in

honour of Brasidas, who after his death received the honour of a hero. They consisted of annual orations and contests, to which none but Spartans were admitted. An annual festival of the same name was also celebrated at Amphipolis in honour of Brasidas.

BRAURON, a town of Attica, where Iphigenia first landed after her escape from Tauris with the statue of Diana. Hence the goddess was here held in veneration under the title of Brauronia; and a quinquennial festival, with the same name, was celebrated in her honour under the superintendence of ten men, called *ἱεροποιοί*. The chief solemnity consisted in the consecration of the Attic maidens, between the age of five and ten years, to the goddess. During the ceremony a goat was sacrificed, and the maidens, dressed in crocus-coloured garments, performed a propitiatory rite, in which they imitated bears,—a custom founded upon a curious tradition preserved in Suidas, which our limits prevent us from inserting.

BRENNI and **BREUNI**, a people of Italy, to the east and north-east of the Lacus Verbanus, *Lago Maggiore*, who, together with the Genauni, were subdued by Drusus, whose victory Horace celebrates. Strabo calls them Brenci and Genavi; others term the former *Brenni*.

BRENNUS, I., a general of the Galli Senones, who defeated the Romans at the Allia, and entered Rome without opposition. The Romans fled into the Capitol. During the night the Gauls climbed the Tarpeian rock; and the Capitol would have been taken, had not the Romans been awakened by the noise of the sacred geese in the temple of Juno, and immediately repelled the enemy. (See **MANLIUS**.) Camillus, then in banishment, marched to the relief of his country, and totally defeated the Gauls. (See **CAMILLUS**.)—II. Another Gallic leader, who made an irruption into Greece with 152,000 men and 20,000 horse, and endeavoured to plunder the temple of Apollo at Delphi; but his army was seized with a panic terror during the night, and, being attacked in the morning by the Greeks, fled in precipitation; while Brennus, dispirited by this unexpected overthrow, killed himself in a fit of intoxication, B. C. 278.

BRIÆREUS, a famous giant, son of Cœlus and Terra; called by men Ægeon, by the gods Briareus. He had 100 hands and 50 heads. When Juno, Neptune, and Minerva conspired to dethrone Jupiter, he ascended the heavens, seated himself next to him, and so terrified the conspirators

by his threatening looks that they desisted. Briareus also appears in fable as one of the Cyclops. See CYCLOPES.

BRIGANTES, a people in the northern parts of Britain, regarded as the most powerful and ancient of the British tribes. They possessed the country from sea to sea, comprising the counties of *York, Durham, Lancaster, Westmoreland, and Cumberland*. Their capital was Eboracum, *York*. They are supposed to have been of Thracian origin.

BRIGANTINUS LACUS, a lake of Vindelicæ, *Lake of Constance*, between the Alps, near the town called Brigantium, which was the station of a corps of observation in the time of the Antonines.

BRILESSUS, a name given to the range of hills in Attica that united Mt. Pentelicus with Mt. Anchesmus. The modern name is *Turko vouni*.

BRIMO, (Gr. βρεμῶ, to roar,) a name given to Hecate, indicating the terrific appearance she assumed when she was summoned by magic art.

BRISÆIS, a patronymic of Hippodamia, daughter of Brises, high-priest of Jupiter at Pedasus in Troas, remarkable for her beauty, and for being the cause of the misfortunes of the Greeks at Troy. After the death of her husband, Menes, king of Lyrnessus, she fell to the lot of Achilles, who became ardently attached to her; and, on the reconciliation between Agamemnon and Achilles, Briseis, who had been forcibly taken from him, was honourably restored. See *ACHILLES*.

BRISÆUS, a surname of Bacchus, from the nymphs called Brisæ, his nurses, or from a Syrian word signifying "a lake of honey," of which he first taught the use.

BRITANNI, I., the inhabitants of Britain. (See *BRITANNIA*).—II. A nation in Gallia Belgica, now *Bretagne*.

BRITANNIA, called also Albion, an island in the Atlantic Ocean, and the largest in Europe. The Phœnicians and Carthaginians appear to have carried on a commerce with Britain long before the Romans were acquainted with it; but little was known of the island till the time of Cæsar, who invaded and endeavoured, ineffectually, to conquer it. After a long interval, Ostorius, in the reign of Claudius, reduced the southern part of the island; and Agricola, subsequently, in the reign of Domitian, extended the Roman dominion to the Frith of Forth and the Clyde. But the whole force of the empire, though exerted to the utmost under Severus, could not reduce the hardy Highlanders. Britain remained a Roman province until A. D.

426, when the Romans evacuated the country, never to return. The various divisions and subdivisions of Britain under the Romans, together with a description of their most important works, such as the walls of Agricola, Hadrian, and Severus, are so minutely detailed in *Butler's Ancient and Modern Geography*, a work in every body's hands, that we shall not attempt to describe them. A most interesting account of the ancient inhabitants of Britain is to be found in the *Life of Agricola* by Tacitus.

BRITANNICUS, TIBERIUS CLAUDIUS GERMANICUS, (surnamed Britannicus, together with his father, after the return of the latter from Britain,) son of Claudius Cæsar and Messalina, was born a few days after his father's accession to the throne. As the eldest son of the emperor, Britannicus was the lawful heir to the throne; but the ambitious Agrippina, the second wife of Claudius, induced him to set Britannicus aside, in favour of Domitius Nero, her son by a former marriage. To this arrangement the venal senate gave its consent; and on the death of Claudius, whom Agrippina had cut off by poison, Nero mounted the throne. Meanwhile Britannicus was kept in close confinement; but Agrippina having once in a dispute with Nero threatened to place him on the throne, the latter caused him to be poisoned. His funeral took place on the Campus Martius the same night; but a tremendous shower of rain, which the people ascribed to the anger of the gods, washed away the white paint which had been put over his face to conceal the effects of the poison, so that the murderous deed was betrayed to the world.

BRITOMARTIS, a beautiful nymph of Crete, daughter of Jupiter and Charme, and a favourite of Diana. She was beloved by Minos, to avoid whose importunities she threw herself into the sea, and was saved by the nets (δίκτυον) of some fishermen; hence she was worshipped at Crete under the name of Dictynna. Britomartis then left Crete for Ægina; but the boatmen having offered violence to her on the way, she sprang into the sea, and, having reached the shore, became invisible: hence she was called *Aphæa*. She is sometimes confounded with Diana.

BRIXELLUM, *Bresello*, a town of Italy, in Gallia Cispadana, north-east of Parma, where Otho slew himself when defeated.

BRIXIA, a city of Gallia Cisalpina, west of the Lacus Benacus, and south-east of Bergomum; capital of the Cenomanni.

BROMIUS, a surname of Bacchus; from

βοῦν, to roar, in allusion to the noise with which his festivals were celebrated.

BRONTES, one of the Cyclops. The name is derived from *βροντή*, thunder.

BRUNDISIUM, or BRUNDUSIUM, *Brindisi*, an ancient and celebrated city on the coast of Apulia, in the territory of the Calabri. Its admirable position and the excellence of its harbours soon raised it into importance; and it ultimately became the port whence the intercourse between Italy and Greece and the East was carried on. It was colonised by the Romans, A. U. C. 508. Besides being the chief naval station of Rome, Brundisium was signalised by being the scene of several important events in her history. Here Julius Cæsar blockaded Pompey; and here the convention was held for the purpose of arranging the differences between Augustus and Mark Antony. Among the commissioners was Mæcenas, who was accompanied by Horace, whose journey to Brundisium is so familiar to the classical scholar. Here the Appian Way terminated.

BRUTII, a people of Magna Græcia, in Italy; generally looked on as descended from some refugee slaves and shepherds of the Lucanians. Retaining the fierceness of their original character, they made war upon all the Greek settlements in Italy, and at last reduced to subjection the whole peninsula between the Laus and Crathis, except Crotona, Locri, and Rhegium. But the Romans at length put an end to their conquests and independence, A. U. C. 480. They afterwards lent their assistance to Hannibal in his protracted contests with Rome, and upon his ultimate defeat they were subjected to the most ignominious treatment, and declared incompetent to fill any but the most ignoble offices.

BRUTIIUM, or BRUTIORUM AGER, the country occupied by the Brutii. See BRUTII.

BRUTUS, L. JUNIUS, I., the author of the great revolution which drove Tarquin the Proud from the throne, was son of M. Junius and Tarquinia, second daughter of Tarquin Priscus. While still young, he had seen his father and brother murdered by Tarquin the Proud; and seeing himself unable to avenge them, he feigned a stupid air, to avoid exciting the tyrant's suspicions: hence he was surnamed Brutus. At length, however, when Lucretia had been outraged by Sextus Tarquinius, Brutus, amid the indignation of all orders, threw off the mask, and swore immortal hatred to the royal family. His example animated the Romans; the Tarquins were proscribed by a decree of the senate; and

the royal authority vested in the hands of consuls chosen from patrician families, Brutus and the husband of Lucretia being the first that were elected. Their entrance into office was signalised by a solemn renunciation of the kingly office on the part of the people; but the proscribed family had still adherents, who struggled for the overthrow of the new government and the restoration of the old. Among these were the sons of Brutus; and, on the discovery of the conspiracy, the justice of the father was put to a severe test in trying, condemning, and executing his own children. Meanwhile Brutus sunk under the blow inflicted on his paternal feelings; and some time after, in a combat between the Romans and the troops of Tarquin, he encountered Aruns, son of the exiled king, with such impetuosity that they both fell dead on the spot, each pierced with the weapon of the other. The dead body was brought to Rome, and received as in triumph: a funeral oration was spoken over it; and the Roman matrons showed their grief by mourning a year for the father of the republic. — II. D. Junius, master of the horse A. U. C. 418, and consul A. U. C. 429. — III. D. Junius, consul A. U. C. 615, obtained a triumph for his successes in Spain. — IV. Marcus, followed the party of Marius, and was conquered by Pompey, by whose orders he was put to death. He married Servilia, Cato's sister, by whom he had a son, Marcus Junius, and two daughters. — V. Son of the preceding, and nephew of Cato Uticensis, was born B. C. 86. He was lineally descended from J. Brutus, who expelled the Tarquins from Rome, and seemed to inherit the republican principles of his great progenitor; for he joined the party of Pompey, his father's murderer, only because he looked on his cause as the more just. After the battle of Pharsalia, Cæsar not only spared the life of Brutus, but raised him to high favour, appointing him to the government of Cisalpine Gaul, pardoning, at his intercession, Cassius, and Deiotarus, tetrarch of Galilee, and, not long afterwards, appointing him to the high office of prætor urbanus, A. U. C. 709. But, notwithstanding these favours, Brutus was one of the chief conspirators against him on the Ides of March; and it is said that he resisted the attack made on him in the senate-house, until he saw the dagger of Brutus raised to strike him, when he covered his head with his robe, and resigned himself to his fate. After the assassination of Cæsar, Brutus and the other conspirators endeavoured to excite the people in favour

of liberty; but Antony, by reading the will of the dictator, raised such a violent storm of odium against them, that they were obliged to flee from the city. Brutus retired into Greece, and was soon after pursued thither by Antony and Octavius. A battle was fought at Philippi, in which the republican army was defeated; and soon afterwards, in a second engagement near the same place, Brutus, being surrounded by a detachment of the enemy, and seeing no hopes of escape, threw himself on his sword, and expired, in the forty-third year of his age, B. C. 42. One of the most singular circumstances in the life of Brutus is that of the so-called apparition, which it is said on one occasion appeared to him in his tent at midnight. "Who art thou?" enquired Brutus. "Thy evil genius," replied the phantom: "we will meet again at Philippi." And, as the story goes, so it happened. The spirit reappeared on the eve of the second battle of Philippi. Brutus was twice married. His first wife was Appia, daughter of Appius Claudius, whom he divorced to marry the famous Portia, daughter of Cato, who killed herself by swallowing burning coals, when she heard the fate of her husband.

BRVGES, a people of Thrace, who afterwards crossed into Asia Minor, where they were called Phryges. See PHRYGES.

BUBASTĪCUS, the name sometimes given to the Pelusiatic mouth of the Nile, from its flowing past the city Bubastis.

BUBASTIS, I., a city of Egypt, in the eastern part of the Delta, capital of the Bubastitic Nome. It was the Phi Beseth of Scripture, now changed into *Basta*. It was celebrated for being the chief seat of the worship of the Egyptian goddess of the same name.—II. An Egyptian goddess, daughter of Isis and Osiris, and supposed to be equivalent to the Diana of the Romans, and the Artemis of the Greeks. Her worship was celebrated by an annual festival. The cat was sacred to her; and she is sometimes represented with the figure of a young woman, and the head of a cat.

BUCEPHĀLA, a city of India, near the Hydaspes, built by Alexander in honour of his horse Bucephalus.

BUCEPHĀLUS, a horse of Alexander; so called because he had the mark of an ox's head (*βόως κεφαλή*) on his flank, or a black mark on his head resembling that of an ox, the rest of his body being white. A Thessalian had offered him for sale to Philip for an immense sum; but none of the courtiers being able to manage him, the king

was on the point of sending him away, when Alexander interposed, and was permitted to try his skill. The result is well known. Philip, overjoyed at his youthful son's skill and courage, exclaimed, "Go, my son, seek another kingdom, for Macedonia cannot suffice for thee," and made him a present of the horse. Bucephalus became a great favourite of Alexander, accompanied him in all his campaigns, and at last died of the wounds he had received in the battle of Porus. But Arrian says that he died of age and fatigue, being thirty years old. Alexander was deeply affected at his death, and built a city, called Bucephala, in his honour, on the banks of the Hydaspes.

BUCOLICA, a sort of poem, which treats of the care of flocks, and of the pleasures and occupations of rural life. It is nearly identical with *ecloga* and *idyllium*.

BUCOLICUM, one of the mouths of the Nile, between the Sebennytic and Mendesian mouths; supposed to be the same with the Phatnetic.

BUDDHISMUS, *Buddhism*, a religion which prevails over a great part of Asia; and, according to the estimates of some geographers, has a much greater number of worshippers than any other form of faith among mankind. China, the peninsula beyond the Ganges, Japan, and various Indian islands, are chiefly peopled by Buddhists. The founder of this religion, according to tradition, was an Indian prince, to whom the title of Buddha, or "The Sage," is assigned by his worshippers. The period to which his life is assigned is variously estimated, according to a variety of oriental traditions; but several of them coincide in referring it nearly to the tenth or eleventh century before Christ. Buddhism was expelled from India by the persecutions of the Brahmins, between the fifth and seventh centuries of our era. The doctrines of the Buddhists seem mainly to rest on the principle, that the world, and sensible objects contained in it, are manifestations of the Deity, but of a transient and delusive character; that the human soul is an emanation from the Deity; that after death it will again be bound to matter, and subjected to the miseries and accidents of this life, unless the individual to whom it belongs by the attainment of wisdom through prayer and contemplation succeeds in liberating it from that necessity, and secures its absorption into that divine essence from which it sprang.

BULIS, I., a town of Phocis, built by a colony from Doris.—II. A Spartan, given up to Xerxes, with his countryman Sper-

thias, to atone for the offence his countrymen had committed in putting the king's messengers to death. The king refused to retaliate.

BULLATIUS, a friend of Horace, to whom the poet addressed a well-known epistle.

BUPALUS. See **ANTHERMUS**.

BUPRASIUM, one of the chief cities of the Epeans in Elis.

BURA, one of the twelve original Achæan cities. It stood at first close to the sea; but having been destroyed by an earthquake, the surviving inhabitants rebuilt it forty stadia from the coast. Hercules had a temple near Bura; hence he was called *Buraicus*.

BURGUNDI, one of the principal branches of the Vandal nation, whose origin can be traced back to the country between the Viadrus, *Oder*, and the Vistula. They were distinguished from the other Germans by living in villages, *burgen*; hence their name. They were at last defeated by the Gepidæ, and emigrated to the banks of the Upper Rhine, where they remained till about the beginning of the fifth century, when they passed into Gaul, and succeeded, by a contract with the Romans, in possessing themselves of part of Switzerland, and that part of France now known by the name of Burgundy. *Lugdunum* and *Geneva* were their alternate capitals.

BURRHUS AFRANIUS, a commander of the prætorian guards, associated with Seneca in the office of adviser to Nero. His great probity of character but little fitted him for the vicious court of the emperor; and he is said to have been cut off by poison, A. D. 63.

BUSIRIS, king of Ægypt, son of Neptune and Lysianassa or Anippe, daughter of the Nile. Thrasus, a native of Cyprus, having predicted that a great dearth, with which Egypt had been afflicted for nine years, would cease, if a stranger were sacrificed every year, Busiris offered up the prophet first of all, and afterwards continued the practice. When Hercules visited Egypt, Busiris, following up the practice he had begun, seized him and dragged him to the altar; but the hero burst his bonds, and sacrificed the tyrant and the ministers of his cruelty. There were several cities of this name in Egypt, the most celebrated of which was in the middle of the Delta. It had a large temple of Isis.

BUTES, I., a descendant of Amycus, king of the Bebruyces, very expert in the cestus. He was one of the Argonauts, and leaped overboard, in order to swim to the island of the Sirens; but Venus caught him up, and conveyed him to Lilybæum in Sicily,

where she became by him the mother of Eryx.—II. Son of Pandion, king of Athens, and brother of Erechtheus. The father divided his offices between his sons, giving Erechtheus his kingdom, and Butes the priesthood of Minerva, and Neptune Erichthonius. Butes married Chthonia, daughter of Erechtheus, and the sacerdotal order of the Butadæ deduced their lineage from him.—III. An armour-bearer of Anchises, and afterwards of Ascanius. Apollo assumed his shape, when he encouraged Ascanius to fight. Butes was killed by Turnus.

BUTHRŌTUM, a town of Epirus, opposite Coreyra, visited by Æneas in his way to Italy from Troy. It was originally a small place, but was subsequently fortified by the Romans.

BUTO, one of the most ancient deities of the Egyptians, to whom Isis, when persecuted by Typhon, entrusted her two children, Horus and Bubastis. She was worshipped chiefly in Butos, whither she had fled with the children above mentioned, and she is sometimes regarded as identical with Latona.

BUTOS, a town of Ægypt, at the Sebenytic mouth of the Nile, famous for its temples of Apollo and Diana, and an oracle of Latona or Buto.

BYBLUS, a maritime town of Phœnicia, where Adonis had a temple. The modern name is *Esbile*.

BYRSA, a citadel of Carthage, on which was the temple of Æsculapius. It is said that when Dido came to Africa, she bought of the inhabitants as much land as could be encompassed by a bull's hide. She then cut the hide in small thongs, and inclosed a large territory, on which she built a citadel called Byrsa (*βύρσα*, a *hide*); but the name is more probably derived from the Punic word *Basra*, a fortification.

BYZACIUM, a district of Africa Propria, above the Syrtis Minor, in possession of the Carthaginians. The limits of this district were afterwards extended by being united to that called Emporiæ, which lay below it.

BYZANTIUM, a celebrated city on the Thracian Bosphorus, founded by a colony from Megara, under the conduct of Byzas, a Thracian prince, B. C. 658. Its admirable position raised it, at a very early period, to commercial prosperity; though it was frequently exposed to attacks from the Thracians, Bithynians, Gauls, and, subsequently, the Greeks and Romans. It would be impossible within our limits to give even an outline of its varied history. It was destroyed by the Roman emperor Severus, and rebuilt by Constantine A. D. 328,

who transferred thither the seat of empire from Rome, and called the city after his own name Constantinopolis. The ancient city had possessed a circuit of forty stadia; but the new city was nearly thrice as large. Every effort was made to embellish it; an imperial palace, numerous residences for the chief officers of the court, churches, baths, &c. were erected; inhabitants were procured from every quarter; and the rapid increase of the population called for a corresponding enlargement of the city, until, in the reign of Theodosius II., it attained its present circumference. The Turks call Constantinople *Stamboul*, or *Istambol*, a corruption of the modern Gr. phrase ἐς τὴν πόλιν. A number of Gr. writers, who have obtained the name of *Byzantine Historians*, flourished at Byzantium, after the seat of the empire had been translated thither from Rome.

BYZAS, king of Thrace, from whom Byzantium received its name. He was styled son of Neptune, *i. e.* a famous navigator.

C.

CABALÏÇA, *Kablasvar*, a town of Albania, on the south-eastern declivity of Caucasus, near the Caspian sea.

CABALLINUM, a town of the Ædúi in Gallia Lugdunensis, now *Chalons-sur-Saône*.

CABĪRA, I., one of the Oceanides, and a wife of Vulcan. Her offspring, according to some mythologists, were the deities called Cabiri.—II. A town of Pontus, in Asia Minor, at the foot of Mt. Paryadres. It was the favourite residence of Mithridates, on whose second defeat it fell into the hands of Lucullus. The name of the city was subsequently changed into Diopolis by Pompey; and, at a still later period, Pythodorus fixed his residence there, and gave it the name of Sebaste.

CABĪRI, deities held in great veneration at Thebes and Lemnos, but more particularly in the islands of Samothrace and Imbros. They were supposed to have been the offspring of Vulcan and Cabira, from whom they derived their name, and, having taught men the art of working the metals, to have been deified by a grateful posterity. Their number is variously given; and all the circumstances of their origin and history are covered with an impenetrable veil of obscurity. The festivals called Cabiria were annually celebrated with great solemnity, and lasted nine days.

CACA, a goddess among the Romans,

sister of Cacus, who, according to one version of the story, discovered to Hercules where her brother had concealed his oxen. The Vestals offered sacrifices in her temple.

CACUS, a famous robber, son of Vulcan and Medusa, and represented as

“Monstrum horrendum, informe, ingens, cui lumen ademptum.”

He dwelt in the gloomy recesses of the Aventine Hill; and the avenues of his cave were covered with human bones. When Hercules returned from the conquest of Geryon, Cacus stole some of his oxen, and dragged them backwards into his cave to prevent discovery. Hercules, after partaking of Evander's hospitality, was on the eve of departure without perceiving the theft; but his oxen having lowed, were answered by those in the cave of Cacus, and the hero thus became acquainted with his loss. He thereupon attacked Cacus; and having, after a desperate conflict, during which Cacus vomited forth fire and smoke, strangled him in his arms, erected the Ara Maxima to Jupiter Servator, in commemoration of his victory. An annual festival was instituted by Evander and his infant colony in honour of the hero who had delivered them from such a calamity.

CACŪTHIS, a river of India, flowing into the Ganges, to the north of *Benares*.

CADMĒA, the citadel of Thebes, founded by Cadmus, and, as in the case of the Acropolis of Athens, forming the kernel round which the city of Thebes was afterwards built.

CADMĒIS, an ancient name of Bœotia.

CADMUS, I., son of Agenor, king of Phœnicia and Telephassa or Agriopie, brother of Europa. The latter having been carried off by Jupiter, Agenor commanded his sons, Cadmus, Phœnix, and Cilix, to go forth, and not to return till they had recovered their sister. The search proving fruitless, Cadmus consulted the oracle of Apollo, and was ordered to build a city where he should see a young heifer stop in the grass. Leaving the temple, he found a heifer belonging to Pelagon, which he purchased, and followed till she came to the site of Thebes in Bœotia, where she lay down. Thereupon, desirous of sacrificing to the gods, he sent his companions to fetch water from a neighbouring fountain sacred to Mars. But the waters were guarded by a dragon, which devoured all the Phœnician's attendants. Cadmus then attacked the dragon in person, overcame it by the assistance of Minerva,

and sowed its teeth in a plain, on which armed men suddenly rose up, and, turning their arms one against the other, fought till all perished except five, who assisted him in building his city. After spending a year in servitude to Mars for having killed the sacred dragon, he was so favoured of Minerva that she procured for him in marriage Hermione, daughter of Mars and Venus; and all the gods even descended, from Olympus to be present at the celebration of their nuptials. The disastrous fate of all his children, Semele, Ino, Autonoe, Agave, and Polydorus, will be told in another place. Their well-known misfortunes so distracted Cadmus and Hermione, that they retired to Illyricum, which received him as its sovereign, and shortly afterwards entreated the gods to remove them from life, and were changed into serpents. Cadmus is said to have first introduced the use of letters into Greece; but others maintain that the alphabet brought from Phœnicia was only different from that used by the ancient inhabitants of Greece. This alphabet consisted only of sixteen letters, to which Simonides of Ceos added ξ, η, ψ, ω, and Epicharmus the Sicilian θ, ζ, φ, χ. Cadmus is supposed to have come into Greece B. C. 1493, and died sixty-one years after. It must be remarked that modern philologists in general reject the story of the Thebans being of Phœnician origin; and, considering that Homer and Hesiod designate the Thebans by the name of Cadmæans, and the country itself the Cadmæan Land, are inclined to look upon Cadmus in the same light as Pelasgus, Ion, Thessalus, and others, who are now regarded as personifications of the name of a people.—II. A native of Miletus, who lived B. C. 520, considered by Pliny as the oldest of the *logographi*, and as the first prose writer. He was also the first that bore the title of *σοφίστης*, which afterwards became so famous. His work on the antiquities of his native city was abridged by Bion of Proconnesus.

CADUCEUS, the wand of the god Mercury, with which he conducted the souls of the dead to the infernal regions. It was said to have been presented to Mercury by Apollo, in return for his invention of the lyre. It was of gold; but at a later period, when the caduceus was used as a staff or mace carried by heralds in time of war, it was only an olive branch, entwined at one end by a representation of two serpents. The origin of its use among the Greeks and Romans is ascribed to Mercury, who, it is

said, having once found two serpents fighting, separated them with his wand, which became, from this circumstance, the emblem of peace.

CADURCI, a people of Gallia Celtica, living near the two northern branches of the Garomna. Their capital was Divona, afterwards called Cadurei from themselves, now *Cahors*.

CADYTIS, a town of Syria, supposed by some to be identical with Gath, and by others with Jerusalem. It is supposed to be a corruption of the Hebrew "Kedoshah," signifying *holy city*.

CÆA. See CÆOS.

CÆCIAS, a wind blowing from the north-east.

CÆCILIA (Gens), a distinguished plebeian family at Rome, descended from Cæcus, one of the companions of Æneas, or Cæculus, son of Vulcan. The principal branch of this family were the Metelli.

CÆCHĪUS, I., METELLUS. (See METELLUS.)—II. Statius, a Comic poet, originally a Gallic slave, whose productions were placed by the Romans on an equality with those of Terence and Plautus. Fragments of nearly thirty of his pieces remain. He died one year after Ennius.

CÆCINA ALIENUS, a celebrated general, born in Gaul, who served and deserted alternately and in succession the emperors Galba, Vitellius, and Vespasian. He had even formed a conspiracy against the last, when Titus discovered it, and ordered him to be slain at a banquet.

CÆCUBUS AGER, a district near Formiæ and Caieta in Latium, famous for its wines.

CÆCŪLUS, so called because his eyes were small, a son of Vulcan, begotten by a spark of fire which fell into his mother's bosom. After a life spent in rapine, he built Præneste. Virgil says that he was found in the fire by shepherds, and on that account called son of Vulcan, god of fire.

CÆLES VIBENNA. See CÆLIUS, IV.

CÆLIUS, I., a young Roman of considerable acquirements, who was entrusted to Cicero to be instructed in the law. He engaged in an intrigue with Clodia, sister of Clodius; and having afterwards deserted her, he was accused by Clodius, at her instigation, of an attempt to poison her, and of a design to assassinate Dio, the Alexandrian ambassador. Cicero defended his cause in an oration still extant.—II. Aurelianus, a medical writer. (See AURELIANUS.)—III. Sabinus, a writer in the age of Vespasian, who composed a treatise

tise on the edicts of the Curule Ædiles. —IV. One of the seven hills on which Rome was built. Romulus surrounded it with a ditch and ramparts; and the succeeding kings enclosed it with walls. It is supposed to have received its name from Cæles Vibenna, king of Etruria, who assisted Romulus against the Sabines.

CÆNE, or CÆNEPŌLIS, I., a town of Ægypt, in the Panopolitan Nome, supposed to be *Ghenné* or *Kenné*. —II. See TÆNARUS.

CÆNEUS. See CÆNIS.

CÆNĪDES, a patronymic of Eetion, as descended from Cæneus.

CÆNĪNA, a town of Latium near Rome. The inhabitants, Cæninenses, made war against the Romans, after the rape of the Sabines; but were conquered, and received a Roman colony.

CÆNIS, a Thessalian woman, who obtained from Neptune the power to change her sex and become invulnerable. Having changed her name into Cæneus, she obtained great celebrity in the wars of the Lapithæ against the Centaurs; but having offended Jupiter, was overwhelmed with a huge pile of wood, and changed into a bird. Virgil represents her under a female form in the lower world.

CÆNYS, a promontory of Italy, in the country of the Bruttii, north of Rhegium.

CÆRE, one of the most considerable cities of Etruria, founded by the Tyrrhenian Pelasgi. The more ancient name was Agylla, which, indeed, is always used by the Greek writers. The earliest notice of Cære represents her as seeking, in conjunction with the Carthaginians, to dispossess the Phocians of their settlements in Corsica; and, on her success, treating the vanquished with unparalleled cruelty. But, at a subsequent period, her inhabitants had a great reputation for justice. The Romans were first engaged in hostilities with Cære in the reign of Tarquinius Priscus. Under Servius Tullius a treaty was concluded between the two states; and long afterwards, when Rome was captured by the Gauls, the inhabitants of Cære rendered her the most vital aid, for which the Romans admitted them to the privileges of Roman citizens, though without the right of voting. Upon this subject the reader will find some interesting remarks in *Niebuhr's Roman History*, vol. i.

CÆSAR, a surname originally given to the Julian family at Rome, but assumed as a mark of dignity by the emperors after Nero; and subsequently became the title

of the heir presumptive of the empire, and the next title of dignity after Augustus. The Twelve Cæsars, as they are styled in history, reigned in the following order: Jul. Cæsar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian. In Domitian, or rather in Nero, the family of Jul. Cæsar was extinguished. Suetonius has written an account of these twelve characters. — I., C. Jul. Cæsar, dictator of Rome, son of L. Cæsar and Aurelia, daughter of Cotta, and said to have been descended from Iulus, son of Æneas, was born July 10. B. C. 100. When in his 15th year he lost his father; the year after he was made priest of Jupiter; and in his 17th year he married Cornelia, daughter of Cinna: an alliance which rendered him so obnoxious to Sylla, that, failing to effect a divorce, he took measures to have him assassinated, but afterwards restored him to favour. He then sojourned some time at the court of Nicomedes, in Bithynia, whence he proceeded to take the command of the fleet that was to blockade Mitylene; and afterwards went to Rhodes, where he studied eloquence under Apollonius Molo, contemporaneously with Cicero. After the death of Sylla he returned to Rome. Though he at first did not take any active part in public affairs, he became soon successively military tribune, quæstor, and ædile, and gained golden opinions among the people by his splendid shows and entertainments. Soon afterwards he was appointed pontifex maximus; and the year following obtained the government of Spain. On his return to Rome, he paid off his numerous and heavy debts from the spoils he had wrung from the poor barbarians of Spain; obtained the consulship, which he rendered famous and popular by passing an agrarian law; and, by effecting a reconciliation between the two great rivals Crassus and Pompey, led to the formation of what has been called the First Triumvirate. With Pompey he formed a still more intimate connection, by giving him his daughter Julia in marriage. When the year of his consulship had expired, Cæsar obtained the government of Cisalpine Gaul and Illyricum, for a period of five years, with three legions at his disposal. Having married Calpurnia (his second wife Pompeia, whom he had married on the death of Cornelia, had been divorced on the affair of Clodius), he then set out for his command, and in the course of nine years, with incredible skill and bravery, reduced the whole country; crossed the Rhine

twice, and subjected a great portion of Britain to the Roman sway. Meanwhile the death of Crassus, in his unfortunate campaign against the Parthians, dissolved the triumvirate. The death of Cæsar's daughter Julia, which happened about this time, greatly weakened his bond of connection with Pompey, who had long been jealous of his colleague's brilliant success. It would be useless to detail the events that led to a complete rupture between the rival generals; suffice it to say that Cæsar, on the ground of the senate's having acted illegally, crossed the Rubicon, the boundary of his province, and marched directly to Rome, Pompey and his adherents fleeing before him. Having provided himself with money from the public treasury, he went to Spain, where he conquered the partisans of Pompey under Petreius, Afranius, and Varro; stormed Marseilles, and was appointed dictator on his return to Rome. Meanwhile Pompey had collected an army in the East, whither Cæsar went in pursuit of him. Both armies met on the plains of Pharsalia in Thessaly. The fortune of Cæsar prevailed. Pompey fled into Egypt, where he was murdered. Cæsar, without loss of time, followed him; and having with some difficulty reduced Egypt, delivered it to Cleopatra. He then marched into Pontus against Pharnaces, son of Mithridates, and finished the war so rapidly that he framed his despatch only of the well-known words "Veni, vidi, vici." After several other conquests in Africa, the defeat of Cato, Scipio, and Juba, at Thapsus, and of Pompey's sons in Spain, he entered Rome in triumph, and was created perpetual dictator. But now his glory was at an end; for though he treated his enemies with the greatest clemency, and regulated the affairs of state with the greatest wisdom, a conspiracy was formed against him by sixty senators, the chief of whom were Brutus and Cassius, and he was murdered in the senate-house on the Ides of March, B. C. 44, in the fifty-sixth year of his age. It is said that he at first attempted to resist; but when he saw Brutus among the conspirators, he muffled up his mantle, and exclaiming "*Tu quoque, Brute,*" submitted to his fate. He received, as he went to the senate-house, a paper from Artemidorus, relating the whole conspiracy; but neglected reading what might have saved his life. The learning of Cæsar deserves commendation, as well as his military character. He reformed the calendar; and his Commentaries on the

Galic Wars, written on the spot where he fought his battles, are models of elegance and perspicuity. It is said that he conquered 300 nations, took 800 cities, and defeated 3,000,000 men, 1,000,000 of whom fell in the field of battle. — II. OCTAVIUS. See AUGUSTUS.

CÆSARAUGUSTA, *Saragossa*, a town of Hispania Tarraconensis, built by Aug. Cæsar, on the banks of the Iberus, on the site of the city Subduba. It was the birthplace of the poet Prudentius.

CÆSARĒA, the name of several cities built in honour of the Cæsars, of which the chief were: — I., *Kaisarieh*, the principal city of Samaria, on the coast, anciently called Turris Stratonis, "Strato's Tower." The first inhabitants were Syrians and Greeks. It was subsequently made a magnificent city and port by Herod, who called it Cæsarea in honour of Augustus. Cæsarea is frequently mentioned in the New Testament. Under Vespasian it became a colony, and received the name of Flavia. Eusebius was born there. — II. The capital of Mauritania Cæsariensis, originally called *Iol*, but afterwards Cæsarea, by Juba, by whom it was greatly adorned. — III. Ad Argæum, *Kaisarieh*, the capital of Cappadocia, at the foot of Mt. Argæus, previously called Mazaca. — IV. Philippi, *Banias*, a town of Palestine, in the district Trachonitis. It was called Philippi to distinguish it from the city of the same name in Samaria, having been repaired by Philip the Tetrarch; and was afterwards named Neronias by Agrippa, in honour of Nero. In Scripture it is designated by the names Leshem, Laish, Dan, and Paneas.

CÆSARĪON, the reputed son of J. Cæsar, by Cleopatra. At the age of thirteen he was proclaimed by Antony and his mother king of Cyprus, Ægypt, and Cœle-Syria, but was put to death five years afterwards by Augustus.

CÆSĀRIS ARĒ, near the Tanais, in the country of the *Don Cossacks*; supposed to have been erected in honour of one of the Roman emperors.

CÆSARODŪNUM, *Tours*, capital of the Turonens.

CÆSAROMĀGUS, I., *Beauvais*, capital of the Bellovacii. — II. A city of the Trinobantes in Britain; answering, it is supposed, to *Chelmsford*. The Peutinger Table calls it Baromacus.

CÆSĪA, SYLVA, a wood in Germany, in the territory of the Istævones and Sicambri; corresponding, it is supposed, to the present forest of *Heserwald*.

CÆSIUS BASSUS. See AUFIDIUS.

CÆSO, a Roman prænomen peculiar to the Fabian family. In ancient inscriptions it is usually contracted into K.

CAICINUS, a river of Italy in Bruttium, separating the territories of the Loeri and Rhegium. It was said that the cicadæ on the Locrian side of the river were always chirping, while those on the other were always silent.

CAICUS, I., a companion of Æneas.—II. A river of Mysia, falling into the Ægean sea, opposite Lesbos. On its banks stood the city Pergamus, and at its mouth the port of Elæa.

CALĒTA, *Gaeta*, a town and harbour of Latium, south-east of the promontory of Circeii. Various derivations have been assigned to the word, but none are satisfactory. The harbour was considered one of the best and most commodious in Italy.

CAIUS and CAIA, a prænomen very common at Rome to both sexes. At an early period of Roman history, C in its natural position denoted the male, and when reversed the female; thus C was equivalent to Caius, and Ć to Caia: but this custom soon fell into desuetude.

CALĀBER. See QUINTUS, II.

CALABRIA, the part of Italy occupied by the ancient Calabri, comprising that portion of the Iapygian peninsula extending from Brundisium to Hydruntum, and corresponding nearly to what is now called *Terra di Lecce*. It was also called *Mesapia* and *Iapygia*. The country was fertile, producing a great variety of fruits, cattle, and honey. This district gave birth to the poet Ennius; hence Horace, in allusion to Ennius, speaks of the Calabræ Pierides.

CALAGURRIS, the name of two cities of ancient Spain, in the territory of the Vascones; viz. C. Fibularenis, answering to *Calahorra*, and C. Nascica, corresponding to *Loharre*.

CALAÏS and ZETHES. See ZETHES.

CALĀMIS, an ancient statuary and engraver in silver, whose epoch and birth-place are unknown, though the former is generally referred to that of Phidias. Cicero and Quintilian speak of his performances in bronze, marble, and several other substances.

CALĀMUS, a celebrated gymnosophist, who followed Alexander from India, and becoming unwell when he reached Persia caused a funeral pile to be erected, and ascended it unmoved in his eighty-third year. Plutarch relates, that on taking leave of the Macedonians, he desired them to spend the day in merriment with their sovereign; "For," said he, "I shall see him

in a little while at Babylon." Three months afterwards Alexander died at Babylon.

CALAURĒA, an island in the Sinus Saronicus, opposite the harbour of Træzene in Argolis. It was famous for the temple of Neptune, who was regarded here with such veneration that seven confederate cities used to hold assemblies for the purpose of joining in his worship. The temple, which was looked upon as an inviolable sanctuary, was rendered doubly celebrated for being the spot where Demosthenes took refuge when pursued by the satellites of the Macedonians, and where he subsequently terminated his existence by poison. The Calauceans raised a monument to his memory, and paid him divine honours. It is now called *Poro*.

CALCHAS, a soothsayer, son of Thestor, who, having received the power of divination from Apollo, accompanied the Greeks to Troy in the office of soothsayer and high priest. He foretold the duration of the siege of Troy, and many of the most remarkable occurrences that took place during the Trojan war. After the capture of Troy, he retired to Colophon in Ionia, where he died of grief at being foiled in a trial of prophetic skill by Mopsus, thus fulfilling the prediction mentioned by Sophocles, that Calchas should not die until he had met a prophet more expert than himself.

CALEDONĪA, the name given by the Roman writers to that part of Britain which lay north of the friths of Clyde and Forth, which formed the permanent boundaries of the Roman province. Agricola was the first Roman general that came in contact with the Caledonians; and a graphic account of his advance, victories, and retreat has been given by Tacitus in his *Life of Agricola*. The reddish colour of their hair and the size of their limbs induced Tacitus to believe the Caledonians of German extraction. The name Caledonia has been long applied to the whole of Scotland.

CALENTUM, a city of Hispania Bætica, corresponding to *Cazalla*, famous for the manufacture of bricks of such lightness that they could float.

CALES, *Calvi*, a city of Campania, south of Teanum, celebrated for its vineyards. It belonged originally to the Ausones, but was conquered by the Romans, and colonised A. U. C. 421.

CALĒTES, a Belgic tribe in Gaul, inhabiting the peninsula which the Sequana makes with the sea, now *Le Pays de Caux*. Their capital was Juliobona, now *Lillebonne*.

CALIGŪLA, CAIUS CÆS. AUG. GERMANICUS, third Roman emperor, son of Germanicus and Agrippina, and adopted son of Tiberius, whom he succeeded, was born A. D. 12, in the camp, probably in Germany, and received the surname of Caligula, from his being arrayed, when young, like a soldier, and wearing a *little* pair of *caligæ*, a military covering for the feet. His accession to the throne was hailed with acclamation; and the benevolence, and even magnanimity of the first few months of the new reign, formed a pleasing contrast to the tyranny and cruelty of his predecessor. But a disease, caused, it is said, by an abortive attempt on the part of his mother to poison him, ensued; and the remainder of his reign, subsequent to his recovery, was marked by such excesses of prodigality, impiety, lust, and cruelty, that, for the honour of mankind, he must be believed to have been insane. It is painful to enter into details respecting the acts of a madman; and we shall, therefore, only add, that a conspiracy having been formed against him by a number of senators, he was assassinated by Chærea, a tribune of the prætorian cohorts, in the twenty-ninth year of his age, and the fourth of his reign, A. D. 41.

CALIPPUS of Cyzicus, lived about B. C. 320. He is said to have been a pupil of Plato; but nothing certain is known respecting him, except that he made the correction of the Metonic cycle, which is known by the name of the Calippic period.

CALIXTUS, succeeded Zephyrines in the papal chair A. D. 219, and died 222. He is said, but on insufficient authority, to have died a martyr. The famous cemetery in Rome derived its name from him.

CALLAICI, or CALLECI, a people in the north-west of the Spanish peninsula, inhabiting *Gallicia*, and the Portuguese provinces *Entre-Douro-y-Minho* and *Tras los Montes*.

CALLE, *Oporto*, a sea-port town of the Callaici, at the mouth of the Durius. From *Portus Calles* is derived the modern name *Portugal*.

CALLIAS, a rich Athenian, who offered to release Cimon, son of Miltiades, from prison, into which he had been thrown through inability to pay his father's fine, if he would give him the hand of Elpinice, Cimon's sister and wife. Cimon consented, but with great reluctance. This custom of marrying sisters at Athens extended only to sisters by the same father, and was forbidden in the case of sisters by the same

mother. Elpinice was taken in marriage by Cimon, because, in consequence of his extreme poverty, he was unable to provide a suitable match for her.

CALLICOLŌNE, a hill of Troas, on the banks of the Simois, about 40 stadia north-west of Troy. It derived its name from the pleasing regularity of its form (*καλή κολάνη*), and the groves with which it was adorned.

CALLICRATES, I., an Athenian, who caused Dion to be assassinated. (See DION.)—II. An officer intrusted by Alexander with the care of the treasures of Susa.—III. An architect, who, in conjunction with Ictinus, built the Parthenon of Athens, and undertook to complete the long walls called *σκέλη*. He appears to have lived about Olymp. 80–85.—IV. A sculptor of Lacedæmon, whose age is uncertain, distinguished for the minuteness of his performances. Thus he is said to have inscribed some verses of Homer on a grain of *sesamum*.

CALLICRATIDAS, a Spartan, who having succeeded Lysander in the command of the fleet, took Methymna, and routed the Athenian fleet under Conon; but was defeated and killed near the Arginusæ in a naval battle, B. C. 406.

CALLIDROMUS, the highest summit of Mt. Œta, famous for the defeat of Antiochus by Cato and Acilius Glabrio.

CALLIMACHUS, I., a celebrated poet, descended of an illustrious family, was born at Cyrene B. C. 256. He established himself at Alexandria, where he gave instruction in grammar or belles-lettres, and enjoyed in an eminent degree the favour of Ptolemy Philadelphus. A voluminous author both in prose and verse, he was chiefly celebrated as a writer of elegies, and was the model chosen by Catullus and Propertius in this species of composition. Some idea of his style may be formed from the little poem "De Coma Berenices," which Catullus is supposed to have translated from the Greek of Callimachus. Of his numerous writings only six hymns, addressed to different deities, a collection of epigrams, and a few disjointed fragments have reached our times.—II. A celebrated statuary, engraver, and painter, whose excellence procured for him from the Athenians the epithet *κατάτεχνος*.

CALLIOPE, daughter of Jupiter and Mnemosyne, the Muse who presided over eloquence and heroic poetry; represented with books, and sometimes with a trumpet, in her hand. She was the mother of Orpheus and of Linus, and derived her name from her beautiful voice. (*καλὸς ὤψ*).

CALLIPATĪRA, daughter of Diagoras, and wife of Callianax the athlete, who accompanied her son Pisidorus to the Olympic games, disguised in man's clothes, women not being permitted to be present. When Pisidorus was declared victor, she betrayed her sex through excess of joy, and was arrested. The victory of her son obtained her release; but a law was instantly made, which forbade any wrestlers to appear but naked.

CALLĪPHON, I., a painter of Samos, whose pictures decorated the temple of Diana at Ephesus. His subjects were taken from the *Iliad*. — II. A philosopher, mentioned by Cicero, who made the *summum bonum* consist in pleasure, joined to the love of honesty.

CALLIPŌLIS, I., a city of Thrace, near Ægos-potamos; the modern *Gallipoli*. It is supposed to have derived its name either from Callias, an Athenian general, or from the beauty of its site (καλή πόλις). — II. *Gallipoli*, a town of Sicily. — III. A city of Calabria, on the Sinus Tarentinus, founded by Leucippus of Lacedæmon. It is now *Gallipoli*.

CALLIRRHŌE, the name of several women and fountains celebrated in antiquity. The chief of these were: — I., a daughter of the Scamander, who married Tros, and became the mother of Ilus, Ganymede, and Assaracus. — II. A young lady of Calydon, distractedly beloved by Coresus, priest of Bacchus. Unable to gain her affections, he implored Bacchus to revenge her insensibility; and the Calydonians being in consequence afflicted with phrensy, the oracle commanded the immolation of Callirrhoe, or of a substitute. The nymph was led to the altar; but Coresus, who was about to perform the sacrifice, relented, and turned the knife against himself; and Callirrhoe, moved with compassion, sacrificed herself to appease his Manes. — III. Daughter of Oceanus and Tethys, and mother of Echidna, Geryon, Cerberus, and other monsters, by Chrysaor. — IV. Daughter of the Achelous, and second wife of Alcæon, whose death she innocently caused by her desire to procure the famous necklace and collar which her husband had given to his former wife Arsinoë. On his death, Jupiter fulfilled her request that her sons might be miraculously endowed with premature strength to avenge their father's murderers. See **ALCMÆON**.

CALLISTE. See **THERA**.

CALLISTHĒNES, I., a philosopher of Olynthus, and nephew of Aristotle, who placed him about the person of Alexander

the Great as his instructor, or rather companion, during the expedition to India. He gave offence, however, by his rudeness and boldness of speech; and being eventually charged with being involved in a conspiracy against the king, he was put to such excruciating tortures that he took poison and died. Other accounts represent him as having been first tortured, and then hanged, by order of Alexander.

CALLISTĪA, "beauty's rewards;" part of a festival at Lesbos, at which all the women presented themselves in the temple of Juno, and a prize was assigned to the fairest. An institution of the same kind existed among the Parrhasians. The Eleans had one also, in which men only were allowed to compete; and the victor received as a prize a suit of armour, which he dedicated to Minerva.

CALLISTO and **CALISTO**, called also Helice, daughter of Lycaon, king of Arcadia, and one of Diana's attendants. She was deceived and betrayed by Jupiter, and moreover transformed by the god into a bear, to screen her from the jealousy of Juno. After many years' wanderings in this shape, she was met, and nearly slain, by her son Arcas, who was hunting in the woods; but Jupiter arrested the arrow he had aimed at her, and, in recompense for her sufferings, planted her, together with her son, as a constellation in the heavens. Juno, however, still burning with jealousy, begged as a boon from Tethys that her rival might never be permitted to cool herself in the ocean. Various versions of this story were given by the ancients.

CALLISTRĀTUS, an Athenian, whose eloquence is said to have first inspired Demosthenes with a love of oratory. He was employed on several occasions, both as a general and a statesman, but ultimately met the usual fate of the leaders of that "fierce democratie," and was banished into Thrace, where he founded the city Datum.

CALOR, a river of Italy, which rose in the mountains of the Hirpini, passed Beneventum, and joined the Volturnus.

CALPE, a lofty mountain of Spain, opposite Mount Abila on the African coast. These two mountains were called the Pillars of Hercules. Calpe is now called *Gibraltar*, from the Arabic "Gibel Tarik," *The Mountain of Tarik*, a Moorish general who first led the Moors into Spain, A. D. 710.

CALPURNĪA, called also Calphurnia on some inscriptions, the name of a Roman family, which, although plebeian, traced its descent to Calpus, a son of Numa. The first member of this family that attained to the consulship, A. U. C. 573, was

C. Calpurnius, surnamed Piso, an appellation thenceforth adopted by all the members of the family. (See PISO.) The other two great branches of this family were those of Bestia and of Bibulus. There were several distinguished women of this name among the Romans. Of these the most distinguished were—Calpurnia, daughter of L. Piso, fourth and last wife of Julius Cæsar. The night previous to his murder, having dreamed that the roof of her house had fallen, and that he had been stabbed in her arms, she attempted unsuccessfully to detain him at home. After Cæsar's death, she intrusted Antony with his private treasures and papers, and thus contributed in some degree to his elevation.

CALPURNIUS, I., FLACCUS, a Latin orator, who lived in the reigns of Hadrian and Antoninus Pius. He is the author of a collection of rhetorical exercises, fifty-one of which have reached our times.—II. Titus Julius, a Latin pastoral poet of Sicily, who lived in the third century of our era, and enjoyed the favour of Nemesianus. Little can be said with certainty either as to the incidents of his life or the number and title of his works. Eleven of his eclogues have often been edited; the best edition is to be found in Burman's *Poetæ Latini Minores*.

CALVUS, CORN. LICINIUS, a Roman, distinguished as an orator and poet. As an orator he is spoken of by Cicero with great respect; but little is known of his poetical merits, except that he is usually classed along with Catullus. He was also noted for his satirical effusions.

CALYCADNUS, a large and rapid river of Cilicia Trachea, which rises in the central chain of Taurus, and, after receiving numerous tributary streams, falls into the sea between the Capes Zephyrium and Sarpedon. It is now the *Giuk-sou*.

CALYDNÆ, a group of islands lying off the coast of Caria, south-east of Leros, one of which was called Calymna, *Calimno*.

CALYDON, a city of Ætolia, famed in Greek story for the boar-hunt in its neighbourhood. (See MELEAGER.) Calydon was situated on a rocky height, in the centre of a large and fruitful district. Shortly after the Peloponnesian war, it was invested by an Achæan garrison, which was driven out by Epaminondas after the battle of Leuctra. It was a place of importance as late as the time of Cæsar; but Augustus completed its destruction by removing its inhabitants to Nicopolis.

CALYDŌNIS, a name of Dejanira, a native of Calydon.

CALYDŌNIUS, a surname of Bacchus, from the worship paid him in Calydon. "Calydonius heros" was an epithet applied to Meleager.

CALYMNÆ. See CALYDNÆ.

CALYPSO, a daughter of Atlas, or, according to others, one of the Oceanides, was queen of the island Ogygia, on which Ulysses suffered shipwreck. By the united influence of her love and spells, Calypso detained the hero seven years, and intended to confer on him the gift of immortality, to induce him to remain with her for ever; but the command of Jove at length compelled her to consent to his departure, after which she became inconsolable.

CAMALODŪNUM, the first Roman colony in Britain, supposed to be *Malden*.

CAMARACUM, a city of the Nervii in Belgic Gaul, now *Cambray*.

CAMARĪNA, a city of Sicily, on the Hipparis; founded by a colony from Syracuse, B. C. 600. The situation was unhealthy, owing to the exhalations that arose from a large marsh formed by the river in its vicinity; but the marsh was considered such an admirable barrier against invasion that it was long before an attempt was made to remove it. Hence the proverb *μὴ κίλει Καμαρίναν*, "move not Camarina," implying that although the marsh was an evil, the removal of it would only lead to a greater. Camarina underwent many revolutions, having been destroyed and rebuilt three different times from its first foundation down to the first Punic war, when it sank entirely into insignificance. The name Camarina is still applied to the ruins that mark the site of the ancient town.

CAMBUNII, a chain of mountains of Macedonia, forming its southern boundary, and separating it from Thessaly.

CAMBŪSES, the name of two distinguished Persians, one the father, the other the son of Cyrus the Great.—I. Historians differ as to the origin of the elder Cambyses, some making him of obscure origin, others maintaining that he was a prince of the line of the Achæmenides; but it is probable that there were two persons of this name, whose lives have been confounded by subsequent writers. Be this as it may, it is certain that the Cambyses who afterwards became father of Cyrus the Great could not have made any pretensions to kingly origin at the time when Astyages, king of Media, was induced to give him his daughter Mandane in marriage.—II. Son and successor of Cyrus the Great, ascended the throne of Persia 529 B. C. Pursuing the ambitious projects of his

father, he invaded Egypt, and reduced it to a Persian province. He then directed his march against the Æthiopians; but his army being overwhelmed in the desert, he returned to Egypt, where he planned an invasion of Carthage, but without success. In Thebes, which he caused to be plundered, he appears to have become insane. At all events, the numberless acts of impiety, ferocity, and cruelty, with which the last years of his life were characterised, can only be ascribed to insanity. His subjects at length rose in rebellion; and while he was preparing to crush it, he died of an accidental wound which he received from his own sword in descending from his horse at Ecbatana, a small town of Syria, B. C. 521. Some authors recognise in Cambyzes the Abasuerus of Scripture. He left no issue, and his throne was usurped by the Magi, and soon afterwards ascended by Darius. — III. A river of Asia, which rises at the base of Mons Coraxicus, a branch of Caucasus, and afterwards, joining the Cyrus, flows into the Hyrcanian sea. Modern geographers have been unable to identify this stream.

CAMERINUM, *Camerino*, a town of Umbria, on the borders of Picenum. It was a Roman colony, and must not be confounded with Camerte, also in Umbria.

CAMERTES, a friend of Turnus, killed by Æneas.

CAMILLA, queen of the Volsci, and daughter of Metabus and Casmilla, was educated in the woods, and trained to the exercise of arms. Her father had dedicated her to the service of Diana; but when she was declared queen she led the Volscians to battle against Æneas. Many chiefs perished by her hand; but she at last herself fell by the javelin of Aruns. Virgil gives a beautiful description of this heroine in the Seventh Book of the *Æneid*, representing her as so swift of foot as to outstrip the winds, skim over standing corn without bending the stalks, and glide along the water without wetting her feet.

CAMILLI and CAMILÆ, boys and girls of free parents, who ministered in the sacrifices of the gods.

CAMILLUS, M. FURIUS, a celebrated Roman, called a second Romulus, from his services to his country. After filling various important situations, and, among other achievements, taking the city of Veii, which for ten years had resisted the Roman arms, and subduing the Faliscans, he was accused of embezzling some of the spoils taken at Veii, and, to prevent the disgrace of condemnation, went into voluntary

exile. During his exile, Rome, with the exception of the Capitol, was taken by the Gauls under Brennus; and in the midst of their misfortunes the Romans unanimously revoked the sentence of exile, and elected him dictator. The noble-minded Roman marched to the relief of his country, and after two battles, one fought in the city, the other on the road to Gabii, he completely exterminated the invaders. He performed another equally important service to his countrymen, in prevailing upon them to rebuild Rome, against the wish of the tribunes, who were anxious to remove the capital to Veii. After gaining victories over the Æqui, Volsci, Etrurians, and Latins, he died of the plague in his 89th year, B. C. 365, after he had been five times dictator, once censor, thrice interrex, twice military tribune, and having obtained four triumphs. The main facts of the story of Camillus are said by modern writers to be destitute of historical truth; the narrative of Livy being founded, in all probability, upon traditional ballads.

CAMIRUS, *Camiro*, a town on the western coast of Rhodes; so named from a son of Cercaphus, one of the Heliadæ.

CAMENÆ, a name given to the Muses; a *cantu amœno*, or, according to Varro, from *carmen*.

CAMPANIA, a celebrated district of Italy, below Latium, from which it was originally separated by the Liris; but at a later period part of Latium was included in its limits. It now forms the territory of the kingdom of Naples, called *Terra di Lavoro*. This district has been celebrated in all ages for its extraordinary fertility and its genial climate; and in ancient times it was studded with numerous cities, many of which, such as Capua, Nola, Baiæ, Atella, Abella, Teanum, Cumæ, and Parthenope or Neapolis, *Naples*, have attained historical importance. It was originally peopled by the Osci. At a later period it was taken possession of by the Tuscans, who built Capua, the capital of the district; but they, in their turn, yielded to the Samnites, who were finally driven out by the Romans, A. U. C. 411. During the brilliant successes of Hannibal, the inhabitants flattered for a season in their allegiance to Rome; an offence which was visited with a rigour unexampled in history. See CAPUA.

CAMPASPE, a lady of great beauty whom Alexander bestowed upon Apelles.

CAMPLI, I., Canini, a plain of Cisalpine Gaul, in the country of the Mesiates, corresponding to the modern *Val di Misocco*. — II. Diomedis, a plain of Apulia, on which the battle of Cannæ was fought. —

III. Laborini, now the *Terra di Lavoro*, in Naples.

CAMPŒA, a town near Pallene.

CAMPUS MARTIUS (so called, because dedicated to Mars), a large plain at Rome, inclosed by a bend of the Tiber, and bounded by the Capitoline and Quirinal hills, originally used as a place of exercise, and for the meetings of the people. Towards the end of the republic, it began to be occupied with buildings, and it was inclosed by the Emperor Aurelian within the walls. Amongst those buildings were: The Mausoleum of Augustus; the Antonine Pillar; Septa Julia, or Ovilia, enclosures for the people to vote in; Temple of Minerva, built by Pompey; Pantheon, *Rotonda*; Circus Agonalis; Pompey's Theatre.

CANARIA, the largest of the cluster of islands called by the ancients *Fortunatæ Insulæ*, *Canary Islands*. Its name was derived from a peculiar race of large dogs (*canis*) with which it abounded. See *Fortunatæ Insulæ*.

CANDACE, the name of several queens distinguished in the history of Æthiopia; but, according to a more probable conjecture, it was a name given to the queen-mothers of that country governing during the minority of their sons. Of these the most distinguished was Candace, who was blind of an eye, and made an irruption into Egypt during the reign of Augustus, B. C. 20. After having captured several cities, she was at last obliged to sue for peace from Petronius, who had invaded her dominions for the purpose of retaliation. It is, in all probability, the successor of this Candace who is mentioned in the *Acts of the Apostles* (viii. 27.) as the Queen of all the Æthiopias.

CANDAVIA, a district of Macedonia, bounded on the east by the Candavian Mountains; supposed to be the same with the Carbunii Montes of Livy, and the Canaluvii Montes of Ptolemy.

CANDAULES, or MYRSILUS, son of Myrsus, the last of the Heraclidæ who sat on the throne of Lydia. He was dethroned by Gyges, at the instigation of his own queen, whose feelings he had outraged. (*Herod.* 1. 7.)

CANEPHÖRI, the virgins of honourable birth who carried on their heads a basket filled with the materials of sacrifice in the Panathenæa, Dionysia, and other public festivals.

CANICULĀRES DIES, certain days in the summer in which the star Canicula is said to influence the season, and to make the days more warm during its appearance. This idea originated with the Egyptians,

from whom it was borrowed by the Greeks. The Romans sacrificed annually a dog to Canicula at its rising, to appease its rage.

CANIDIA, a reputed sorceress at Rome, ridiculed by Horace.

CANINEFĀTES, a people of Germania Superior, inhabiting the western part of the *Insula Batavorum*.

CANINIUS REBILUS, C., consul with J. Cæsar after the death of Trebonius. He enjoyed the dignity only seven hours; for his predecessor having died on the last day of the year, he was chosen only for the remainder of the day.

CANNÆ, a small village of Apulia, near the Aufidus; celebrated for the defeat of the Romans by Hannibal, B. C. 217. The army of Hannibal was very inferior in numbers to that of his enemies; but with a loss of only 4,000 men he put 50,000 Romans to the sword, and took 10,000 prisoners. The city of Cannæ was destroyed the year before the battle, with the exception of its citadel; but it was afterwards rebuilt, and became a bishop's see in the infancy of Christianity.

CANOPICUM OSTIUM, the westernmost mouth of the Nile, 12 miles from Alexandria.

CANŌPUS, a city of Ægypt, 12 miles from Alexandria, said to have derived its name from Canopus, pilot of the vessel of Menelaus, who was buried there. Virgil bestows on it the epithet of *Pellæus*, in allusion to the Macedonian conquest of the country. Canopus was a very ancient city, and previously to the foundation of Alexandria must have been of great importance, forming as it did the chief centre of communication between the interior of Egypt and the countries lying to the north. It was famous for the temple and oracle of Serapis, whose festivals were here celebrated with great pomp.

CANTĀBRI, a ferocious people of Spain, who for more than 200 years resisted the Roman power. They were finally reduced by Agrippa, A. U. C. 734. Their country answers to *Biscay*, and part of *Asturias*.

CANTŪM, *Kent*, a district of Britain. The name is derived from an old British word, signifying "angle," in allusion to the position of the district.

CANULEIA LEX, a law proposed by C. Canuleius, tribune of the people, A. U. C. 310, permitting intermarriages between the patricians and plebeians.

CANUSIUM, a town of Apulia, on the right bank of the Aufidus, about twelve miles from its mouth. It was said to have been built by Diomedes, or in a period ante-

cedent to the records of Roman history, and was one of the most considerable cities in Italy for extent, population, and magnificence. The walls had a circumference of 16 miles; and various ruins still remain to attest its former grandeur. Great numbers of fictile vases have been found here, surpassing in size and beauty those discovered in the tombs of any other ancient city, not even excepting Nola. Canusium was the place to which the wreck of the Roman army retreated after the battle of Cannæ. The city was colonised by Hadrian, and it seems to have been at the acmé of its prosperity under Trajan. The modern town of *Canosa* occupies the site of the ancient city.

CAPÆNEUS, a noble Argive, son of Hippodamus, one of the seven leaders in the war against Thebes, and noted for his daring and impiety. Having declared that he would take the Theban city, even in spite of Jupiter, he was struck with a thunderbolt; and when his body was being consumed on the funeral pile, his wife Evadne threw herself upon it, and perished in the flames. Æsculapius restored him to life.

CAPĒNA, I., a gate of Rome, now the *Gate of St. Sebastian*.—II. A city of Etruria, south-east of Mount Soracte, which in the early period of its history opposed, though unsuccessfully, the encroachments of the Roman power. Its site has not been accurately determined.

CAPĒNI, a people of Etruria, in whose territory Feronia had a grove and temple.

CAPHÆREUS, *Capo d'Oro*, a lofty mountain and promontory of Eubœa, where Nauplius, king of the country, to revenge the death of his son Palamedes, slain by Ulysses, set a burning torch in the darkness of night to mislead the Grecian fleet.

CAPITO, I., uncle of Paterculus, who joined Agrippa against Cassius.—II. Fonteius, a Roman nobleman, a friend of Horace, sent by Antony to Brundisium to settle his disputes with Augustus.

CAPITOLINI LUDI, games yearly celebrated at Rome in honour of Jupiter, who preserved the Capitol from the Gauls.

CAPITOLINUS, I., a surname of Jupiter from his temple on Mt. Capitolinus.—II. A surname of M. Manlius, who, for his ambition, was thrown from the Tarpeian rock, which he had nobly defended.—III. Mons, one of the seven hills on which Rome was built, containing the citadel and fortress of the Capitol. It was called also Mons Saturnius and Mons Tarpeius.—IV. An appellation given to Petilius, governor of the Capitol, who was accused

of having stolen a golden crown consecrated to Jupiter; but he was acquitted by the judges, to gratify Augustus.—V. Julius, one of those later Roman historians, whose works form what has been termed "The Augustan History." He lived in the reigns of Diocletian and Constantine, and wrote several lives of the most distinguished persons of his own age and that immediately preceding.

CAPITOLIUM, a celebrated temple and citadel at Rome on the Tarpeian rock. The foundations were laid by Tarq. Priscus, B. C. 615; the walls were raised by his successor Serv. Tullius; Tarq. Superbus finished it, B. C. 533; and it was consecrated by the consul Horatius, the third year after the expulsion of the kings. The ascent to it was by 100 steps. All the consuls successively made donations to the Capitol, and Augustus bestowed on it at one time 2000 pounds weight of gold. The gilding of the arch of the temple of Jupiter cost 21,000 talents. The gates of the temple were of brass, covered with large plates of gold; the inside wall was all of marble, adorned with vessels and shields of solid silver, with gilded chariots, &c. After it had been destroyed three times, Domitian raised it to greater grandeur than it had been under any of his predecessors, and spent 12,000 talents in gilding it. This temple was the principal sanctuary of Rome. The consuls and magistrates offered sacrifices there when they first entered on their offices, and the procession in triumphs was also conducted to the Capitol. In process of time, numerous other temples were successively raised on the Capitoline Hill. It also contained a library, and various other public buildings. Various derivations have been assigned for the origin of the term, but none of them are satisfactory.

CAPPADOCIA, a country of Asia Minor, bounded on the north by Galatia and Pontus; west by Phrygia; east by the Euphrates; and south by Cilicia. Its eastern part was called Armenia Minor. Under the Persians the term Cappadocia had a more extended meaning than in later geography. It comprised two great divisions; Cappadocia the Great (whose boundaries have been given above), often called simply Cappadocia, and Cappadocia bordering on the Pontus, often called only Pontus. (See **PONTUS**.) It is said to have been first divided into two separate kingdoms, or rather satrapies, by Darius Hystaspes, whose sovereigns were at first vassals of the Persian empire, but subsequently established their independence.

Anaphus, one of the conspirators who slew the false Smerdis, was the founder of the new Cappadocian dynasty; but his grandson, Datames, was the first who assumed the kingly title, and after him and his son Ariamnes there was a long list of princes, all bearing the title of Ariarathes. (See *ARIARATHES*.) On the death of the last member of this dynasty, the Cappadocians were offered their liberty by the Romans, but they refused to accept it. Three princes of a new dynasty, called Ariobarzanes, then followed, and these were succeeded by Archelaus; on whose death Cappadocia was reduced to a Roman province, which it continued till it was invaded by the Turks. It receives its name from the river Cappadox, which separates it from Galatia, or from Cappadocus, the founder. Traversed by the mountain chains of Argæus and Taurus, Cappadocia was rich in pasturage, and produced large herds of cattle and an excellent breed of horses. The inhabitants were completely addicted to a pastoral life; but, unlike the shepherds of the other mountainous countries, were of a peaceful and slothful disposition. They bore the character of being unprincipled and faithless; and on this account Cappadocia was considered one of the three bad *Kappas*, or names beginning with the letters K or C, the Cilicians and Cretans being the other two. The inhabitants are called white Syrians (see *LEUCO-SYRII*) by Herodotus, to distinguish them from the more swarthy tribes beyond Mount Taurus.

CAPPADOX, a river of Cappadocia, bounding it on the side of Galatia, and falling into the Halys.

CAPRARIÆ, *Cabrera*, I., a mountainous island, south of Balearis Major, *Majorca*, famous for goats. — II. One of the *Insulæ Fortunatæ*, or *Canaries*, now *Gomera*.

CAPRÆÆ, *Capri*, an island off the coast of Campania, famous for being the abode of Tiberius, and the scene of his debauchery.

CAPRICORNUS, a sign of the Zodiac, consisting of twenty-eight stars in the form of a goat. Some suppose it to be the goat *Amalthæa*, which fed Jupiter with her milk; while others maintained that Pan, assuming this form, when terrified at the giant Typhon, was transferred by Jupiter to the heavens, where he formed this constellation. The Greek form of the word is *Ægoceros*.

CAPRIPÈDES, a surname of Pan, the Fauni, and Satyrs, from their having goats' feet.

CAPSA, *Cafsa*, a town of Libya, in the

district of Byzacium, surrounded by vast deserts. It was surprised by Marius, destroyed in the war of Cæsar and Metellus Scipio, and afterwards rebuilt. Attempts have been made to identify this city with Hecatonpylos, a large city of Libya, founded by Hercules.

CĀPŪA, a rich and flourishing city, the capital of Campania, situated in the centre of a beautiful plain not far from the Vulturinus. It was founded about fifty years before Rome by the Tuscans, and was originally called Vulturum; but received the name of Capua about 400 years afterwards, when the Samnites took possession of it, either from Capys, the leader of the invaders, or from its situation in the plain. During the Punic war it vied in magnificence with Rome and Carthage. The citizens of Capua opened their gates to Hannibal after the battle of Cannæ; but five years afterwards it fell into the hands of the Romans, who inflicted on it a terrible retribution, by putting to the sword all the senators, imprisoning 300 nobles, and condemning to slavery the great bulk of its inhabitants. From this period it fell into decay. The modern Capua is built about $2\frac{1}{2}$ miles from the ancient city, and has nothing in common with it, except that it is built of the ruins of the latter. (See *CASILINUM*.) Various ruins, among which those of its splendid amphitheatre and its tombs, still exist to attest the splendour and magnificence of ancient Capua.

CAPYS, I., a Trojan, who is fabled to have come with Æneas into Italy, and to have given its name to Capua, till that period called Vulturum. — II. A son of Assaracus, by Hieromneme, daughter of the Simois; father of Anchises by Themis, and grandfather of Æneas.

CAR, I., son of Phoroneus, king of Megara. — II. Son of Manes, who married Callirrhoë, daughter of the Meander. Caria received its name from him.

CARACALLA, *ANTONINUS BASSIANUS*, eldest son of the emperor Severus, was born at Lugdunum (*Lions*), A.D. 188. His name Caracalla was derived from a species of Gallic cassock which he introduced into Rome. In conjunction with his brother Geta he succeeded to the throne A.D. 211, by the will of his father; but he soon afterwards caused Geta to be assassinated, under circumstances of revolting barbarity, and got himself proclaimed sole emperor. Caracalla surpassed all his predecessors in effeminacy and debauchery, and equalled the worst of them in cruelty. His whole career, indeed, was a series of revolting crimes, relieved only by intervals of extra-

vagant folly. Even when a boy he had attempted the life of his father; and the murder of his brother was followed up by the massacre of 20,000 Roman citizens, whom he supposed to disapprove of his conduct. His largesses to the soldiers secured their services. Under his auspices the Roman arms were carried into every part of the world, but in almost every instance either sullied with defeat or obliged to accept humiliating terms of peace. But amidst all these humiliations the folly of Caracalla sustained no diminution, and his vanity satisfied itself with the assumption of titles and dignities; thus, after a treacherous butchery of the flower of the Alemanni, he assumed the epithet Alemannicus, and, subsequently, that of Parthias, from a victory over the Parthians which he never won. His vanity found exercise in decorating the city with magnificent thermæ which bore his name, and other splendid structures, among which was a beautiful arch inscribed with the triumphs of his father. At length a conspiracy was formed against him at Edessa by Macrinus, a prætorian præfect, in the sixth year of his reign, A. D. 217. It has been remarked of Caracalla that Alexander and Achilles were his heroes, but Tiberius and Nero his models.

CARACĀTES, a people of Germania Prima, in Belgic Gaul, whose territory corresponded to *Mayence*.

CARACTĀCUS, king of the ancient British people, called Silures, inhabiting *South Wales*. After withstanding for the space of nine years the Roman arms, he was defeated in a pitched battle by Ostorius Scapula, his forces put to the rout, and himself betrayed into the hands of the Romans by Cartismandua, queen of the Brigantes, with whom he had taken refuge. Great importance was attached to his capture, which was compared to those of Syphax by Scipio, and of Perses by Paulus Æmilius. Claudius, who was emperor at the time, augmented the territories of Cartismandua, and triumphal honours were decreed to Ostorius. The manly and independent bearing, however, of the British prince, when brought into the presence of the Roman emperor, excited so much admiration that his fetters were removed, and freedom was granted him, together with his wife and children, who had shared his captivity. Some time after Claudius sent him back with rich presents to his native island, where he reigned two years a firm friend to the Romans.

CARĀLIS, or CARALLIS, a city of Sardinia, founded by the Carthaginians, and

soon made the capital of the island. Its site is supposed to correspond to the modern *Cagliari*.

CARAMBIS, a city and promontory of Paphlagonia, now *Karempi*.

CARĀNUS, one of the Heraclidæ, who first laid the foundation of the Macedonian empire, B. C. 814. He took Edessa; and having reigned twenty-eight years, was succeeded by Perdiccas.

CARAUSIUS, a native of Gaul, whose abilities induced Maximian to give him the command of a squadron against the pirates. Proving unfaithful to his trust, Maximian gave orders to put him to death; but Carausius, apprised in season, retired with his fleet to Britain; succeeded in intimidating the only Roman legion in the island; and, having finally proclaimed himself emperor, forced Maximian to acknowledge his authority, which he maintained for seven years. He was ultimately assassinated by Allectus.

CARBO, the surname of a branch of the Papirian family at Rome. Several distinguished persons bore this title, among whom were — I., Caius, a Roman orator, contemporary and friend of Tiberius Gracchus, who committed suicide on being accused of sedition by L. Crassus. — II. Cneius, son of the preceding, espoused the party of Marius, and attained to the highest offices in the state. He was joint colleague of Cinna in the consulship, A. U. C. 669, and the province of Gaul fell to his administration; but on the death of Cinna he became sole consul, and carried on the war with Sylla. He was afterwards defeated by Pompey, taken prisoner in Sicily, and put to death A. U. C. 671.

CARCHĒDON, the Greek name of Carthage.

CARDŪA, a town in the Thracian Chersonesus, so called from being built in the shape of a *heart*. It was also called Hexamilium, because the isthmus is here six miles across, and was destroyed by Lysimachus when he founded Lysimachia; but was afterwards rebuilt. It is now *Hexamili*.

CARDŪCHI, a warlike nation in Gordyene, a district of Armenia Major, inhabiting the mountains. The modern *Kurds* are said to be their descendants.

CARĪA, a country in the south-west angle of Asia Minor, so named from Car, one of its ancient kings; bounded on the west by the Ægean sea, on the south by the Mediterranean, on the north by the Menander, which separates it from Lydia, and on the east by Phrygia and Lycia. Prior to the Trojan war, the Carians, who

are generally considered as one of the primitive nations of Asia Minor, had acquired some celebrity at sea. Minos, king of Crete, established some colonies in that country, and their naval power was thenceforth shared with the Rhodians, Lesbians, and Thracians; but they long retained the reputation of being addicted to piracy. Their history is little known. Caria appears to have been divided into a number of independent states, each governed by its own sovereign; but, at a subsequent period, Halicarnassus became the capital of the country, under one sovereign. Caria fell successively under the Lydian, Persian, and Macedonian sway. It was taken by Scipio from Alexander's successors, and given to the Rhodians; but was finally annexed by the Romans to the proconsular province of Asia. Caria was a fruitful country, producing wheat, oil, and wine in abundance. It is now called *Muntëssha*.

CARINÆ, a street of Rome, where Cicero, Pompey, and others of the principal Romans dwelt.

CARINUS, M. AURELIUS, eldest son of the emperor Carus, succeeded his father conjointly with his brother Numerianus, A. D. 284. Having been sent to Gaul during the life of his father, he gave himself up to every kind of vice and debauchery, which were only increased when he was informed of his father's death. Meanwhile, Numerianus having been put to death by Afer, Diocletian proclaimed himself emperor; and, after several doubtful engagements in Moesia between the two rival armies, a decisive battle took place near Margum, in which Carinus was on the point of gaining a complete victory, when he was slain by a tribune of his own army, A. D. 285.

CARMĀNĪA, a country of Asia, between Persia and Gedrosia, now *Kerman*. Its capital was Carmania.

CARMĒLUS, a god of the Syrians, worshipped on Mount Carmel.

CARMENTA and CARMENTIS, mother of Evander, a prophetess of Arcadia, in whose honour the Romans erected a temple near the Porta Carmentalis, and instituted an annual festival on the 11th of January. Carmenta derived her name from her prophetic character, carmens being synonymous with vates. The Greek equivalent was Themis. Carmenta was also one of the fates who presided over the birth of men.

CARMENTĀLIS PORTA, one of the gates of Rome, near the Capitol. It was afterwards called *Scelerata*, because the Fabii

passed through it in going on their fatal expedition.

CARNEADES, a philosopher of Cyrene, in Africa, founder of a sect called the Third or New Academy. Having repaired to Athens to prosecute his studies, he first attached himself to the Stoics, at the head of whom were Diogenes and Chrysippus, and subsequently joined the Academy, at that time under Egesinus, whom he succeeded. To his philosophical attainments he added a rare eloquence, which induced the Athenians to associate him with Diogenes the Stoic, and Critolaus the Peripatetic, in an embassy to Rome, B. C. 155. There he opened a school of philosophy, which was frequented by vast numbers of the Roman youth; though some of the more severe of the senators, and particularly Cato, could not conceal their dislike to the skill with which, in his dialectical exercises, he "made the worse appear the better reason." Carneades is frequently mentioned by Cicero and other Roman writers with eulogy. He died at the age of ninety, B. C. 124. It is difficult to give a precise view of the doctrines of Carneades; for his mind appears to have been of so disputative a character that he often propounded opinions, however paradoxical, merely to have the pleasure of defending them in argument, and without any regard to their intrinsic value.

CARNĪA, a festival observed in most Grecian cities, but more particularly at Sparta, in honour of Apollo, surnamed *Carneus*. It was a species of warlike festival, somewhat similar to the Boedromia of the Athenians, and was held in the month of August or September for nine days; during which, besides the solemnities peculiar to itself, musical numbers, called *καρνεῖοι νόμοι*, were sung by musicians who contended for victory. The origin of its institution is unknown; though it is often maintained that the Dorians, having murdered a youth named Carnus, whom Apollo had instructed in divination, sought to conciliate the favour of the god by establishing this festival.

CARNŪTES, a people of Gaul, south-west of the Parisii; one of the tribes that crossed the Alps in the time of Tarquinius Priscus. Autricum, *Chartres*, was their chief city.

CARNŪTUM, or CARNUNTUM, a city of Pannonia Superior, on the Danube. It became a place of importance in the war with the Marcomanni; and the emperor M. Aurelius made it the central point from which he directed his operations against the Marcomanni and Quadri.

The barbarians destroyed it in the fourth century; but it was afterwards rebuilt, and its ruins are now visible between *Petronel* and *Altenburg*, on the Danube.

CARPĀTES, a long chain of mountains in Dacia, called also *Alpes Bastarnicæ*; now *Mt. Krapack*.

CARPĀTHUS, *Scarpanto*, and *Carputho*, an island in the Mediterranean, between Rhodes and Crete, which gave the name of Mare Carpathium to part of the neighbouring sea. It was originally peopled by Minos, king of Crete, and an Argive colony. The chief town was Nisyrus.

CARRÆ and CARRHÆ, a town of Mesopotamia, south-east of Edessa, near which Crassus was killed. It is supposed to be identical with the *Charran* of Scripture, whence Abraham departed for the land of Canaan.

CARSEŒLI, *Carsoli*, a town of the Æqui on the Via Valeria, after whose final subjugation it became a Roman colony. It was sometimes selected by the senate as a residence for illustrious captives and hostages.

CARTEIA, a town of Hispania Boetica, whose position has not been identified.

CARTHÆA, *Poles*, a town in the island of Ceos; hence the epithet Cartheius.

CARTHĀGO, a famous maritime city, long the rival of Rome. Carthage was principally built along the coast of the peninsula to the north-east of Tunis, from a little north of the goletta or entrance to the lagoon of Tunis to Cape Carthage, and then round to Cape Quamart. It was defended on the land side, where it was most open to attack, by a triple line of walls of great height and thickness, flanked by towers that stretched across the peninsula from the lagoon of Tunis to the sea on the north. The harbour lay to the south of Cape Carthage, and was entered from what is now the Gulf of Tunis. Having less to fear from attacks by sea than by land, the city had on that side only a single wall. At the period of its greatest splendour Carthage must have been one of the richest and finest cities of the ancient world. It consisted of three principal divisions; viz. the *Byrsa*, or citadel, built on an eminence, the summit of which was occupied by a magnificent temple in honour of Æsculapius; and it also contained the famous temple of the Phœnician Astarté, the Juno of Virgil: the *Megara*, or town so called, lay to the west of the Byrsa, along the triple wall, and was of great extent, comprising extensive squares and gardens. The third division was called the *Cothon*, or port: this, as its name implies, was arti-

ficially excavated, and consisted of two great basins, an outer and an inner; the first for merchantmen, and the latter for ships of war. The access to both basins was by a common entrance, which was shut up by a chain; and each was supplied with quays, warehouses, stores, &c., suitable to its destination. It was in this quarter that the seamen, shipwrights, merchants, and others connected with the warlike and mercantile marine of the republic, principally resided. Besides the public buildings already alluded to, Carthage had a famous temple in honour of its tutelary deity, Melcarthus, or Saturn, whose altars were sometimes stained with the blood of human victims; with temples to Ceres, Jupiter, &c. It had also all the usual places of public resort and amusement, including a magnificent forum, a circus, and a theatre. The water within the precincts of the city seems to have been at once scarce and bad; and to obviate the inconvenience thence arising vast cisterns, of which the ruins still exist, were constructed for the saving and preservation of rain-water. The streets were all paved; and this essential improvement in the construction of streets is said to have been originally introduced by the Carthaginians. Strabo states that the population of Carthage amounted to 700,000; but the best modern authorities maintain that no reliance can be placed on this statement, and that the population, previously to the destruction of Carthage by the Romans, cannot safely be estimated at above 250,000 persons, slaves included. The early history of Carthage is involved in the greatest obscurity. All that is certainly known with respect to it is that it was founded by a body of emigrants from Tyre; but of the occasion and epoch of their emigration we have no certain knowledge. The common opinion is that Utica, also a Tyrian colony, was founded before Carthage; and that the foundation of the latter took place anno 1259 B.C. It is probable that the colony subsequently received fresh accessions of immigrants from the mother country; and it is supposed that one of these was headed by Elisa or Dido, to whom Virgil has ascribed the foundation of the city. The Carthaginians appear to have inherited in its fullest extent the enterprising character of their ancestors; and, like them, were principally addicted to navigation and commerce. After extending their sway over a considerable part of Africa, they began to make settlements in, and to endeavour to subjugate, more distant countries. The fine and fertile island

of Sicily seems to have early excited the ambitious views of the Carthaginians; but though they had several valuable settlements in it, they were uniformly thwarted in their efforts to effect its complete subjugation. After the destruction of Tyre, Carthage inherited the possessions of the former in Spain, to which she afterwards made large additions; and she also subjugated the island of Sardinia. Of the long-continued struggle between Carthage and Rome it would be useless, even if our limits permitted, to say any thing. It is a favourite subject of every classical reader, and has been ably treated of in many modern works; but it is much to be regretted that we have no Carthaginian history of this memorable contest, and that we are constrained to depend wholly on the one-sided, prejudiced accounts of the Latin historians and the Sicilian Greeks. The reader will do well to bear this in mind, and to modify most of their statements unfavourable to the Carthaginians. The last struggle of Carthage was not unworthy of her ancient reputation, and of the great men she had produced. The conduct of the Romans on this occasion was most treacherous and base. They now practised that bad faith (*Punica fides*) and contempt of engagements, of which they had gratuitously accused the Carthaginians, to an extent and with a shamelessness of which history has happily but few examples. But though betrayed on all hands, deceived, without allies, and all but defenceless, Carthage made a brave defence; and all that she had that was brave and really illustrious fell with her fall. The Romans having glutted their vengeance and quieted their fears by the total destruction of Carthage (B. C. 146), it remained for a while in ruins. But about thirty years after its fall, Caius Gracchus, by order of the senate, carried a colony to Carthage, the first that was founded beyond the limits of Italy. Julius Cæsar, on his return from Africa, settled in it some of his troops and a number of colonists collected from the adjoining country. During the early ages of the Christian æra it was regarded as the capital of Africa. It fell under the dominion of the Vandals, A. D. 419; and under that of the Saracens in 698. Under the latter its destruction was again effected; and so completely that it is now *propriis non agnoscenda ruinis*.

CARTHAGO NOVA, *Carthagera*, a well-known city of Hispania Tarraconensis, on the coast of the Mediterranean, founded by Hasdrubal, son-in-law of Hamilcar,

and the capital of the Carthaginian possessions in Spain. Scipio Afric. gained this city for the Romans during the second Punic war, and founded a Roman colony in it, with the title Colonia Victrix Julia Nova Carthago.

CARVILIUS, I., one of the four kings of Cantium, *Kent*, who, at the command of Cassivelaunus, made an attack on Cæsar's naval camp, in which they were repulsed with great loss.—II. The first Roman who divorced his wife during 600 years, B. C. 231 (Val. Max. 2. 1. 4.).—III. A grammarian, who introduced G into the Roman alphabet, A. D. C. 500, C having been previously used for it.

CARUS, a prætorian præfect, who succeeded Probus on the imperial throne, after the latter had been murdered by his soldiers, A. D. 282. He invaded and conquered the Sarmatians, and, marching against the Persians, made himself master of Mesopotamia; but died suddenly in the midst of his successes, after a reign of sixteen months, leaving the throne to his sons, Carinus and Numerianus, as a joint inheritance. He was deified after death.

CARË, I., a village of Arcadia, near the sources of the Aroanius.—II. A small town of Laconia. Here an annual festival was observed in honour of Diana *Caryatis* by the Lacedæmonian maidens, with national dances and solemn hymns. The *Caryatides* of ancient architecture are said by Vitruvius to have derived their origin from this town; but his opinion has found no supporters among the learned in modern times. It was usual for virgins to meet at the celebration, and join in a dance.

CARYSTUS, I., *Castel-Rosso*, a city of Eubœa, at the foot of Mt. Oche, founded by the Dryopes, and celebrated for its marble.—II. A town of Laconia, in the territory of Ægys, celebrated for its wine.

CASCA, P. SERVILIUS, one of Cæsar's assassins, who gave him the first blow. He had been attached to the party of Pompey, but had submitted, and been pardoned by Cæsar.

CASCELLIUS AULUS, a distinguished lawyer in the Augustan age.

CASILINUM, a city of Campania, celebrated for its obstinate resistance to Hannibal after the battle of Cannæ. The modern *Capua* is supposed to occupy its site.

CASINUM, the last town of Latium on the Latin Way. It was a large and populous city. *San Germano* occupies its site.

CASIUS, I., a mountain on the coast of Africa, on which reposed the remains of

Pompey, and where Jupiter, surnamed Casius, had a temple. — II. A very lofty mountain in Syria, below Antiochia.

CASPIÆ PORTÆ, or PYLÆ, the Caspian gates or pass; a name belonging properly to a defile near *Teheran*, in ancient Media. Morier names it the pass of *Charvar*. It is vaguely applied by some writers to different passes of Mt. Caucasus.

CASPII, a Scythian nation near the Caspian sea, to which they have given name. They occupied the country answering to *Ghilan* and *Derbend*, and appear to have been a powerful commercial people. Such as had lived beyond their seventieth year were starved to death.

CASPIUM MARE, a celebrated inland sea of Upper Asia, deriving its name from the Caspii, who dwelt on its southern shores; or from the Caucasian word *Casp*, signifying a *mountain*, in allusion to its vicinity to Caucasus. Its length is estimated at 760 miles. Its smallest width is 113, its greatest 275 miles. The precise situation of this sea was not ascertained 100 years ago. With the exception of Herodotus, the ancients believed that it was a gulf of the Northern Ocean; and this mistake was not corrected in the maps till the second century of our era. An endless variety of names has been given to this sea; but the "Caspian" is one of the most ancient, and is not only common to the Latin and Greek languages, but enters into the Georgian, the Armenian, and the Syriac. The Jewish rabbis and Peritsol call it the *Dead Sea*; the Turks *Khoosghoon Denghizi*; the Byzantine and Arabian writers the Sea of Khozares, after a powerful nation.

CASSANDER, was the son of Antipater, whom Alexander had appointed regent of Macedonia during the minority of his son. On the death of his father, B. C. 316, being unjustly, as he thought, excluded from the regency, he applied to Antigonus and Ptolemy to aid him in his pretensions; and being furnished with 4000 men, he attacked the Athenians, who had favoured his rival Polysperchon, and drove the latter into Macedonia. Thither he then marched, where he found many adherents; and having placed Aridæus (see ARIDÆUS) and Eurydice on the throne, returned to the Peloponnesus, where he drew many cities over to his cause. Meanwhile Olympias, mother of Alexander, by intriguing among the Macedonian soldiery, found means to procure the assassination of Eurydice and Aridæus; upon which Cassander flew to Pydna, where Olympias had shut herself up, and after a desperate resistance reduced it, and put her to

death. He then married Thessalonica, sister of Alexander the Great; and, aspiring to the throne, joined in an alliance with Ptolemy and Seleucus against Antigonus, which resulted in a treaty, B. C. 311, by which Cassander was appointed military governor of Europe during the minority of Alexander's son. But this treaty was soon rendered a dead letter by the murder of Alexander, one of the young princes; while Polysperchon, who had been promised the government of Peloponnesus, put the other prince, Hercules, to death, without, however, procuring the stipulated reward. The race of Alexander being now extinct, Cassander, like the rest of Alexander's generals, assumed the title of king; but a new attempt having been made by Antigonus to consolidate into one monarchy, of which he should be the sole head, all the kingdoms of Alexander, Cassander, Ptolemy, and Seleucus reunited their forces; and the battle of Ipsus, B. C. 301, left Cassander in tranquil possession of Macedonia. He did not, however, long enjoy the crown; for he died, B. C. 298, of dropsy, leaving his throne as an inheritance to his son Philip, who died the same year. See ANTIPATER.

CASSANDRA, daughter of Priam and Hecuba, and the most celebrated prophetess of antiquity. She received the gift of prophecy, with her brother Helenus, by being placed one night in the temple of Apollo, where serpents were found wreathed round their bodies, and licking their ears. On attaining to womanhood she became priestess in the temple of Apollo, who promised to increase her prophetic powers if she responded to his love; but no sooner did she obtain the gift than she refused to fulfil the conditions, upon which the god added the curse, that her predictions should never be believed. Hence her warnings respecting the downfall of Troy and the subsequent misfortunes of her race were disregarded, and she herself was looked on by the Trojans as insane. When Troy was taken, she fled to the temple of Minerva; but was exposed there to the brutality of Ajax, son of Oileus. In the division of the spoils of Troy, Cassandra fell to the share of Agamemnon, and, agreeably to her predictions, was assassinated with him on his return to Mycenæ.

CASSANDRIA, a town of the peninsula of Pallene in Macedonia; so called from its founder, Cassander, who transferred to it the inhabitants of several neighbouring towns, particularly Potidæa, and raised it to be one of the most considerable cities of

the country. It was the principal naval arsenal of Philip, son of Demetrius; but it afterwards became a Roman colony, and ultimately fell a prey to the Huns.

CASSIA LEX, enacted by Cassius Longinus, B. C. 137, to introduce vote by ballot into certain assemblies of the people. Scipio Africanus the younger was censured by the aristocratical party for the support he gave to this law.

CASSIODORUS, MAGNUS AURELIUS, an eminent statesman, orator, historian, and divine, who flourished under Theodoric and four of his successors. He was born at Scyllacium in Magna Græcia, about B. C. 470, and descended from a noble family, his father having held a high office under the emperor Odoacer. Theodoric and his successors conferred on him some of the most exalted offices of the state; but at the age of seventy he retired to Calabria, where he founded the monastery of Viviers, and passed the remainder of his life in study and refined amusements. He died in his 100th year. Of his writings which are extant, the most valuable are his twelve books of Public Epistles, consisting of various ordinances and documents drawn up by him from time to time for the Ostrogothic kings. His "History of the Goths," in twelve books, is known to us only through the abridgment of "Jordanes." The best edition of his works is that of Muratori, *Verona*, 1736, fol.

CASSIOPE and **CASSIPEA**, I., wife of Cepheus, king of Æthiopia, and mother of Andromeda. Boasting that she was fairer than the Nereids, she excited the indignation of Neptune, who laid waste her husband's dominions with an inundation, and a sea monster, to which her daughter Andromeda was exposed. (See **ANDROMEDA**.) After her death, Cassiope was made a southern constellation. — II. A town and harbour of Coreyra, probably named from a temple sacred to Jupiter Casius or Cassius. In a voyage which Nero made to this island, he is said to have sung in public at the altar of the god. Cassiope was also the name of a harbour of Coreyra.

CASSITERIDES, islands in the Western Ocean, where tin was found; supposed to be the *Scilly* islands, together with a part of *Cornwall*. The term is derived from *κασσίτερος*, tin. They are first mentioned by Herodotus, who, however, professes to know nothing about them; but Strabo says that the Phœnicians used to trade with them for tin, and sought to keep their existence a secret from all the world. They were subsequently well known to the Romans.

CASSIUS, a name common to numerous ancient Romans, of whom the most distinguished were, — I. Longinus, one of the conspirators against Julius Cæsar. He first distinguished himself as quæstor to Crassus in the Parthian expedition, after whose death he made an admirable retreat with the wreck of the Roman army into Syria. He followed the interest of Pompey; and when Cæsar had obtained the victory in the plains of Pharsalia, he was one of those who owed their lives to the mercy of the conqueror. But notwithstanding these and numerous other favours he received at the hands of Cæsar, he is said to have been the originator of the conspiracy against him, and to have gained over Brutus by means of his sister Junia, to whom he was married. After the assassination of Cæsar, Cassius followed the fortunes of Brutus. At the battle of Philippi, the right wing, which he commanded, being defeated, he gave up all for lost, and threw himself upon his sword and expired, B. C. 42. Brutus honoured him with a magnificent funeral, and declared over him with tears that he was the last of the Romans. — II. Parmensis, so called from his being a native of Parma, a Latin poet of considerable talent. He sided with Brutus and Cassius in the civil wars, and obtained the office of military tribune. After their defeat he returned to Athens, where he was murdered by Varius at the instigation of Octavius. He must not be confounded with Cassius the Etrurian, whose poetry was of a very different stamp. — III. L. Hemina, the most ancient writer of annals at Rome, A. U. C. 608. — IV. Lucius, a Roman lawyer, whose strictness in dispensing justice has rendered the words *Cassiani judices* applicable to rigid judges. — V. T. Severus, a Roman, distinguished for his eloquence and satirical effusions. He was banished by Augustus to the island Seriphus, where he died wretchedly in his twenty-fifth year.

CASSIVELAUNUS, a British prince, to whom was entrusted the command of the confederate tribes against Julius Cæsar. His territories were separated from the maritime states by the *Thames*; but there is great difficulty in ascertaining their precise position.

CASTABALA, a city of Cappadocia, celebrated for the temple and worship of Diana Perasia. See **PERASIA**.

CASTALIUS FONS, or **CASTALIA**, I., a celebrated fountain on Mt. Parnassus, sacred to the Muses. It poured down the cleft between the two famous summits of

the mountain, and was fed by its snows. — II. Another in Syria, near Daphne, the waters of which were believed to give a knowledge of futurity to those who drank them.

CASTELLUM, a term of frequent occurrence in ancient geography, indicating some fortified post or castle which subsequently became the site of a city.

CASTHANÆA, a town of Thessaly, off the promontory Sepias, near which the fleet of Xerxes encountered a tremendous storm.

CASTOR and **POLLUX**, twin brothers, the former the son of Leda and Tyndarus, the latter of Leda and Jupiter. (See **LEDA**.) They were born at Amyclæ in Laconia; and their first exploit was to rescue their sister Helena from the hands of Theseus, whose mother Æthra they dragged into captivity. They took part in all the great undertakings of their time; were at the Calydonian Hunt, accompanied Hercules against the Amazons, sailed on the Argonautic expedition, and aided Peleus to storm Iolcos. Castor was the most skilful charioteer, and Pollux the most distinguished pugilist. From Juno they received the swift steeds Xanthus and Cyllarus; and from Mercury, Phlagius and Harpagus, the offspring of the Harpy Podarge. Being invited to a feast, when Lynceus and Idas, sons of Aphareus, were going to celebrate their marriage with Phœbe and Talaira, daughters of Leucippus, brother of Tyndarus, they became enamoured of the brides, and carried them off. Idas and his brother pursued them; and in the conflict which ensued Castor fell by the spear of Idas; but Pollux, aided by the kindred of his father, laid prostrate the two sons of Aphareus. The story of the quarrel between the twin brothers and the sons of Aphareus has been differently related; but all accounts agree that Pollux, being inconsolable for the loss of his brother, implored Jupiter to allow him to divide his immortality with his brother, which was granted, and they consequently passed day and day alternately in heaven and under the earth. They were called Dioscuri, or *sons of Jupiter*, and Anaces or *princes*, and were frequently identified with the Cabiri. They were regarded as the protectors of ships in tempests; the meteor known by their name was ascribed to them; and it was also said, to reward their paternal affection, Jupiter had transformed them into the constellation the Gemini, *Twins*. They were generally represented as two youths on horseback, each holding a spear in his

hand, and their heads surmounted by a circular cap.

CASTRA, a term employed to indicate the site of some Roman or other encampment. The towns in England which end in *Chester*, or *Cester*, are all supposed to have derived their names from having been the winter quarters of the Romans.

CASTRUM NOVUM, I., *Santa Marinella*, a town of Etruria, on the east coast, south of Centum Cellæ. — II. Inui, a place on the coast of Latium, between Antium and Ardea. According to Livy, Inuus was the same with Pan. — III. Lucii, now *Chalus*, in France, in the department of *Upper Vienne*, where Richard I. died. — IV. Sedunum, now *Sion*, in *Switzerland*: also called *Civitas Sedunorum*.

CASTŪLO, *Cazlona*, a town of Hispania Bætica, on the Bætis, west of Corduba.

CATABATHMOS, a great declivity, whence its name, *Kataßathmós*, separating Cyrenaica from Ægypt, which the Arabs call *Akabetassolom*. It was sometimes considered as the point of separation between Asia and Africa.

CATADŪPA, the smaller cataract of the Nile, situated in the Thebais, at Dodecaschoenus. It derived its name from the loud noise occasioned by the fall of the waters (*κατά* and *δοῦπος*, a *heavy crushing sound*).

CATAMENTELES, king of the Sequani, in alliance with Rome.

CATĀNA, *Catania*, a celebrated city of Sicily, at the foot of Mt. Ætna, founded by a colony from Chalcis, B.C. 753, five years after the settlement of Syracuse. Like all the other colonies of Grecian origin, Catania soon emancipated itself from foreign control; but was successively invaded by the Athenians and Syracusans, and at last fell under the power of the Romans during the first Punic war. Under the Romans it was the residence of a prætor, and was adorned with many noble buildings. Owing, however, to the repeated occurrence of earthquakes, and the irruption of lava from Mount Ætna, its ancient monuments have been mostly destroyed; but the remains of its noble amphitheatre, temples, baths, aqueducts, &c., attest its ancient extent and magnificence. Ceres had here a temple, in which none but women were permitted to appear.

CATAONĪA, a tract of country in the southern part of Cappadocia, corresponding to *Aladeuli*.

CATARACTES, now *Dodensoui*, I., a river of Pamphylia, falling into the sea near Attilia. It derived its name from its im-

petuosity. — II. A river of Asia Minor, the same with the Marsyas.

CATHÆA, a country of Asia, the precise situation of which is doubtful. The modern tribe Kuttry or *Rajpoots* are supposed to be the descendants of the ancient inhabitants.

CATILINA, L. SERGIUS, a Roman of a noble family, was born B. C. 109. During the civil wars he embraced the party of Sylla; as quæstor (B. C. 77), supported him in his proscriptions; and, having discharged the functions of prætor (B. C. 67), became governor of the African provinces, where he rendered himself infamous for his extortions. Polluted with crime and excesses of every kind, suspected of having murdered his first wife and son, accused by Clodius of having even violated a vestal virgin, he braved the opinion of his countrymen, and became the chief of a conspiracy, the objects of which were the proscription of the rich, the extirpation of the senate, and a revolution in the government. This conspiracy was timely discovered by the consul Cicero, whom he had resolved to murder; and Catiline, whose insolent appearance in the full senate, notwithstanding the notoriety of his guilt, called forth from Cicero the well-known anathema, "Quousque tandem abutere, Catilina, patientia nostra," departed from Rome further to develop his plans, leaving Lentulus, Cethegus, Sura, and the other principal conspirators, to forward his views secretly in the city. Meanwhile Cicero having obtained conclusive evidence of their guilt, the conspirators were arrested and condemned to death. This intelligence struck terror into Catiline, who, giving up all for lost, made a desperate attack on the troops of Petreius, and fell among the thickest of the enemy, fighting bravely to the last, B. C. 62.

CATILLUS, or CATILUS, son of Amphiarus, and brother of Coras and Tiburtus, to whose memory he built Tibur in Italy.

CATÛS, M., a fictitious name, under which Horace alludes to persons who abused the genuine doctrines of Epicurus.

CATO, a surname given to Marcus Porcius Priscus, called also Major and Censorius, who was born B. C. 232 at Tusculum, and passed his earliest years on a little farm which he inherited from his father. At the age of seventeen he served his first campaign against Hannibal, who was then laying waste the north of Italy; five years later he fought at the siege of Tarentum,

and after the capture of that city he devoted himself to the study of philosophy, under the guidance of Nearchus the Pythagorean. Returning to his farm, where his practical sagacity gained him the surname of Cato or "The Wise" from the neighbouring peasantry, he was induced to remove to Rome, at the instance of Valerius Flaccus, a noble proprietor of the neighbourhood, in conjunction with whom he afterwards attained the highest offices in the state. Having passed with éclat through the various offices of military tribune, ædile, and quæstor, in which capacity he came into violent collision with Scipio Africanus, he became prætor, and was sent into Calabria, where his austere self-control, integrity, and justice contrasted most favourably with the rapacious conduct of his predecessors. Here too he became acquainted with the poet Ennius, who taught him the Greek language, and accompanied him to Rome. Being elected consul B. C. 193, he set out for Spain, where the vigour of his conduct and the policy of his councils added greatly to the Roman influence, and procured him the honour of a triumph on his return to Rome. But hardly had he descended from the triumphal chariot and laid aside the consular robe, than, assuming the garb of a lieutenant, he accompanied the new consul Sempronius into Thrace; and after distinguishing himself by securing the fidelity of several of the Grecian states, he crowned his military achievements by defeating Antiochus at the pass of Thermopylæ, B. C. 191. Seven years later, he was elected to the censorship, and fulfilled its duties with such inflexible rigour that his name has passed into a proverb. On the expiration of his term of office he was honoured with a public statue. As might have been expected, the severity of his manners and the whole tenour of his character embroiled Cato with many of his contemporaries. His political career was one continued warfare, and he was continually accusing others, or was himself an object of accusation. The banishment of Scipio Africanus, the trial of Scipio Asiaticus, the expulsion of Carneades and the other ambassadors from Greece, originated at his instance; while he himself was fifty times prosecuted, and as often acquitted. Even in his eighty-first year, he was not exempt from a malicious accusation. The last act of his public life was his embassy to Carthage, to settle the disputes between the Carthaginians and king Massinissa; and to his envy at witnessing the flourishing state of that city is to be ascribed

that hatred towards it which he ever afterwards inculcated upon the Romans, and which finally led to its destruction. He died in the eighty-fifth year of his age, B. C. 147, about a year after his return to Rome, leaving one son, who was termed Saloninus from his mother Salonia, and the grandfather of Cato Uticensis. Of his numerous and highly-praised writings, his treatise "*De Re Rusticâ*" is the only one that has reached our times in a tolerably perfect state. Fragments of his historical writings have been collected and published at different times. — II. Marcus, son of the censor by his first wife. He distinguished himself greatly in the battle of Pydna against Perseus, king of Macedonia. He afterwards married the daughter of P. Æmilius, the Roman commander on that occasion, and died while filling the office of prætor. — III. Valerius, a Gallic freedman, who, being despoiled of his property by Sylla, came to Rome, where he taught rhetoric and grammar with great success. A satirical poem entitled "*Diræ in Battarum*" is attributed to him. — IV. Dionysius, supposed to have lived in the age of Commodus and Septimius Severus, and regarded as the author of the "*Disticha de Moribus*." — V. Marcus, surnamed Uticensis, from his death at Utica, was great-grandson to the censor of the same name, and born B. C. 93. In his childhood he was remarkable for the firmness of character which he displayed in after life; and it is said that when at the age of fourteen he witnessed the scenes of blood then enacted by Sylla, he earnestly asked his preceptor for a sword to stab the tyrant. When priest of Apollo, the first public office he obtained, he became a strict adherent of the Stoic sect; and the principles which he then imbibed exercised a powerful influence on his subsequent career. His first campaign was made in the Servile War; he then served as military tribune in Macedonia; subsequently he was elected quæstor; and on the expiration of his term of office he received the congratulations of the senate for his strict impartiality. He took an active part in denouncing the conspiracy of Catiline, and was the first who bestowed on Cicero the title of *Pater Patriæ*. Vehemently opposed to the union of Pompey, Cæsar, and Crassus in the first triumvirate, he was removed to Cyprus in a kind of honourable banishment; but on his return he was elected prætor, and subsequently, on the rupture between Pompey and Cæsar, took part with the latter, consider-

ing his cause to be the more just; hence Lucian has nobly said,

"*Victrix causa diis placuit, sed victa Catoni.*"

After the battle of Pharsalia, Cato took the command of the Corcyrean fleet; but when he heard of Pompey's death, he traversed the deserts of Libya with his forces, and resigned the command to Scipio greatly against the inclination of the army. The result is well known. Scipio having, in opposition to Cato's instructions, hazarded an engagement at Thapsus, was completely defeated, and Africa submitted to the victor. The cause of liberty was now lost; and Cato, after furnishing his friends with every means in his power to effect their escape, and too proud himself to accept a pardon at the hands of the conqueror, retired to his chamber, when, after reading a portion of Plato's *Phædon*, a dialogue which turns on the immortality of the soul, he stabbed himself in the breast, and died the same night in his fifty-ninth year, B. C. 46. His son, M. Porcius Cato, was spared, but followed the fortunes of Brutus, and died gloriously at Philippi.

CATTI, or CHATTI, a powerful nation of Germany, whose territory lay in the countries of *Hesse*, *Nassau*, &c. They maintained a long and desperate struggle with the Romans. They formed one of the tribes that slaughtered the legions of Varus; and though Germanicus afterwards inflicted upon them ample vengeance, they never appear to have entirely succumbed. They were ultimately exterminated by their neighbours the Hermunduri. Their capital was Mattium, now *Marburg*.

CATULLUS, CAIUS VALERIUS, a celebrated poet, descended from an ancient and honourable family, was born in the neighbourhood of Verona, on the *Lacus Benacus*, B. C. 87. His father appears to have been allied by ties of hospitality to Julius Cæsar; hence, notwithstanding many provocations, the dictator to the last manifested strong feelings of attachment towards Catullus. In consequence of an invitation from Manlius Torquatus, he proceeded to Rome; and, with a view of improving his pecuniary circumstances, he accompanied Caius Memmius to Bithynia, where he was appointed prætor. But his situation was but little ameliorated by this expedition, and in the course of it he lost a beloved brother who had accompanied him. On his return to Rome he mingled in the most dissipated society of the metropolis; but the levity of his conduct did not deprive him of the friendship of Rome's most distinguished citizens. The period of his death is un-

certain. A collection of his poems has been preserved, consisting of upwards of 100 pieces, written in every variety of style and metre, lyrical, descriptive, elegiac, and dithyrambic, and excellent in all. The epithet "Doctus," so frequently applied to him, refers to his familiarity with Greek literature, and the Grecian spirit which pervades his compositions. Numerous editions of his works have been published.

CATŪLUS, Q. LUTATIŪS, I., a Roman, consul A.U.C. 510, famous for his victory (off the Argates Insulæ) over the fleet of the Carthaginians, consisting of 400 sail, which put an end to the first Punic war. — II. The colleague of Marius in the consulship, A.U.C. 650, and joint conqueror with him over the Cimbri. Being subsequently condemned to death by Marius, he put an end to his life by suffocation. — III. Quintus, son of the preceding, elected consul A.U.C. 672, distinguished himself by his zeal in behalf of the republic. He opposed his former colleague, Lepidus; and nobly seconded the efforts of Cicero in detecting and putting down the Catilinian conspiracy. He acquired great celebrity as princeps senatus, was appointed censor, and died A.U.C. 692, before the storms that ended in the overthrow of the republic had burst out.

CATURIGES, a Gallic nation, whom some have placed on the Alpes Cottix, others on the Alpes Graix.

CAUCĀSUS, the highest and most extensive range of mountains in Northern Asia. According to Strabo, it extended from the Euxine to the Caspian sea, and divided Albania and Iberia towards the south from the level country of the Sarmatæ on the north. The inhabitants of these mountains formed, according to some, 70, according to others, 300 different nations, who spoke various languages, and lived in a savage state. The highest summit is 5900 feet above the level of the Black Sea. The two principal passages of Caucasus are mentioned by the ancients under the name of the Caucasian and Albanian gates.

CAUCŌNES, a people of Paphlagonia, who occupied the coast of the Euxine from the Maryandynes as far as the Parthenius. They were either of Arcadian or Scythian origin. A portion passed into Greece, and occupied a territory in the division of Elis, called Cœle, "the Hollow." Another part settled in Triphylian Elis; and it is of the latter that Herodotus speaks.

CAUDŪM, a city of Samnium; near which was the famous defile, *Furcæ Cau-*

dinæ, where the Roman army was compelled by the Samnites to pass under the yoke. The present valley of *Arpaia* is thought to answer to this pass.

CAULONĪA, or CAULON, a town of Italy, near the country of the Brutii, founded by a colony of Achæans, and destroyed in the wars between Pyrrhus and the Romans. *Alaro* and *Castro Vetere* have both been said to occupy its site.

CAUNUS, *Kaiguez*, a city of Caria, at the foot of Mt. Tarbelus, west of the Sinus Glaucus, whose inhabitants do not appear to have been of the same origin as the Carians. Under the Byzantine emperors, Caunus formed part of Lycia. It was famous for its figs. (See Cicero, *De Div.* 2. 4.)

CĀYSTER, or CĀYSTRUS, a rapid river of Asia, rising in Lydia, and, after a meandering course, falling into the Ægean sea near Ephesus. In its course it flowed through a marsh, called the Asian Marsh, much frequented by swans and other waterfowl. The Cayster is now called *Kitchih-Minder*, "Little Mæander," from its winding course.

CEBENNA MONS, *Cevennes*, a range of mountains in Gaul, extending from the Garonne to the Rhone. These mountains are also called variously Cevenna, Cebenna, and *κέμμερον ὄρος*, by ancient writers. Cæsar, on crossing them in his war with the Averni, to whom they afforded an admirable protection, had to make a road through snow six feet deep.

CEBES, I., a Greek philosopher, and disciple of Socrates, introduced into the *Phædon* of Plato as one of the interlocutors. He was a native of Thebes; but nothing is known of his history, except that he attended Socrates in his last moments, and was the author of the famous dialogue called *Πινάξ*, or the *Picture*, than which no work of antiquity is better known. Unsuccessful attempts have been made to throw doubt upon its authenticity. — II. A philosopher of Cyzicus, in the time of Marcus Aurelius, to whom some critics assign the authorship of the "Picture."

CEBRĒNĪA, REGIO, a small district and town of Troas, called after the river Cebren or Cebrenus, in the neighbourhood. The capital of this district was Cebrene, near the sources of the Scamander, or of the Simois of Homer, in Mount Ida. Extensive ruins mark the spot. Cēnone, daughter of the Cebrenus, receives the patronymic of Cebrenis.

CEBRUS, *Zibriz*, a river dividing Lower from Upper Mæsia, and falling into the Danube.

CECROPĪA, the original name of Athens, in honour of Cecrops, its founder. The ancients often use this word for Attica.

CECROPĪDÆ, a name given to the Athenians, as the fabled descendants of Cecrops; but the title was often conferred as a reward for some action in the field of battle.

CECROPS, one of those personages in antiquity who hold a middle place between history and fable, is said to have been a native of Sais in Egypt, whence, about B. C. 1556, he led a colony to Attica, and reigned over part of the country, called from him Cecropia. He married Aglauros, daughter of Actæus, by whom he became the father of three daughters, Aglauros, Herse, and Pandrosos; and after a long reign spent in introducing among his subjects the blessings of civilisation, he died, leaving the kingdom to Cranaus, whose history is no less enveloped in fable. As a mythological person, Cecrops was described as half man and half serpent, indicating, no doubt, his superior wisdom, the attribute of the serpent. In the contest between Neptune and Minerva for the sovereignty of Attica, he is said to have decided in favour of Minerva, who thenceforward became the tutelary deity of Athens. Various ingenious interpretations have been given to the history of Cecrops by modern antiquaries, who have succeeded in stripping it of every vestige of reality, and reduced it to a mere mythical fable. It is curious to remark, that neither Homer, nor any of the oldest Greek poets, make mention of Cecrops.—II. Son and successor of Erechtheus, sixth king of Athens. He married Metiadusa, sister of Dædalus, by whom he had Pandion; reigned 40 years, and died B. C. 1307.

CELĒNÆ, or **CELENE**, a city of Phrygia, where Cyrus the Younger had a palace, with a park filled with wild beasts. Within the enclosure rose the Mæander, and flowed through the park. The inhabitants were carried off by Antiochus Soter to people Apamea.

CELĒNO, one of the Harpies, daughter of Neptune and Terra.

CELENDRÆ, **CELENDRI**, and **CELENDERIS**, a city on the coast of Cilicia Trachea, founded by the Phœnicians, and afterwards colonised by the Lamians. The modern name is corrupted into *Chelindreh*.

CELĒRES. See **EQUITES**.

CELEUS, king of Eleusis, father of Triptolemus by Metanira.

CELSUS, **AULUS** or **AURELIUS CORN.**, I., a celebrated physician, whose age and

history are entirely unknown; though it is now generally believed that he lived under Augustus and Tiberius, but wrote under the latter. He composed a large work on the plan of an encyclopædia, entitled "*De Artibus*," in which he treated of philosophy, jurisprudence, agriculture, and medicine; but only that part which treats of medicine has reached our times; and for elegance, terseness, learning, good sense, and practical information, it stands unrivalled. It has passed through numerous, it might also be said innumerable editions; and is still used as a handbook by medical students in all parts of the world.—II. A Platonic philosopher, who lived in the reign of Hadrian, famous for being one of the most virulent enemies to Christianity. His work, entitled *Ἀληθὺς Λόγος*, is lost; but Origen, who refuted it, has preserved such a number of extracts that the reader can easily get a view of its chief arguments.—III. Albinovanus. See **ALBINOVANUS**.

CELTÆ, a general name applied by the Greeks to all nations of the remote west, from the Viadrus, *Oder*, to the mouth of the Tagus; but in a special sense it is applied to the most indigenous and extensive of the three great tribes that occupied Gaul in the time of Cæsar. See **GALLIA**.

CELTĪBĒRI, a people of Spain, supposed to have been descended from Celtæ, who in remote times emigrated from Gaul, and afterwards became so identified with the native Iberi as to render it impossible to distinguish them. The Celtiberians made strong head against the Romans and Carthaginians when they invaded their country; and though they submitted to Rome in the second Punic war, they repeatedly resumed the contest, and were not finally subdued till after the destruction of Numantia by Scipio Æmilianus. The country of the Celtiberi formed part of the Roman province Hispania Tarraconensis. Their country, Celtiberia, is now known by the name of *Arragon*.

CELTICI, a people of Celtic origin in the south of Lusitania, answering now to *Alentejos*. Their chief town was Pax Julia, now *Beja*.

CENÆUM, *Lithada*, a promontory in the north-west of Eubœa, where Jupiter Cenæus had an altar raised by Hercules.

CENCHRÆ, I., *Kenchres*, a harbour of Corinth, on the *Saronic Gulf*, about 70 stadia from the city itself, and the port whence its commerce was carried on with Asia, the Cyclades, and the Euxine.—II. A village of Argolis, near the frontiers of

Arcadia, where a tumulus was erected in memory of some Argives who had fallen in an engagement with the Spartans.

CENCHREIS, a small island off the Spiraëum Promontorium of Argolis.

CENCHRĪUS, a river of Ionia, near Ephesus and Mt. Solmissus, where Latona found protection from the rage of Juno after her delivery.

CENIMAGNI, a people of Britain, on the eastern coast, forming part of the Icenī. Various interpretations and readings of this word have been given. See ICENI.

CENOMĀNI, a people of Gaul, belonging to the Aulerici. See AULERCI.

CENSORES, the title of two Roman magistrates, originally created A. U. C. 312, for the purpose of taking the census, or register of the number and property of citizens. But their powers were much increased subsequently, when they had the inspection of the morals of the citizens committed to them, with authority to degrade senators and knights from their respective orders, and remove other citizens from their tribes, depriving them of all their privileges except liberty; which was termed making them *Æriani*. They had also the power of making contracts for public buildings and the supply of victims for sacrifices. The office of censor was not a permanent one, but was renewed from time to time, as its functions were felt to be needed in the state. It was always filled by consulars of the highest merit, and was esteemed an honour even greater than that of the consulate itself: no person might be twice invested with it; and if one of the censors died, another was not substituted in his room, but his surviving colleague was obliged to resign. The office of censor was abolished under the emperors, who, however, exercised the greater part of its functions. It was attempted to be revived in the person of Valerian by Decius, but he was cut off before he could accomplish his purpose.

CENSORĪNUS, A. P. CL., I., a Roman, who, after having filled some of the highest offices in the state, retired into private life; but was again dragged into notice, and compelled to assume the imperial purple by the soldiers, who murdered him some days after, A. D. 270.—II. A grammarian and philosopher, who lived under the emperors Maximus and Gordianus, A. D. 238, and wrote a small work, “*De Die Natali*,” which has reached our times.

CENTAURI, a people of Thessaly, fabled to have been half men and half horses. By some writers they are said to have been the offspring of Centaurus, son of Apollo,

by Stilbia, daughter of the Peneus. Others allege that they were the fruit of Ixion's adventure with the cloud; while others say that they sprang from the union of Centaurus with the mares of Magnesia. The battle of the Centaurs with the Lapithæ, so famous in history, originated as follows:—At the marriage of Hippodamia with Pirithous, the Centaurs, who had been invited, being intoxicated with wine, offered violence to the women. Upon this, the Lapithæ, roused to indignation, attacked the Centaurs, and, after a dreadful conflict, defeated them, and obliged them to retire to Arcadia. The battle of the Centaurs and Lapithæ forms the subject of the famous Elgin Marbles, now in the British Museum. The insolence of the Centaurs was a second time punished by Hercules, who, on his way to hunt the boar Erymanthus, was kindly entertained by the Centaur Pholus; but the rest of the Centaurs, enraged at the havoc the hero had made on their wine, attacked him, and in the conflict which ensued they were almost entirely extirpated. The most celebrated of the Centaurs were Amycus, Arneus, Caumas, Chiron, Eurytus, Gryneus, Lycidas, Medon, Mermeros, Pisenor, Pholus, Rhætus. It is generally believed that the Centaurs and Lapithæ are two purely poetic names, used to distinguish two opposite races of men; the former, the rude horse-riding tribes, which tradition records to have been spread over the north of Greece; the latter, the more civilized race, which founded towns, and gradually drove their wild neighbours back into the mountains.

CENTRĪTIS, *Kabouhr*, a river of Armenia Major, separating Armenia from the country of Carduchi, and flowing into the Euphrates. It was called by the Greeks Nicephorius, “which brings victory,” on account of some battle gained in its vicinity during the time of the Syrian kings.

CENTRŌNES, a people of Gaul, among the Alpes Graiæ, defeated by Cæsar in several engagements.

CENTUM CELLÆ, *Civita Vecchia*, a seaport town of Etruria, better known as Trajani Portus, the emperor Trajan having caused a magnificent harbour to be constructed there. It was formed precisely in a similar manner as the breakwater at Plymouth, by sinking immense blocks of stone, which became fixed and consolidated by their own weight till the structure was raised above the waves.

CENTUMVĪRI, members of a court of justice at Rome, whose chief duty appears to have been to decide concerning testa-

ments and inheritances. They were originally chosen three from the 35 tribes of the people; and though they amounted to 105, and were afterwards increased to 180, they were always called by a round number Centumviri. In the time of Augustus, they formed the council of the prætor, and judged in the most important cases. They were generally summoned by the decemviri, who consisted of five senators and five equites, and who presided among them in the absence of the prætor.

CENTURIA, a division of the people consisting of 100. At first a century contained 100, but not so afterwards. The Roman people were originally divided into three tribes, and each tribe into ten curiæ. The tribes afterwards increased to thirty-five, and were divided into Rusticæ and Urbanæ; the number of curiæ was always thirty. Serv. Tullius made a census; and when the return gave 80,000 men able to bear arms, he divided them into six classes, each class into several centuries. In the public assemblies in the Campus Martius, at the election of public magistrates, or at the trial of capital crimes, the people gave their vote by centuries, whence the assembly was called *comitia centuriata*. The whole number of centuries was 191. (See COMITIA.) The word *Centuria* is also applied to a subdivision of one of the Roman legions. See LEGIO.

CENTURIPA (*es*, or *a*, *arum*), *Centorbi*, an ancient town of Sicily, near Catana.

CEOS, or CEA, *Zea*, an island of the Ægean, one of the Cyclades, opposite the promontory of Sunium in Attica, and famous for its fertility and rich pastures. It is said to have been an Ionian colony peopled from Africa. The two chief towns were Iulis and Carthæa, the former of which was the birthplace of Simonides.

CEPHALION, a Greek writer, whose native country is unknown. He lived during the reign of Hadrian, who banished him to Sicily, where he wrote an *Abridgment of Universal History*, now lost. He is not to be confounded with Cephalon, a native of Gergitha in Troas, who lived prior to Alexander the Great, and wrote an historical work called *Ἱστορίαι*, also lost.

CEPHALLENIA, *Cefalonia*, one of the seven Ionian islands, so called from Cephalus, who settled here after his expedition against the Teleboæ; but it was known by a variety of appellations: thus Homer calls it Samos, and Thucydides Tetrapolis, from its four towns, Same, Pale, Cranii, and Proni, the ruins of some of which still remain. It was subjugated by the Athenians at the commencement of the Peloponnesian war; and fell under the power of the Romans B. C. 187.

CEPHALUS, I., son of Deioneus, king of Thessaly, by Diomede, daughter of Xuthus, and husband of Procris, daughter of Erechtheus, king of Athens. Aurora fell in love with him, and carried him away; but he refused to listen to her addresses, and the goddess sent him back, predicting that he would never be happy with his wife. Jealousy having soon sprung up in his mind, he feigned a long journey; but disguising himself as a merchant, he returned to Procris, and offered her a splendid jewel upon dishonourable terms. After much hesitation Procris at length yielded, when her husband discovered himself, and reproached her with her conduct. She then fled from him in shame; but they were soon afterwards reconciled (see PROCRIS), and loved one another with more tenderness than before. Cephalus, who was fond of hunting, every morning repaired to the woods, and after much fatigue laid himself down in the shade, and called for *Aura*, or the refreshing breeze. It was then whispered to Procris that Cephalus daily paid a visit to a mistress, whose name was *Aura*, upon which she secretly followed her husband into the woods; and when Cephalus retired to the cool shade, and called upon *Aura*, she rushed forwards towards her husband, who, alarmed at the rustling of the leaves, threw his dart and unwittingly killed her. After this event Cephalus fled to Amphitryon, whom he aided against the Teleboans; and on their conquest he settled in the island, named from him Cephallenia.—II. An Athenian orator, who lived towards the end of the Peloponnesian war, and greatly contributed by his eloquence to the overthrow of the Thirty Tyrants. He must not be confounded with Cephalus, father of Lysias, who came from Syracuse and settled at Athens.

CEPHÆIS, a name given to Andromeda, as daughter of Cepheus.

CEPHÈNES, I., an ancient name of the Persians.—II. A name of the Æthiopians, from Cepheus, one of their kings.

CEPHEUS, I., king of Æthiopia, father of Andromeda, by Cassiope. He was one of the Argonauts, and changed into a constellation after death. See ANDROMEDA.

CEPHISIA, *Kissia*, a borough of Attica, at the foot of Mt. Brilessus, and near the source of the Cephissus. It was the favourite residence of Herodes Atticus.

CEPHISIÆDES, a patronymic of Eteocles, son of Andreus and Evippe, from the supposition of his being son of the Cephissus.

CEPHISODOTUS, an Athenian statuary,

born about B. C. 350. Two of his works are mentioned by Pliny. He is not to be confounded with another statuary of the same name, who lived about Olymp. 120.

CEPHISUS and CEPHISSUS, I., *Mauro Potamo*, a celebrated river of Greece, rising at the foot of Parnassus, close to Lilæa in Phocis, and flowing into the lake Copais in Bœotia. The Graces were fond of this river, whence they are called the goddesses of the Cephisus.—II. A river of Attica, which rises on Mt. Brilessus, and after flowing through the Athenian plains, and passing under the celebrated long walls, falls into the sea near Phalerum. In the *Ædipus Coloneus*, it is described as a perennial stream; but it has been for ages nearly dry.—This was also the name of a river in Eleusis, Argolis, and Salamis.

CERAMICUS, I., *Keramo*, a bay of Caria, named from the city of Ceramus in its vicinity.—II. One of the most considerable parts of the city of Athens, named either from the hero Ceramus, or more probably from some *potteries* formerly situated there. It lay on the south side of the Acropolis, and included the Agora, Stoa Basileios, Pœcile, and other public buildings.

CERĀMUS, *Keramo*, a small town and fortress of Caria, east of Halicarnassus.

CERĀSUS, (Gen. *untis*), *Kerasoun*, a city of Pontus, south-west of Trapezus, founded by a colony from Sinope in Paphlagonia, to which it paid an annual tribute. From this place Lucullus first brought cherries into Italy, A. V. C. 680. Hence the Latin *cerasus*, "a cherry tree."

CERAUNĪ, Montes, a chain of mountains of Epirus, forming the boundary between it and Illyricum. That portion extending beyond Ōricum formed a bold promontory, Acroceraunia, from its *summits* (ἄκρα) being often struck by *lightning* (κεραυνός). The modern name is *Monte Khimarra*; that of the Acroceraunian promontory *Cape Linguetta*. This cape was much dreaded by the ancient mariners, from the belief that the mountains attracted storms; and the Greek and Latin poets teem with allusions to its dangers.

CERBERUS, a monster regarded as the watch-dog of the infernal regions, and represented with three, fifty, or even a hundred heads. He was the fruit of Echidna's union with Typhon. Orpheus lulled him to sleep with his lyre, and Hercules dragged him from Hades, in the performance of his twelfth and last labour.

CERCASŌRUM, *Eksas* or *Al Ahsas*, a town of Ægypt, near the spot where the Nile

divides itself into the Pelusian and Canopic mouths.

CERCĪNA and CERCINNA, *Kerkene*, a small island of the coast of Byzacium, in Africa, north-west of the mouth of the Syrtis Minor.

CERCINIUM, a town of Macedonia, at the mouth of the Pontus, on a lake called Cercinitis Palus.

CERCŌPES, a predatory race infesting Lydia during the reign of Omphale. They were overcome by Hercules. See MELAMPYGES.

CERCYON and CERCYŌNES, a king of Eleusis, son of Neptune, or, according to others, of Vulcan. His dexterity as a wrestler induced him to compel all strangers to compete with him; but he never found his match, till, after innumerable cruelties, he challenged Theseus, who overcame him and put him to death.

CERCYRA. See CORCYRA.

CEREALĪA, an annual festival celebrated at Rome in honour of Ceres, whose wailings in search of her lost daughter were represented by women clothed in white running about with lighted torches. It was held on the 7th or 13th of April, and during its continuance games were celebrated in the Circus Maximus. On occasions of public mourning both games and festival were omitted.

CERES, the Roman goddess of corn, equivalent to the Demeter of the Greeks, was the daughter of Saturn and Vesta, or Rhea, and the mother of Proserpine by Jupiter. The most celebrated event in the history of Ceres is her search after her daughter, who had been carried away by Pluto, throughout the world. Nine days she wandered over the earth with flaming torches in her hands; at length the god Helios, or, according to others, the Nymph Arethusa, informed her that Pluto, by the permission of her sire, had carried away her daughter. Incensed at the conduct of Jupiter, Ceres thereupon abandoned the gods, came down among men, and, disguising herself as an aged woman, was employed by Metanira, queen of Eleusis, as a nurse for her son Demophoon. (See DEMOPHOON.) Meanwhile, in consequence of the anger of Ceres, the earth yielded no produce, and Jupiter sent all the gods to entreat her to return to Olympus; but she refused until she had permission to see her daughter, which was granted. Being reunited to her daughter, though only for a portion of the year, she again became benignant to mankind, and fertility once more prevailed over the earth. She thereupon taught mankind the mode

of performing her rites, and returned to Olympus. The chief seats of the worship of Ceres were Attica, Arcadia, Sicily, and Thebes. The worship of Demeter, or Ceres, as the Romans rendered the name, was introduced at an early period into Rome, where a temple was erected in the Circus Maximus, and an annual festival celebrated to her honour. (See *CEREALIA*.) She was represented with a garland of ears of corn on her head, holding in one hand a lighted torch, in the other a poppy, which was sacred to her.

CERETĀNI, a people of Hispania Tarraconensis, at the foot of the Pyrenees. Answers to *Cerdagne* in Catalonia.

CERIALIS PETILIUS, a distinguished general in the reign of Vespasian, long confronted with Civilis.

CERINTHUS, *Geronda*, a town of Eubœa, near a small river called Budorus.

CERNE, *Arguin* or *Fedala*, an island without the Pillars of Hercules, on the African coast, where Hanno established a Carthaginian colony.

CESTRINE, *Philates*, a district of Epirus, separated from Thesprotia by the Thyamis. It was originally called Cammania, but changed its name in honour of Cestrius, son of Helenus.

CETHĒGUS, I., a consul in the second Punic war, A.U.C. 421, who was obliged to lay down his office on account of some informality in his election. — II. A tribune at Rome of corrupt morals. He joined Catiline, and was commissioned to murder Cicero; but was apprehended, and put to death. — III. M. Cornelius, a distinguished Roman orator, who, being sent as prætor into Sicily, quelled a sedition of the soldiers. He obtained the censorship six years previously to the consulship, B. C. 204, — a most unusual occurrence; and subsequently defeated Mago, who was bringing succour to Hannibal. — IV. C. Cornelius, was proconsul in Spain A.U.C. 552, and defeated a large force of the Sudetani. Being elected consul four years afterwards, he gained a victory over the Insubres, and on his return to Rome was honoured with a triumph. He was subsequently made censor, and assigned to the senators distinct places at the public games. — V. C. Cornelius, a powerful Roman, who sided with Marius against Sylla.

CĒRO, a daughter of Pontus and Terra, and wife of Phoreys, by whom she had the three Gorgons, the Grææ, Echidna, and the Dragon that guarded the golden apples.

CĒRYX, king of Trachinia, husband of

Halcyone. He was drowned as he went to consult the oracle of Claros; and his wife, apprised of his misfortune in a dream, found his corpse on the shore. They were both changed into alcyons. See *HALCYONE*.

CHABŌRAS, *Khabour*, a river of Mesopotamia, springing from Mt. Masius, west of Nisibis, or, according to other authorities, east of Charrae. By Xenophon it is called *Araxes*, apparently an appellative term for many Persian rivers.

CHABRĪAS, an Athenian general and philosopher. He chiefly signalised himself when he assisted the Boeotians against Agesilaus; and for his skill and address in this engagement, a statue was erected to his honour. He afterwards aided Nectanebis, king of Egypt, conquered the island of Cyprus, and ultimately fell a sacrifice to his courage, B. C. 355. According to Demosthenes, he took in the course of his life seventeen cities and seventy vessels, made three thousand prisoners, and enriched the public treasury with upwards of a hundred talents.

CHÆRĒMON, a philosopher and historian of Alexandria, who accompanied Ælius Gallus in his journey through Egypt, and was subsequently appointed librarian to the Serapeum. He was afterwards called to Rome to preside over the education of Nero. None of his works have come down to our times, though fragments are to be met with.

CHÆRONEA, an ancient city of Bœotia, on the borders of Phocis, north-east of Lebadæa, remarkable for the important military events which occurred in its territory, and for being the birthplace of Plutarch. It was supposed to occupy the site of the more ancient Arne. Here was fought the celebrated battle between Philip of Macedon and the Greeks, B. C. 338, which ended in the entire subjugation of the latter; and two centuries and a half later, Chæronea witnessed another bloody engagement between the Romans under Sylla and the troops of Mithridates, in which the Romans gained a decisive victory, B. C. 86. It is now called *Caprena*.

CHALCĒDON, an ancient city of Bithynia, opposite Constantinople; founded by a colony from Megara, and called by the Persian satrap Megabyzus, "the city of the blind," because the inhabitants had overlooked the superior position on the opposite side of the straits, where Byzantium was subsequently founded. Chalcedon was first conquered by Darius; but after the defeat of Xerxes it became tributary to the Athenians, and after having obtained its independence after the battle of Ægos

Potamos, entered into a confederation with Byzantium and other neighbouring cities. It was famous, in later times, for being the seat of the fourth general council of the Church, A. D. 451; and at that period it was one of the first cities of the Roman province called Pontica Prima. The village *Kadikevi* occupies its site.

CHALCIDICE, I., a district of Macedonia, between the Sinus Thermaicus and Strymonicus. The town of Chalcis gave name to the district. — II. Another in Syria, adjacent to the town of Chalcis.

CHALCIMICUS (*of Chalcis*), an epithet applied to Cumæ in Italy, as built by a colony from Chalcis.

CHALCIGECUS, an epithet applied to Minerva at Sparta, from her having a brazen temple.

CHALCIS, I., the most celebrated city of Eubœa, situated on the narrowest point of the Euripus. It was built by an Ionian colony prior to the Trojan war; and that it attained great importance at an early period is attested by numerous colonies in Italy and Sicily. From the advantages of its situation, and the strength of its works, Chalcis was always considered as one of the greatest fortresses of Greece, and hence, in all the attacks made upon Eubœa, its possession was eagerly coveted. (See EUBŒA.) It is now called *Negropont*. — II. *Galata*, a town of Ætolia, at the foot of a cognominal mountain. It is sometimes called *Hypochalcis*, in allusion to its position. — III. A small maritime town of the Corinthians, situated towards Sicily. — IV. A city of Macedonia, in Chalcidice, to which it gave name. It was founded by a colony from Chalcis in Eubœa. — V. A city of Syria, capital of the district of Chalcidice, founded by a colony from Macedonia. It is represented by *Kinnesrin* or *Chinserin*.

CHALDÆA, a country of Asia at the head of the Persian Gulf. Some writers make Babylon a part of it. The Chaldæans are highly commended for their skill in the sciences, especially astronomy. See BABYLONIA.

CHALYBES and CALYBES, a people of Asia Minor, south-east of Pontus, celebrated for the great iron mines which existed in their country. They were partly conquered by Cræsus, king of Lydia, but ultimately gained their liberty. Strabo calls them Chaldæi, or Chaldi. Their country is still called *Keldir*.

CHALYBON, a famous city of Syria, capital of the district called Chalybonitis, corresponding to the Helbon of Scripture, and the modern *Aleppo*. It ap-

pears to have risen into importance on the destruction of Palmyra. Like the latter, it was a convenient emporium for the trade between Europe and the East, so long as it was carried on overland. The productions of Persia and India came to it in caravans from Bagdad and Bussora, to be shipped at Iskenderoun and Latakia for the different ports of Europe. Chalybon communicated also with Arabia and Egypt, by way of Damascus; with Asia Minor, by Tarsus; and with Armenia, by Diarbekir. It rose to great wealth and consequence under the Greek sovereigns of Syria, and into still greater under the early Roman emperors. In A. D. 638, it resisted the arms of the Arabs for several months; but being finally taken, it became of as much importance under the Saracens, as it had before been under the Romans or Greeks. In the tenth century, it was reunited to the empire of Constantinople by the arms of Zimiscus; but it soon after fell into the hands of the Seljukian Turks, under whose sway it remained during the time of the Crusades. It suffered considerably during the irruptions of the Mongols in the thirteenth century, and again by the wars of Tamerlane, or Timur Bec, in the fifteenth. Selim I. annexed it, in 1516, to the Turkish empire, of which it continued a part till 1832, when it opened its gates to Ibrahim Pacha without a summons. Its political revolutions, with the exception of its two captures by the Tartars, affected its prosperity only temporarily and in a slight degree; but the discovery of a passage to India by the Cape of Good Hope struck a deadly blow at its greatness. Since that event it has continued to decline; and the earthquake of 1822, together with the wars which have distracted Syria, by causing extensive emigrations, have reduced it to comparative insignificance.

CHALYBS, *Queiles*, a river of Hispania Tarraconensis, in the country of the Celtiberi, and one of the tributaries of the Iberus. Its waters were famous for hardening steel: hence its name.

CHAONES, a people of Epirus: who inhabited

CHAONIA, a region of Epirus, comprehending the north-western part of that country; but even in the time of Strabo its limits could not be precisely ascertained. The Chaonians were long the most powerful and warlike tribe of Epirus; but the Molossi ultimately acquired the preponderance. Tradition ascribed the origin of their name to Chaon, brother of Helenus, who married Andromache after the death

of Pyrrhus. It may be inferred from the name of Pelasgis given to Chaonia by some writers, that it was formerly occupied by the Pelasgi. Virgil uses the epithet *Chaontius* for *Dodonæus*, in referring to the acorns of Dodona.

CHAOS, a rude and shapeless mass of matter, from which the universe was formed by the power of a Superior Being. Chaos was deemed one of the oldest of the gods.

CHARĀDRA, a town of Phocis, about twenty stadia from Lilæa, and near the Charadrus which flowed into the Cephissus. It was destroyed by Xerxes.

CHARAX, the name of several cities of antiquity, of which the chief was a considerable emporium of Bithynia, on the bay of Nicomedia.

CHARAXES and CHARAXUS, brother of Sappho.

CHARES, I., an Athenian general, who succeeded to the command after the condemnation and death of Leosthenes. He was sent by the Athenians against Alexander, tyrant of Pheræ; but, instead of coming to action with the enemy, he so harassed the Athenian allies by extortions, that the social war was the result, B. C. 338. But, notwithstanding his delinquencies, he was appointed commander-in-chief not only in this war, but in a subsequent expedition in aid of Byzantium against Philip of Macedon; and though recalled in favour of Phocion, he was again appointed to the command at the battle of Charonea, when his incapacity greatly contributed to the loss of the day. He was delivered up to Alexander after the destruction of Thebes, but succeeded in mollifying the conqueror, and was permitted to live at Athens.—II. A statuary of Lindus, disciple of Lysippus, and celebrated as the maker of the Colossus of Rhodes, on which he was employed twelve years.

CHARICLES, I., one of the thirty tyrants set over Athens by the Lacedæmonians.—II. A famous physician under Tiberius, of whom a curious story is related by Tacitus. (*Annal.* 6. 50.)

CHARILA, a festival observed once in nine years by the Delphians. In a great famine, the people of Delphi having applied to their king to relieve their wants, he distributed the little corn he had among the noblest; but as a poor little girl, named Charila, begged the king, he beat her with his shoe, upon which the girl hanged herself. The famine increased; and the oracle declared, that, to relieve his people, he must atone for the murder of Charila. On this a festival was instituted. The king

presided, and distributed corn to such as attended. Charila's image was brought before the king, who struck it with his shoe; after which it was carried to a desolate place, where they put a halter round its neck, and buried it where Charila was interred.

CHARILĀUS, or CHARILLUS, son of Polydectes, king of Sparta. He was educated by his uncle Lyncurgus; made war against Argos, and attacked Tegea; but was taken prisoner, and released on promising that he would cease from war, an engagement which he soon broke. He died in his 64th year.

CHARIS, a name applied in the *Iliad* to the wife of Vulcan, who in the *Odyssey* is said to be Venus. The attributes of Venus were grace and beauty, which may with equal propriety be averred of the results of Vulcan's labours.

CHARISĪA, a festival in honour of the Graces, with dances which continued all night.

CHARISTĪA, a festival celebrated at Rome on the 19th February by relations or friends, to make up disagreements, and to effect reconciliations.

CHARĪTES and GRATĪÆ, the Graces, three sister goddesses, called Aglaia, *Splendour*, Thalia, *the Blooming One*, and Euphrosyne, *Joy*, daughters of Jupiter and the ocean nymph Eurynome; but their parentage has been variously given. In the *Iliad* they appear as the attendants of Juno, in the *Odyssey* of Venus. They were originally represented as clothed, but in later times entirely naked. In one of the groups of statues described by Pausanias they held respectively a rose, a die, and a leaf of myrtle. Their worship was often associated with that of Venus, Cupid, Mercury, Apollo, and the Muses. The Lacedæmonians and Athenians originally worshipped only two Graces.

CHARĪTON of Aphrodisias, (a Carian town,) the author of a Greek romance, intitled "The Loves of Chæreas and Calirrhoe." The appellation is probably assumed, as well as the title he gives himself, of "Secretary to the Rhetorician Athenagoras," whom Thucydides mentions as enjoying great credit at Syracuse; for we have no data to fix the period of Chariton, though it is usually placed at the end of the fourth century of our era. He was opposed to Hermocrates, the general who vanquished the Athenians.

CHARMIDES, I., son of Glaucon, famed in early life for his beauty and dissipation, turned his attention to public affairs at the instigation of Socrates, and became one of

the ten tyrants of the Piræus. He was slain, along with his friend Critias, in the first battle between the forces of the tyrants and those of Thrasybulus. Plato has called one of his dialogues after him, and he is frequently mentioned by Xenophon.—II. (or CHARMIDAS), an academic philosopher, the friend of Philo, and celebrated for the extent of his memory and his wisdom.

CHARMIŌN, one of Cleopatra's attendants, who killed herself after the example of her mistress.

CHARMIS, a successful physician of Marseilles, in Nero's age, who revived the use of cold baths at Rome in cases of sickness, after the practice had been discontinued since the time of Musa.

CHARON, I., the fabulous ferryman who conducted the souls of the dead in a boat over the Styx and Acheron to the infernal regions. He received an obolus from every passenger; and hence the ancients used to put that piece of money in the mouths of the dead. Such as had not been honoured with a funeral were not permitted to enter his boat, without wandering on the shore for 100 years. If any living person presented himself, he could not be admitted before he showed Charon a golden bough he had received from the Sibyl; and Charon was imprisoned for one year, because he had ferried over, against his own will, Hercules without a passport. The poets have represented Charon as an old robust man, of a severe though animated countenance, with glowing eyes, a white and bushy beard, dusky garments, and an oar in his hand for the guidance of his dark-coloured boat. The story of Charon is said to be of Egyptian origin. By the Latin and Greek authors he was called the son of Erebus and Nox.—II. A native of Lampsacus, who lived between the 75th and 78th Olympiad. He wrote the history of Persia, Libya, Æthiopia, and other countries; but only a few fragments of his writings remain.

CHARONDAS, a celebrated legislator, born at Catana in Sicily about 600 B. C. He was of the middle class of citizens, and framed laws for the people of Catana, and for other communities which, like them, were descended from Chalcis in Eubœa. Many of his maxims have been preserved. The manner of his death is worthy of notice. He had made a law that no man should go armed into the assembly of the people; the penalty being death. Returned from pursuing some robbers, he entered the city, without reflecting that he carried a sword; and on

some one remarking to him, "You are violating your own law," he replied, "On the contrary, I am establishing it;" and slew himself on the spot. This action is ascribed by some to Diocles.

CHARYBDIS, a whirlpool on the coast of Sicily, opposite another whirlpool called Scylla on the coast of Italy; dangerous to sailors, and fatal to part of the fleet of Ulysses. The words of a modern poet, "Incidit in Scyllam, qui vult vitare Charybdim," became a proverb, to show that in our eagerness to avoid one evil we fall into a greater. See SCYLLA.

CHAUCI, a people of Germany, of Suevic race, divided into *Majores* and *Minores*; the former situated between the *Visurgis*, *Weser*, and the *Albis*, *Elbe*; the latter between the *Amisia*, *Ems*, and the *Visurgis*. They are distinguished by Tacitus as the noblest, bravest, best disciplined, and most civilised of the German nations; but Pliny gives a wholly different statement. They were at one time in alliance with the Romans, but they never appear to have been subjugated. In the middle of the third century they joined the great Frankish confederation.

CHELIDONĪA, a festival at Rhodes, in which it was customary for boys to go asking presents from door to door, and singing a song called *Chelidonisma*, because it began with an allusion to the arrival of the *χηλιδών*, "swallow," and the consequent approach of spring. Similar customs are still found in many countries at that season of the year.

CHELIDONĪÆ, *Kelidoni*, small islands on the coast of Lycia, dangerous to sailors. They were said to be two or three at the utmost in number in antiquity; but five were seen by Captain Beaufort, who attributes the discrepancy to the shock of an earthquake having rent some of them in twain.

CHELIDONĪUM PROMONTORIUM, now *Cape Kelidonia*. See SACRUM PROMONTORIUM.

CHELŌNE, a nymph changed into a tortoise by Mercury, for ridiculing the nuptials of Jupiter and Juno.

CHELONĪTES, or CHELONĀTAS, *Cape Tonnese*, a promontory of Elis, forming the extreme point of the Peloponnesus towards the north-west.

CHEMMIS, I. (See PANOPOLIS).—II. An island in Egypt in a deep lake, near the temple of Latona in the city of Butus. It was said to be a floating island; but Herodotus candidly said that he neither saw it float nor move. It contained a spacious temple, dedicated to Apollo.—

III. A city of Egypt, placed by Herodotus in the Thebaic nome near Neapolis, and containing a temple dedicated to Perseus, son of Danaë. Some have supposed the city to be identical with that above mentioned, otherwise called Pano polis; but others, with greater probability, identify it with Coptos.

CHEOPS and CHEOPSES, king of Egypt, after Rhampsinitus, reigned 1178 B. C., and built the pyramids. His history has been given by Herodotus (book ii.); but it is evidently fabulous.

CHEPHREN, brother and successor of Cheops, in imitation of whom he also built a pyramid. The Egyptians so hated these two brothers, in consequence of their oppression, that they would never mention their names, but even called their pyramids by the name of the shepherd Philitis, who fed his cattle in those places.

CHERSONESUS, Lat. *Peninsula*, from *χέρσος*, or *χέρβος*, "the main-land," *νῆσος*, "island," i. e. an island joining to the mainland. The five most celebrated were: — 1. *Peloponnesus*; 2. *Thracian*, at the south of Thrace; 3. *Taurica*, now *Crim Tartary*, near the Palus Maotis; 4. *Cimbrica*, now *Jutland*, in Denmark; 5. *Aurea*, in India, beyond the Ganges.

CHERUSCI, a people of Germany, between the Weser and Elbe, and south-east of the Chauci. Under the conduct of Arminius, they defeated and slew the three Roman legions under Varus, A. D. 9; but they were afterwards defeated by Germanicus, and never recovered their former eminence.

CHILLO, a Spartan philosopher, whose reputation for wisdom procured him a place among the seven wise men of Greece. He became one of the ephori, B. C. 566; and afterwards visited the court of Cræsus, king of Lydia, where he is said to have met Æsop. He died through excess of joy, while embracing one of his sons who had obtained a victory at Olympia, B. C. 597.

CHIMÆRA, a fabulous monster, sprung from Echidna and Typhon, which ravaged the country of Lycia until destroyed by Bellerophon. According to one account it had the head of a lion, which vomited forth flames, the body of a goat, and the tail of a serpent. But many other forms were assigned to it, the poets having vied with each other in representing it as the personification of all that is terrific and horrible. Various explanations have been given of this fable; but the best is that of Servius, who represents the Chimæra to be a volcanic mountain of Lycia, whose

summits were infested by lions, its sides occupied by pastures abounding in goats, and the foot swarming with serpents. This interpretation has been abundantly confirmed in more recent times, and more especially by Captain Beaufort, to whose *Karamania* we beg to refer the reader.

CHIMERIUM, now *Cape Saracenic*, a promontory on the coast of Epirus, opposite Paxos.

CHION, a native of Heraclea Pontica, and a disciple of Plato. Having finished his studies at Athens, he returned to Heraclea, where he slew his sovereign, Clearchus, and was himself slain by his successor, Satyrus. A collection of seventeen letters are attributed to him, though their genuineness has been questioned.

CHIONE, I., daughter of Dædalion, and mother of Philammon and Autolycus, by Apollo and Mercury. The former, as son of Apollo, became an excellent musician; and the latter was notorious for his robberies, of which his father Mercury was the patron. Chione grew so proud of her divine lovers, that she placed herself on an equality with Juno, for which impiety she was killed by the goddess, and changed into a hawk. — II. Daughter of Boreas and Orithyia, and mother of Eumolpus by Neptune, whom she threw into the sea, but he was preserved by his father.

CHIONIDES, the first comic writer among the Athenians, lived 487 B. C. Only three of the titles of his plays are extant.

CHIOS, known also by the names of *Æthalia*, *Macris*, and *Pityusa*, now *Scio*, a celebrated island in the *Ægean* sea, between Lesbos and Samos, on the coast of Asia Minor. Its chief town, Chios, had a beautiful harbour, which could contain 80 ships. The wines of Chios, especially those produced in the district of Arvisia, were amongst the most esteemed of any in the ancient world. According to Pliny, Chian wine was served up by Julius Cæsar at his most splendid entertainment; and it is thought worthy of notice, that Hortensius left a very large stock of this famous beverage to his heir. The wine of the island still preserves some portion of its ancient celebrity; but the produce is scanty, and it is said to be injured by transportation. Chios was originally peopled by Pelasgi from Thessaly; and it subsequently became one of the twelve Ionian states founded by the European colonists from Greece. In antiquity, Chios gave birth to many distinguished individuals; among whom may be specified Ion, the tragic poet, Theopompus, the historian, Theocritus, the sophist, and Metro-

dorus, the physician and philosopher. But Chios aspires to a still higher honour, that of being the native country of the first and greatest of poets,

"The blind old man of Chios' rocky isle ;"

and it is admitted by the ablest critics that, of all the cities that contended for the honour of having been the birth-place of Homer, the claims of Chios and Smyrna were apparently the best founded. The Chians were for some time in possession of the empire of the sea. They are said to have been the first who traded in slaves; and the oracle, informed of the fact, declared that it had drawn upon them the anger of heaven: one, says Barthelmi, of the noblest, but at the same time, least regarded answers, the gods have communicated to man. The Chians took a prominent part in the great revolt of the Ionian cities against the Persians, by whom they were afterwards reduced and punished with great severity. At a subsequent period we sometimes find them on the side of the Athenians, and sometimes on that of the Lacedæmonians; but in every alliance the Chians were amongst the most respectable of the Greek states. They became the allies of Rome during the wars with Mithridates. After innumerable vicissitudes Chios came, in the middle ages, into the possession of the Genoese, who built its capital. It was taken by the Turks in the 16th century.

CHIRON, the most celebrated of the Centaurs, was son of Philyra and Saturn. He was famous for his knowledge of music, medicine, and shooting, and instructed in the polite arts Achilles, Æsculapius, Hercules, &c. When Hercules was in the pursuit of the Centaurs, he accidentally wounded Chiron in the knee with a poisoned arrow, which, notwithstanding every effort of the hero, proved to be incurable; and upon Chiron begging Jupiter to deprive him of immortality, he was placed by the god among the constellations, under the name of Sagittarius.

CHLOE, a surname of Ceres at Athens, in whose honour yearly festivals, called Chloia, were celebrated with much rejoicing. Chloe is supposed to bear the same signification as *Flava*. The name, from its signification (*χλόη*, blossom), has generally been applied to women possessed of beauty and simplicity.

CHLOREUS, a priest of Cybele, who came with Æneas into Italy, and was killed by Turnus.

CHLORIS, I., the Greek name for the goddess of flowers, equivalent to the Ro-

man Flora. (See FLORA.)—II. Daughter of Amphion, son of Jasus and Persephone, and wife of Neleus, king of Pylos, by whom she had one daughter and twelve sons, all of whom, except Nestor, were killed by Hercules.

CHLORUS. See CONSTANTIUS CHLORUS.

CHOASPES, I., an Indian river. See SUASTUS.—II. A river of Susiana. See EULÆUS.

CHOBUS *Schijani*, a river of Colchis, falling into the Euxine.

CHERÆDES, islands in the Ionian sea, off the coast of Iapygia, near the harbour of Tarentum.

CHERÆÆ, *Cavalleri*, islands off the coast of Eubœa, near Styra.

CHERILUS, I., an Athenian tragic poet, contemporary of Phrynichus, and competitor of Æschylus, B. C. 499. He is said to have written 150 plays, but none of them have reached our time.—II. A poet of Samos, who flourished between 460 and 430 B. C. In his old age he went to reside at the court of Archelaus in Macedonia, where he died. Some fragments of his epic poem, "The Perseid," have come down to us. He was held in high esteem by the Athenians, who decreed that part of his poem should annually be read in public on the celebration of the Panathenæa.—III. A poet of Iassus in Asia Minor, to whom Alexander the Great promised a piece of gold for every good verse he should compose in his praise. Only seven lines were deemed by the monarch worthy of the promised reward.

CHORASMI, a people of Asia, between Sogdiana and the north-eastern shore of the Caspian, whose capital was Gorgo, now *Urgheng*. Their country is now *Kharasm*.

CHORINÆUS, a man killed in the Rutulian war.

CHORÆBUS. See CORÆBUS.

CHRONIUM MARE, the Frozen Ocean. The Cimbri called it *Morimarusa*, "Dead Sea."

CHRONOS, or KRONOS, the Greek name of Saturn. See SATURNUS.

CHRYSA, I., a maritime town of Troas, near the city of Hamaxitus, whence Achilles bore away as his prize the beautiful Chryseis. It was famous for a temple of Apollo Smintheus, whence it was also called Sminthium.—II. A small island near Lemnos, in which Philoctetes took up his abode, when suffering from the wound inflicted by one of the arrows of Hercules. It was afterwards submerged by the sea, in accordance with an ancient prediction.

CHRYSANTHIUS, an eclectic philosopher of Sardis, made high priest of Lydia by Julian, and supposed to have possessed the gift of prophecy.

CHRYSÆOR, son of Medusa by Neptune, born immediately after the decapitation of his mother. He was of gigantic stature, and derived his name from being armed with a *golden sword*, χρύσειον ἄορ. He married Callirrhœ, by whom he had Geryon, Echidna, and other monsters.

CHRYSÆORIUS, a surname of Jupiter, from his temple at Stratonice, where the Carians held a sort of political meeting called *Chrysaorium*.

CHRYSÆS, priest of Apollo at Lyrnessus or Chrysa, father of Astynome, called from him Chryseis. When Lyrnessus was taken, and the spoils divided, Chryseis fell to the share of Agamemnon. Chryses, on hearing of his daughter's fate, went to the Grecian camp to solicit restoration; and finding that his prayers were fruitless, he implored the aid of Apollo, who visited the Greeks with a plague, and obliged them to restore Chryseis.

CHRYSIPPUS, I., a natural son of Pelops, carried off by Laius, whose history has been variously narrated. According to the most common account, he was slain by Atreus and Thyestes, at the instigation of his stepmother Hippodamia. — II. Son of Apollonius, was born at Soli, in Cilicia Campestris, B. C. 280. Having lost his patrimony, he came to Athens, where he devoted himself to the study of philosophy under Cleanthes, whom he afterwards succeeded. His dialectical skill procured for him the highest reputation; and such was his indefatigable industry that he is said by Diogenes to have written 705 volumes. Of these numerous works, however, nothing remains except a few extracts preserved in the works of Cicero, Plutarch, Seneca, and Aulus Gellius. After Zeno he is regarded as the main prop of the Stoic school; and to him is attributed the invention of the logical form Sorites. He died B. C. 208; and a statue was erected to his memory.

CHRYSOASPIDES, soldiers in the armies of Persia, whose arms were covered with silver to display the opulence of the prince whom they served.

CHRYSOCÆRAS, *Horn of Gold*, a long cove of Byzantium, forming an excellent harbour; whence its name.

CHRYSOPŒLIS, *Scutari*, a town and harbour opposite Byzantium, on the Asiatic shore. Towards the close of the Peloponnesian war, the Athenians levied there a toll on all ships coming from the Euxine;

and at a later period the ten thousand Greeks encamped on it for some days previously to their passing over into Thrace. It is said to owe its name to the circumstance of the Persians having established their treasury in it when they attempted the conquest of Greece.

CHRYSORRHŒAS, *Golden Stream*, a river of Syria, which rises in Mt. Libanus, and, after dividing into five branches, of which the largest flows through Damascus, again unites its streams and flows into the sea. It is identical with the Bardine or Amana, (in Scripture Abana,) now the *Baradi*.

CHRYSOSTOM, St. John, an eminent father of the church, was born at Antioch, A. D. 347. His father's name was Secundus; and the surname of Chrysostom, or "Golden Mouth," was given to him on account of his eloquence. He was bred to the bar; but his predilections for the church induced him to abandon it, and he retired to a monastery for the purposes of study and meditation. But the austerities which he practised in his seclusion had nearly terminated fatally, and at the end of six years he returned to Antioch, where he was ordained; and obtained such celebrity for his eloquence, that on the death of Nectarius, patriarch of Constantinople, he was chosen to supply his place. But his zeal in repressing heresy and paganism, in the correction of abuses that had crept into the church, and more especially in the monastic establishments, soon involved him in a quarrel with Theophilus, bishop of Alexandria, who enjoyed the patronage of the empress Eudoxia; and he was deposed by a synod held at Chalcedon A. D. 403, arrested, and conveyed to Nicæa in Bithynia. The banishment of a man whose charities had endeared him to the people led to so violent an outbreak that the empress herself sued for his return; but Chrysostom, regardless of consequences, directed his invectives, with still greater force than before, against the nefarious practices of his former accusers and the vanity of the empress; and another synod being convened, he was once more deposed, and transported to Cucusus, a lonely city on the confines of Cappadocia. He bore his calamities with admirable fortitude; but his enemies, alarmed at his untiring efforts in promoting the conversion of the people in the neighbourhood, resolved to remove him still further from the capital; and the indignities to which he was subjected on the journey produced a violent fever, which ended in his death at Comana, A. D. 407. Thirty-five years afterwards his remains were removed, amid great pomp and vene-

ration, to Constantinople by Theodosius II., and he was honoured with the title of Saint. The best edition of his voluminous writings is that of Montfaucon, 11 vols. folio, Paris, 1718.

CHRYSTHĒMIS, I., a daughter of Agamemnon and Clytemnestra.—II. A Cretan who first obtained the poetical prize at the Pythian games.

CHTHONĪA, a surname of Ceres, from a temple built to her by Chthonia, at Hermione, or, more properly, from *χθών*, *earth*. She had a festival there called by the same name, and celebrated every summer.

CHTHONĪUS, a Centaur, killed by Nestor in the conflict at the nuptials of Pirithous.

CIBĀLÆ, *Savilei*, a town of Lower Pannonia, famous for the defeat of Licinius by Constantine, A. D. 315, and for being the birthplace of Gratian.

CIBYRA, I., a commercial city of Phrygia, between Lycia and Caria; surnamed the Great, to distinguish it from a city of the same name in Pamphylia. It was originally a small town of the Cabalees; but on the arrival of a Pisidian colony, it became a large and flourishing city, whose influence extended to several of the neighbouring countries. After its conquest by the Romans, it was the chief city of a convention comprising no fewer than twenty-five towns. According to Tacitus, it was destroyed by an earthquake, and, though partially rebuilt by Tiberius, it never regained its former influence. Four different languages were spoken in Cibyra, viz. the Lydian, Pisidian, Lycian, and Greek. The inhabitants excelled in engraving on iron and steel. The city is now in ruins.—II: A maritime city of Pamphylia, south-east of Aspendus, called *Parva* to distinguish it from the preceding. Its site answers to the modern *Iburar*.

CICERO, M. T., after Demosthenes the most celebrated orator of antiquity, was born at Arpinum B. C. 107, the same year which gave birth to Pompey the Great. His family was of equestrian rank, but had never taken any part in the affairs of Rome. His father, whom ill health prevented from engaging in public life, was on intimate terms with some of the most distinguished citizens of Rome; and among these was the celebrated Crassus, who undertook the education of young Cicero and his brother Quintus, selected their teachers, and directed their studies. After displaying many promising abilities at school, on attaining the manly gown he served his first campaign under Sylla and Pompeius Strabo, B. C. 89, and on his return to Rome devoted himself to philosophy

and rhetoric under two of the greatest masters of the day, Philo and Apollonius Molo of Rhodes, then exiles from their native country. During the cruelties of Marius, and the proscriptions of Sylla, Cicero lived in retirement, perfecting himself in those studies and acquirements which ultimately raised him to the highest offices of the state. At the age of twenty-six, when Sylla had completely extinguished the democratic elements of the Roman constitution, he made his first appearance as an advocate; and the first case of importance which he undertook, the defence of Roscius Amerinus, accused of parricide by his enemies, placed him at once among the first orators of Rome. But his delicate health obliged him soon afterwards to abandon his professional occupations for a time; and the next two years were spent in Athens, where he resumed his friendship with his old schoolfellow Pomponius Atticus, and in visiting and studying under the principal philosophers and rhetoricians of Asia. On his return to Rome he soon eclipsed all his competitors at the bar; and the voice of his fellow-citizens called him to the quaestorship, the first public office which he filled, B. C. 76. Sicily fell to his share; and his administration of his office so endeared him to the people, that on his return he was received with every demonstration of respect, and after conducting his celebrated prosecution against Verres, and defending Roscius, Fonteius, and Cæcina, he was elected ædile, B. C. 69, and two years afterwards prætor. His prætorship was celebrated for his advocacy of the Manilian law, which transferred the command of the Mithridatic war from P. Crassus to Pompey, and for his defence of Cluentius. Refusing to accept a foreign province, the usual reward of the prætorship, he now directed his aim to the consulship; and though a *new man*, as it was termed, and with the noblest citizens of Rome for his competitors, he succeeded in attaining the object of his ambition. His consulship is chiefly memorable for his detection of Catiline's conspiracy; and the vigorous measures which he adopted for the condemnation of the criminals obtained for him the title of "Father and Deliverer of his Country." Hitherto the life of Cicero had been a series of triumphs; he was now doomed to experience in a signal manner the mutability of fortune. On the one hand, his vanity and presumption had rendered him odious to the aristocracy, by whom he was regarded as an upstart; on the other, the people had begun to discern in his recent conduct a want of sympathy

with their body. Hence, when the tribune Clodius, availing himself of these symptoms, proposed his famous measure, which, though expressed in general terms, was distinctly aimed against Cicero, he saw himself abandoned even by his friends, and was forced to retire into voluntary exile. When, however, the faction had subsided at Rome, the whole senate and people were unanimous for his recall; and after sixteen months' absence he returned to Rome, having borne his exile most unphilosophically and effeminately. Five years afterwards he was sent, with the power of proconsul, to Cilicia, where he prosecuted the war with great success, and was greeted by the soldiers with the title of *Imperator*. During the civil commotions between Cæsar and Pompey, he joined himself to the latter, after much hesitation, and followed him to Greece. When victory had declared in favour of Cæsar, at the battle of Pharsalia, Cicero went to Brundisium, and was reconciled to the conqueror, who treated him with great humanity; and from this time he retired into the country, and seldom visited Rome. The assassination of Cæsar, however, once more brought him on the public stage of affairs. He recommended a general amnesty; but when he saw the interest of Cæsar's murderers decrease, and Antony come into power, he retired into Sicily, but soon afterwards returned and delivered the celebrated series of *Philippics* against Antony, which, though at first eminently successful, ultimately ended in his ruin. The two consuls, Octavius and Lepidus, whom he had so zealously supported, having formed an alliance with Antony, Cicero, convinced that liberty was at an end, retired to Tusculum, where he learned that Octavius had deserted him, and that his name, at Antony's demand, had been placed on the list of the proscribed. Being pursued by the emissaries of Antony, he fled in a litter towards the sea at Caieta; and on being overtaken by the assassins, he stretched out his head with perfect calmness, and submitted his neck to the sword of Popilius, who had been one of his clients. This memorable event happened in Dec. B. C. 43. His head and right hand were carried to Rome, and hung up in the Roman forum. We have been unable to give any more than the most slender outline of the life of this distinguished Roman; and have not found room even to glance at many of the most important events in his eventful history, and more especially in his oratorical and literary career. Cicero has acquired more real fame by his literary compositions than

by his exertions as a Roman senator. His learning and abilities have been the admiration of every age and country, and his style has always been accounted the true standard of pure Latinity. He was twice married; first to Terentia, whom he afterwards divorced, and by whom he had a son and daughter; afterwards to a young lady to whom he was guardian, and whom he afterwards repudiated, because she seemed elated at the death of his daughter Tullia. —II. Marcus, son of Cicero, was born at Arpinum, A. U. C. 688. He fought under Pompey at the battle of Pharsalia; afterwards served under Brutus, on whose death he joined Sextus Pompeius, and came to Rome after the peace concluded between the latter and the triumvirs. On the rupture of Octavius with Antony, the former associated him with himself in the consulship, and commissioned him to destroy the monuments that had been erected in honour of Antony. He afterwards went as proconsul to Asia; but the date and manner of his death are unknown. He is said to have been addicted to the pleasures of the table. —III. Quintus, brother of the orator, and brother-in-law of Atticus, was elected prætor A. U. C. 692, and obtained the government of Asia. He subsequently acted as Cæsar's lieutenant in Gaul, and as Cicero's in Cilicia; took part with Pompey in the battle of Pharsalia; was afterwards pardoned by Cæsar, and on the formation of the triumvirate was proscribed, together with his son, and put to death. He wrote several tragedies and other pieces; but only one or two fragments remain.

CICONES, a people on the coast of Thrace, near the spot where Maronea stood in a later age. Their chief city was Ismarus, the plundering of which was the cause of great loss, both in men and ships, to Ulysses. See ISMARUS.

CILICIA, called by the Turks *Tis-Weleith*, "Stony Province," a country of Asia Minor, on the sea-coast, south of Cappadocia and Lycaonia, bounded by Syria on the east, and Pisidia and Pamphylia on the west. It was divided into two districts, Campestris and Trachea; the former, which was the larger and more eastern portion, derived its name from its champaign character; the latter, which was nearly wholly occupied by the ridge of Taurus, was so called from its rugged aspect. The government of Cilicia was originally a theocracy; under the Persian régime it had nominal kings; and it afterwards became first a Macedonian, and then a Roman province. From the earliest

ages the Cilicians had been famous for their piracies; and when Cilicia yielded to the arms of Pompey, more than 20,000 pirates are said to have fallen into his hands. The more ancient name of the inhabitants of Cilicia was Hypachæi; and it received the name Cilicia from Cilix, a son of Agenor.

CILLA, a town of Mysia, near Adramyttium, where Apollo was worshipped; so called from Cillus, one of Hippodamia's suitors, who was killed by Enomaus.

CIMBER, L. T., one of Cæsar's murderers, who had been throughout the civil war a violent partisan of the dictator, and had received for his services the province of Bithynia. He was notorious for drunkenness.

CIMBRI, a people of Germany, who invaded the Roman empire with a large army, and were conquered by Marius and Catulus. Some authors maintain that their original seat was the Cimbric Chersonese, or modern *Jutland*, and that their name indicates a curious connection with the Cimærii; but the whole subject is involved in the deepest obscurity. The Cimbri, aided by the Teutones and Ambrones, invaded the Roman territories, B. C. 109. In the first battle they vanquished the consul Pap. Carbo; in another, defeated M. Junius Silanus, another consul; in a third, L. Cassius; in a fourth, M. Aurelius Scæurus, whom they took prisoner and put to death. Marius, in his second consulship, being chosen to carry on the war, met the Teutones at Aquæ Sextiæ, where he left dead on the field of battle 20,000, and took 90,000 prisoners, B. C. 102. The Cimbri, who had formed another army, had already penetrated into Italy, where they were met at the Athesis by Marius and his colleague Catulus, a year after, and 140,000 of them were slain. From this period little or no mention is made of the Cimbri in history; but it is usually supposed that the remnant of them settled in the central valleys of Helvetia, and the inhabitants of the mountainous district of Bern are regarded as their descendants.

CIMINUS, I., a range of hills in Etruria, south of Salpinum. — II. A lake at the foot of Mons Ciminus, *Lago di Vico*, or *Ronciglione*.

CIMMERII, a Nomadic race of Upper Asia, who appear to have originally inhabited a portion of what is now called Tartary. Being driven from their primitive seats by the Scythians, they invaded Asia Minor, and seized on the kingdom of Cyaxares, which they retained for twenty-

eight years; but were driven back by Alyattes, king of Lydia. Their first appellation is not known. The country inhabited by the Cimærii is represented as inhospitable and bleak, covered with forests and fogs which the sun could not penetrate: hence, *Cimmerian darkness*.

CIMMERIUM, a town in the interior of the Tauric Chersonese, north of Mons Cimmerius, now *Eski-Krim*, or *Old-Krim*.

CIMŌLUS, one of the Cyclades, north-east of Melos. Its more ancient name was Echinusa, "Viper's Island," from the number of vipers which infested it. It produced what was called the *Cimolia terra*, a species of earth resembling fullers' earth. It is now *Kimoli*, though more generally known by the name of *Argentina*.

CIMON, I., one of the most able and successful generals of antiquity, son of Miltiades and Hegesipyle, daughter of Olorus, king of Thrace, was born at Athens, B. C. 502. His education had been much neglected, and his early youth was much disfigured by great excesses. When his father died Cimon was imprisoned, because unable to pay the fine laid on him by the Athenians; and was only released from confinement by the wealthy Callias, who, struck with his half-sister Elpinice, offered him his liberty as the price of her hand. (See CALLIAS.) He first distinguished himself at the battle of Salamis, where he attracted the notice of Aristides, to whose fostering care the development of his genius is mainly to be ascribed. From that period he rose rapidly in public favour. It would be long to relate the numerous battles in which he was engaged, and the numerous victories he obtained. Suffice it to say, that his arms were chiefly directed against the Persians, whom he routed in three successive engagements; and, on his return to Athens, he employed all the fortune he had accumulated during his command in embellishing his native city, and in acts of charity and hospitality. He some time afterwards lost his popularity, and was banished for ten years by ostracism; but the Athenians having sustained a signal defeat from the Spartans, he was recalled with acclamation, and effected a reconciliation between Lacedæmon and his countrymen, B. C. 450. In the following year he was appointed commander of an expedition to assist Amyrtæus, king of Egypt, against Cyprus; but was carried off by illness, or in consequence of a wound in the harbour of Citium, to which he was laying siege. His spirit, however, still animated his countrymen; for the

fleet, when sailing home with his remains, defeated a large squadron of Phœnician and Cilician galleys, near the Cyprian Salamis, and followed this up by another victory on shore.

CINCIA LEX, enacted by M. Cincius, tribune of the people, A. U. C. 549, that no man take any fee for pleading a cause.

CINCINNATUS, L. Q., a Roman general, celebrated for his courage, disinterestedness, and frugality, was called from the plough to be consul at Rome, A. U. C. 296. His year of office expired, he again retired to his rural occupations, greatly against the inclinations of the Romans; but soon afterwards the successes of the Æqui and Volsci rendering a dictator necessary, he was elected to that office with acclamation, and received the announcement of his new honour while engaged in the cultivation of his fields. Repairing to the field of battle, where his countrymen were closely besieged, he conquered the enemy, returned to Rome in triumph, laid down his office sixteen days after his appointment; and in his eightieth year he was again summoned against Præneste as dictator, and after a successful campaign resigned the absolute power he had enjoyed only twenty-one days. To account for the original poverty of such a distinguished man, the Roman historians alleged that Cincinnatus, having become surety for the appearance of his son Cæso to stand his trial for having insulted the tribunes, was mulcted in so large a sum that he was obliged to sell his estates, and consequently was reduced to the rank of a peasant. Be this as it may, it is certain that Cæso was recalled by the influence of his father.

CINĒAS, a Thessalian, minister and friend of Pyrrhus, king of Epirus, who employed him on many embassies in consequence of his oratorical talents. Having been sent to Rome to sue for peace, he compared the senate to an assembly of kings, and a war with the Romans to a contest with a Lernaean hydra.

CINGETÖRIX, I., a prince of Gaul in alliance with Rome.—II. A prince of Britain, who attacked Cæsar's camp by order of Cassivelaunus.

CINGŪLUM, *Cingolo*, a town of Picenum, south-west of Ancona. It surrendered to Cæsar.

CINNA, CORN., I., an adherent of Marius, who played a conspicuous part in the civil war between that leader and Sylla. Having attained to the consulship after the proscription of Marius by his opponent, he began to exert himself for the recal of the

former, and accused Sylla, who was on the eve of departure as pro-consul to Asia, of maladministration; but Sylla did not find it advisable to defend himself. On his subsequently attempting to pass by force a new law in favour of the Italian allies, a violent contest ensued between his party and the party of the senate, at the head of which was Octavius, his colleague in the consulship; nearly 10,000 were slain, and Cinna and his partisans were driven from the city. Upon this he fled to the allies; collected thirty legions; called the proscribed to his support; and with Marius, Sertorius, and Carbo, marched upon and took possession of Rome. The senators who had opposed the party of Cinna were put to the sword; and a scene of bloodshed and rapine ensued to which history affords no parallel. Cinna and Marius then declared themselves consuls; but Marius died within seventeen days, and Cinna became absolute master of Rome. This position he held for three years, till Sylla, having at length terminated the war with Mithridates, prepared to march against the tyrant. Cinna, however, resolved to cross the Adriatic, and to anticipate him by attacking him in Thessaly; but a mutiny of his troops ensued, and he was slain, B. C. 77.—II. One of Cæsar's murderers.—III. C. Helvius, a poet intimate with Cæsar, at the time of whose death he was tribune of the commons. He attended the obsequies of Cæsar, and, being mistaken by the populace for Cinna the conspirator, was torn to pieces. He was the author of a poem entitled "Smyrna," some fragments of which still remain.—IV. Grandson of Pompey, who conspired against Augustus; but was pardoned, and became one of his most intimate friends. He afterwards became consul, and made Augustus his heir.

CINNIANA, a town of Lusitania, whose precise situation is unknown. It was famous for the valour of its citizens.

CINYPS and CINYPHUS, a small river of Africa, below Tripolis, now *Wady Quaham*.

CINȲRAS, king of Cyprus, son of Paphus, husband of Cenchreis, and father of Myrrha and Adonis. See MYRRHA; ADONIS.

CIRCĒ, an ocean nymph, daughter of Sol and Perseis, sister of Æetes, king of Colchis, and Pasiphaë, wife of Minos, was celebrated for her skill in magic, and for her knowledge of subtle poisons. She dwelt in a beautiful island, attended by four nymphs, who passed the day in knitting and embroidery, and relieved their labours

with songs. Ulysses, when thrown upon her shores, deputed some of his companions to explore the country, who approached the palace of the nymph, and were hospitably entertained; but, having incautiously tasted of the magic cup, were all forthwith changed into swine, except Eurylochus, who alone escaped to inform Ulysses of their fate. The latter, fortified against all enchantments by the herb *moly*, which he had received from Mercury, went to Circe; drank freely of her cup, without the usual effect being produced; and, placing his sword at her breast, demanded the restoration of his companions to their former state. She complied, loaded the hero with honours, yielded to his love, and became the mother of Telegonus, or, according to Hesiod, of Agrius and Latinus. Ulysses remained with Circe a whole year; and, at his departure, the nymph advised him to descend to hell, and consult the manes of Tiresias concerning the fate which attended him. Later legends have incorporated a variety of stories on the fable of Circe. Thus it has been said that she was married to a Sarmatian prince of Colchis, whom she murdered to obtain his kingdom; but was expelled by her subjects, and fled to the headland named from her in Italy (see CIRCEII), or to the island *Æaa*. There she changed king Picus into a magpie, for not returning her love; and among other supernatural acts ascribed to her, she is said to have changed her rival Scylla into a sea-monster. Among the various theories that have been started to explain the fable of Circe, the simplest and most satisfactory is that of Heyne, who thinks that Homer merely gave a kind of historical aspect to an ancient allegory which showed the brutalising influence of sensual indulgences.

CIRCEII, *Monte Circello*, a promontory of Latium, below Antium. The adjacent country being very low, this promontory at a distance had the appearance of an island, and was fabled to be the residence of Circe. The promontory of Circeii was famous for its oysters. — II. A town of Latium, not far from the promontory of Circeii, built probably on the site of the village of *San Felice*. It was colonised by Tarquinius Superbus: in the time of Cicero Circe was worshipped there; and it was the spot whither Lepidus was banished by Augustus.

CIRCŪS, a tempestuous north-west wind, blowing in the southern parts of Gaul, along the coast of the Mediterranean.

CIRCUS, a name given at Rome to an oblong-circular building used for the exhibition of public spectacles and chariot

racers. Its length to its breadth was generally as five to one, and it was divided down the centre by an ornamented barrier called the *spina*. There were several of these at Rome, of which the most celebrated was the Circus Maximus. Julius Cæsar improved and altered the Circus Maximus; and, that it might serve for the purpose of a naumachia, supplied it with water. Augustus added to it the celebrated obelisk now standing in the Piazza del Popolo. No vestiges of this circus remain. Besides these, there were at Rome the Cirmi of Flaminius, near the Pantheon; Agonalis, occupying the site of what is now the Piazza Navona; of Nero, on a portion whereof St. Peter's stands; Florus, Antoninus, and Aurelian, no longer even in ruins; and that of Caracalla, which was 738 feet in length, and is sufficiently perfect in the present day to exhibit its plan and distribution in the most satisfactory manner. The spectacles exhibited in the Circus were called the Circensian games, and consisted chiefly of chariot and horse races. The Romans were passionately fond of them, and more particularly of the chariot races, which excited so great an interest in the times of the emperors as to divide the whole population of the city into factions, known by the names of the colours worn by the different charioteers. The disputes of these factions sometimes led to serious disturbances, and even to bloodshed.

CIRIS. See SCYLLA.

CIRRHA, a town of Phocis, situated at the head of the Crissæan gulf, and serving as the harbour of Delphi. The inhabitants, having violated the sanctity of Delphi and ransacked its treasures, were declared accursed by the oracle, and a war of extermination was proclaimed against them, which was actively carried on by Solon. The town was afterwards rebuilt by the Amphisiens; it contained, even in the time of Pausanias, temples of Apollo, Diana, and Latona, and several beautiful statues. Its ruins are still visible near the modern village *Xeno Pegadia*.

CIRTHA and CIRTA, a city of Numidia, on a branch of the Ampsagas, the residence of Syphax, Masinissa, and the other sovereigns of the country. It afterwards received the name of Sittianorum Colonia, from Sittius, to whom Cæsar gave it as a reward for his services in Africa; and, at a still later period, the emperor Constantine, having greatly repaired it, called it Constantina after himself. It is now *Cosantina*.

CISALPINA and CISPADANA GALLIA. See GALLIA.

CISRHENĀNI, part of the Germans who lived nearest Rome, west of the Rhine.

CISSA. See SUSIANA.

CISSEIS, a patronymic given to Hecuba, as daughter of Cisseus.

CISSEUS, I., a king of Thrace, father of Hecuba and Theano. — II. A son of Melampus, killed by Æneas.

CISSIA, a country of Asia, bounded on the north by Media, on the west by Babylonia, on the south by the Persian gulf, and on the south-east by Persia. Its two chief towns were Susa and Ardericca.

CISSUS, *Cismé*, a town of Macedonia, near Thessalonica. Xenophon speaks of a Mount Cissus, probably in this direction.

CITHÆRON, a king of Plataea in Bœotia, remarkable for wisdom. He gave name to the celebrated mountain range in Bœotia, dedicated to Jupiter Cithæronius, and remarkable for being the scene of many events recorded by the ancient poets. Here the death of Pentheus, the metamorphosis of Actæon, and the exposure of Œdipus took place; and here Bacchus held his revels, and celebrated his mystic orgies. It is now called *Elatea*.

CITĪUM, one of the most ancient cities of Cyprus, said to have been built by Chit-tim, son of Javan, and celebrated for being the birthplace of Zeno. Cimon, the famous Athenian general, died in the harbour while laying siege to the town. It is now called *Chiti*.

CUS, I., *Esker*, a river of Thrace, rising in the chain of Mt. Rhodope, and falling into the Ister. — II. A river and town of Bithynia. The town was destroyed by Philip, father of Perses, and rebuilt by Prusias, who gave it his own name. See PRUSIAS.

CIVĪLIS, a powerful Batavian, who raised a sedition against the Roman power during the contest for the purple between Vespasian and Vitellius.

CLANIS, *La Chiana*, a river of Etruria, rising near Arretium, and falling into the Tiber, north-east of Vulturni. — II., or Clanius, *Lagno*, a river of Campania, which rises in the Apennines near Nola, and falls into the sea near Liternum. By some the ancient name is given as Liternus.

CLARUS, or CLAROS, *Zille*, I., a city of Ionia, famous for its temple, grove, and oracle of Apollo, whence Apollo was sur-named *Clarius*. It was built by Manto, daughter of Tiresias, who fled from Thebes, after it had been destroyed by the Epi-goni. The oracle uttered its predictions as late as the reign of Constantine. — II. An island of the Ægean between Tenedos and Scios.

CLASTIDĪUM, *Chiasteggio*, a town of Liguria, celebrated as the spot where C. Marcellus gained the spolia opima by his victory over Viridomarus. It formed the chief depôt of the Carthaginians during their encampment on the Trebia, and was afterwards burned by the Romans.

CLAUDĪA, (Gens,) a patrician family at Rome, which derived its origin from Appius Claudius, and gave birth to many distinguished men in the days of the republic. — There was also a plebeian branch of the family, called Claudii Marcelli.

CLAUDIA, I., a Vestal virgin, who, when accused of having violated her vow, proved her innocence by drawing off from a shoal in the Tiber, with the sole aid of her girdle, a ship which had stranded, and which had on board the statue of Cybele, which had been brought to Italy from Asia Minor. — II. A sister of Claudius Pulcher, who, when her chariot was retarded in the crowded streets, expressed the wish that her brother were alive again to rid Rome of its over-population by the loss of another fleet, and was fined for the expression. — III. A Vestal virgin, daughter (not, as some erroneously say, sister) of Appius Claudius Audax, whose chariot she mounted in the midst of a triumph, A. U. C. 610, which had been reluctantly granted by the people, and, riding with him to the Capitol, saved him from molestation by the sacredness of her character. — IV. Augusta, daughter of Nero and Poppæa, who, on her death, at the age of four months, received divine honours. — V. Antonia, a daughter of Claudius, and wife of Cn. Pompey, whom Messalina caused to be put to death. Her second husband, Sylla Faustus, by whom she had a son, was killed by Nero, and she shared his fate on refusing to marry his murderer. — VI. A Roman road, which branched off from the Via Flaminia and joined the Via Aurelia at Lucca.

CLAUDĪÆ LEGES, a name given to several enacted by M. Cl. Marcellus the consul, Q. Claudius the tribune, and the emperor Claudius, respectively.

CLAUDĪÆ AQUÆ, the first water brought to Rome by an aqueduct eleven miles in length, erected by Appius Claudius, A. U. C. 441.

CLAUDIĀNUS, a Latin poet, born at Alexandria in Ægypt, about A. D. 365. After passing some time at Rome, he followed, in 395, Stilicho, minister and guardian of Honorius, to Mediolanum, the residence of the emperor of the West; here the minister, a Vandal by nation, and his spouse, the princess Serena, became

his patrons. He served with such distinction in the war with Gildo that a bronze statue was erected to his honour in the Forum Trajani. He married, A. D. 398, an Egyptian heiress, with whom he returned to the imperial court, and enjoyed the favour of the emperor for ten years; but being involved in the overthrow of his protector, Stilicho, he lost his official stations, and died in obscurity. His poems are of various kinds, epic, panegyric, satirical, bucolic, and epigrammatic; and the best editions are those of Gesner and Burmann.

CLAUDIOPOLIS, the name of several ancient cities, of which the principal are, I., a city of Bithynia, originally called Bithynium, situated in a district called Salone, famous for its excellent pastures. It received the name Claudiopropolis from the emperor Tiberius. As the birthplace of Antinous, the favourite of the emperor Hadrian, it received many privileges; under Theodosius it became the capital of the province Honorias; and at a much later period it was overwhelmed by an earthquake.—II. A city of Cilicia Trachea, or, according to some geographers, of Isauria, founded by Claudius, the Roman emperor.

CLAUDIUS, TIBER. DRUSUS NERO, I., the second son of Drusus Nero, and Antonia, daughter of Mark Antony, by Octavia, sister of Augustus, was born at Lyons, B. C. 10. His early life was passed in great obscurity; and on his growing up to manhood he employed himself chiefly in literary pursuits, in which he attained considerable proficiency. He was associated with his nephew Caligula in the consulship, A. D. 37; and after the murder of the latter, he was dragged from a corner in which he had concealed himself, and proclaimed emperor by the soldiers, A. D. 41. The commencement of his reign was distinguished by acts of clemency and mercy. He recalled the exiles; restored to their rightful owners much property that had been confiscated by his predecessors, and embellished Rome with many magnificent works. He reduced Mauritania to a Roman province; his armies fought successfully against the Germans; and for his triumphs in Britain he obtained with his infant son the surname of Britannicus. But he soon sank into apathy, and allowed himself to be governed by worthless favourites, and more especially by the empress Messalina, whose licentiousness and avarice plundered the state and distracted the provinces. When the career of this guilty woman was terminated he married his niece Agrippina, whose influ-

ence over him was such that she induced him to nominate her son Nero by a former marriage heir to the imperial throne, to the prejudice of Britannicus; and on his afterwards displaying some symptoms of returning favour for his son, she caused him to be poisoned in the 63d year of his age, and 14th of his reign, A. D. 54.

—II. Marcus Aurelius, was born at Illyricum A. D. 214, and succeeded Gallienus, A. D. 268, on the imperial throne. Immediately on his accession he directed his arms against Aureoles, who had revolted from Gallienus, and having defeated him, marched against the Germans, when he gained a great battle on the banks of Lake Benacus. On his arrival in Rome he applied himself to the correction of abuses; and in the following year defeated 300,000 Goths, who had passed over into Greece: hence he was surnamed Gothicus. A pestilence which broke out among the Gothic fugitives carried him off at Sirmium, after a short but splendid reign of two years.—III. Nero, a Roman consul in the second Punic war, who, in conjunction with his colleague Liv. Salinator, defeated and killed Hasdrubal, as he was marching through Italy to go to the assistance of his brother Hannibal.—IV. Appius. (See APPIUS.)—V. Pulcher, a consul, who, when consulting the sacred chickens, ordered them to be cast into the sea, because they would not eat. He was unsuccessful in his expedition against the Carthaginians in Sicily, and was disgraced on his return to Rome.

—VI. Tiberius Nero, father of the emperor Tiberius, distinguished for the skill he displayed in the Alexandrian war under Julius Cæsar. Having excited a sedition in Campania, which was promptly quelled by the arrival of Octavius, he fled to Sicily and Achaia; but on the establishment of the second triumvirate, he returned to Rome, and transferred his wife Livia to Octavius.—VII. Tiberius Nero Cæsar, the successor of Augustus, and son of the preceding. (See TIBERIUS.)—The name of Claudius is common to many Roman consuls and other officers of state.

CLAUSUS, or CLAUDIUS. See APPIUS, I.

CLAZOMENÆ and CLAZOMENA, a city of Ionia on the coast of the Ægean sea. There were two cities of this name; the more ancient stood on the continent, and was strongly fortified by the Ionians to resist the Persians. After the defeat of Cræsus they withdrew to a neighbouring island, where they built the second Clazomenæ, so often mentioned in Roman history. Alexander joined it to the continent

by a mole 250 paces in length; and it was so greatly embellished by Augustus that, by a species of euphemism, he was said to be its founder. It was the birthplace of Anaxagoras. It is now *Dourluk* or *Vourla*.

CLEANDER. See PERENNIS.

CLEANTHES, I., a Stoic philosopher, disciple and successor of Zeno, was born at Assus in Lydia, B. C. 300. His first appearance in Athens was in the capacity of a wrestler; but, having heard the lectures of Crates and Zeno, he laid aside the cestus of the pugilist for the cloak of the philosopher. By night he drew water as a common labourer, that he might in the daytime attend the schools of philosophy: and for many years he wrote the heads of his master's lectures on shells and bones, for want of money to buy better materials. The Roman senate erected a statue in honour of him at Assus. He starved himself in his sixtieth year, B. C. 240. He wrote much; but none of his writings remain, except the beautiful Hymn to Jupiter, preserved in the Anthology.—II. A Corinthian painter, whose age is uncertain, but who is said to have been the inventor of drawing in outline.

CLEARCHUS, I., a tyrant of Heraclea in Pontus, who was killed by Chion and Leonidas, Plato's pupils, during the celebration of the festivals of Bacchus, after the enjoyment of sovereign power twelve years, B. C. 353.—II. A Lacedæmonian, one of the Greek commanders in the army of Cyrus, by whom he was highly esteemed. He had been previously governor of Byzantium, but had conducted himself so tyrannically that the Spartan government recalled him, upon which he fled from Byzantium and took refuge in Selymbria. Being defeated by the Spartans, he fled to Cyrus; but after the battle of Cunaxa he was entrapped, along with the other Greek leaders, and put to death by the satrap Tissaphernes.

CLEISTHÈNES, an Athenian of the family of the Alcmaeonidæ, and grandson of Cleisthenes, tyrant of Sicyon. He headed the democracy after the expulsion of the Pisistratidæ (B. C. 510), and, having secured the favour of the people, introduced many beneficial changes into the constitution of Attica. He was afterwards expelled by Cleomenes, king of Sparta; but returned in triumph, at the head of 700 families who had been his companions in exile. He is said to have introduced ostracism into Athens.

CLEMENS, ROMANUS, I., one of the early Christians, the friend and fellow-traveller of St. Paul; afterwards bishop of

Rome, A. D. 67 or 91. He was the author of an Epistle to the Church of Corinth. The manner and period of his death are uncertain; some writers maintaining that he suffered martyrdom, others that he was banished to the Tauric Chersonesus, where he died. The account of his life, pilgrimages, and martyrdom, compiled by various fathers of the church, is generally considered apocryphal.—II. Alexandrinus, an eminent father of the church, flourished between A. D. 192 and 217. He early devoted himself to study in the schools at Athens, under many preceptors; but the chief of his teachers was Pantanus, who kept a Christian school at Alexandria, in which capacity he was succeeded by Clemens. The period of his death is unknown. He left numerous works distinguished for their learning and orthodoxy, of which several editions have been published.

CLEOBIS and BITON, two youths, sons of Cydippe, priestess of Juno at Argos. When oxen could not be procured to draw their mother's chariot to the temple of Juno, they yoked themselves to it, and drew it forty-five stadia to the temple, amidst the acclamations of the multitude. She entreated the goddess to reward their piety with the greatest blessing that could be granted to mortals, and upon retiring to rest they never awoke again. The Argives raised statues to their memory at Delphi.

CLEOBŪLUS, one of the seven wise men of Greece, son of Evagoras, king of Lindus, whom he succeeded. He was as remarkable for personal strength and beauty as for wisdom. None of the particulars of his life are known. He died in his seventieth year, B. C. 564. His favourite maxim was Ἀριστον μέτρον, — *moderation is best*.

CLEOMBRŌTUS, I., son of Pausanias, succeeded his brother Agesipolis I. as king of Sparta. He made war against the Bœotians, and was mortally wounded at the battle of Leuctra, in which his army was wholly defeated by Epaminondas, B. C. 371.—II. A son-in-law of Leonidas II., king of Sparta, who usurped the kingdom after the expulsion of his father-in-law, but was soon afterwards expelled in favour of his predecessor.

CLEOMÈDES, a Greek astronomical writer, whose work on the "Cyclic Theory of Meteors" has reached our times. His age is uncertain.—II. A famous athlete of Astypalæa, above Crete, who, in a combat at Olympia, having, though accidentally, killed his antagonist by a blow with his fist, was deprived of the victory, and became delirious. On his return to Asty-

palæa, having entered a school, he pulled down the pillars which supported the roof, and crushed to death sixty boys. He then fled for shelter into a tomb, but could not be found. The oracle of Delphi being consulted, responded, "Ultimus heroum Cleomedes Astypalæus," on which they ordered sacrifices to him as a god.

CLEOMÈNES, I., son of Anaxandrides, king of Sparta, ascended the throne B. C. 519. At the beginning of his reign he undertook an expedition against the Argives, and destroyed about 5000 who had taken refuge in a sacred grove. He freed Athens from the tyranny of the Pisistratidæ; and afterwards assisted Isagoras in expelling Cleisthenes. Having by undue influence procured from the oracle a declaration that his colleague Demaratus was illegitimate, the latter was deposed; but the means by which he had attained his object becoming known, he fled into Thessaly, and subsequently into Arcadia, where he endeavoured to excite a war against the Lacedæmonians. His countrymen, fearing his intrigues, recalled him, but he soon afterwards perished by his own hand, in a fit of insanity.—II. Succeeded his brother Agesipolis II. on the throne of Sparta, B. C. 370. He reigned sixty-one years in the greatest tranquillity, and was succeeded by his grandson, Areus I.—III. Succeeded his father Leonidas on the throne of Sparta, B. C. 236. Dissatisfied at the prevailing manners of Sparta, he resolved to restore the institutions of Lycurgus; and making war the cloak of his designs, he marched against the Achæans, who were commanded by Aratus, and greatly distinguished himself. On his return to Sparta, he put to death four of the ephori, made a new division of the lands, and introduced the old system of education. He then associated his brother Euclidas with himself on the throne, in opposition to the law which forbade more than one of the same family to sit on the throne; and continuing the war against the Achæans, took several cities and attempted to destroy their league. Meanwhile Aratus, general of the Achæans, called Antigonus to his assistance; and Cleomenes, having lost the unfortunate battle of Sellasia, B. C. 222, retired into Egypt, to the court of Ptolemy Euergetes, whither his wife and children had fled before him. Ptolemy received him with great cordiality; but his successor expressed his jealousy of the noble stranger, and imprisoned him. Cleomenes soon afterwards killed himself, and his body was flayed and exposed on a cross, B. C.

219. With him ended the family of the Heraclidæ.

CLEON, an Athenian, who, from a low origin, by dint of eloquence and impudence, raised himself to be commander of the forces. He first distinguished himself as a public speaker in the discussion of the massacre of the Mitylenæan prisoners, B. C. 427; and it was at his instigation that the decree was passed by which a thousand of these unfortunate wretches were cruelly massacred. The Athenians having entrusted him with the command, by an extraordinary train of circumstances, he came off victorious at Sphacteria, B. C. 425; and, elated with his success, he got himself appointed commander of an expedition into Thrace, but was ingloriously slain at Amphipolis, in an engagement with Brasidas, who also fell, B. C. 422. The vanity and incapacity of Cleon formed a favourite butt for the satirical pen of Aristophanes.

CLEONÆ, I., a town of Argolis, north-east of Nemæa, situated on a rock and surrounded by walls. It was near Cleonæ that Hercules defeated and slew Moliones. Games were solemnised there. Its ruins are to be seen on the site now called *Courtese*.—II. A town of Macedonia, in the peninsula of Athos, founded by a colony from Chalcis.

CLEOPĀTRA, I., grand-daughter of Attalus, and wife of Philip of Macedon, after he had divorced Olympias. When Philip was murdered by Pausanias, Cleopatra was put to death by order of Olympias.—II. Sister of Alexander the Great and wife of Alexander of Epirus, who fell in Italy. After the death of her brother, her hand was sought by Perdiccas, and other generals, but she was killed by Antigonus, as she attempted to flee to Ptolemy in Egypt.—III. Daughter of Idas and Marpessa, and wife of Meleager, son of Ceneus.—IV. Wife of Tigranes, king of Armenia, and sister of Mithridates.—V. Daughter of Ptol. Philometor, the wife of three kings of Syria, and the mother of four. By her first husband, Alexander Balas, she became the mother of Antiochus Dionysius; of Seleucus V. and Antiochus VIII. by her second husband, Demetrius Nicator; and of Antiochus IX., surnamed Cyzicenus, by her third husband Antiochus Euergetes, or Sidetes. Having been suspected of preparing poison for her son, Antiochus VIII., she was compelled to drink it herself, B. C. 120.—VI. A daughter of Antiochus III. of Syria, and wife of Ptolemy V., king of Egypt. She was left guardian of her infant son, Ptolemy VI.,

but died soon after her husband, to the great regret of her subjects. — VII. The most celebrated of this name, the daughter of Ptolemy Auletes, king of Egypt, and distinguished for her beauty, and still more for her personal accomplishments, was born B.C. 69. Her father, who died B.C. 51, leaving two sons, called Ptolemy, besides Cleopatra and her sister Arsinoë, had nominated Cleopatra joint sovereign with her eldest brother; but a quarrel soon broke out between them, and Cleopatra took refuge in Syria. About this period Julius Cæsar, having arrived in Egypt in pursuit of Pompey, resolved to see the will of Ptolemy fulfilled; and Cleopatra, conscious of her personal charms, procured a private interview with the Roman general, and by her fascinating manners completely gained his favour. The young king, Ptolemy, however, proved refractory; and an engagement soon afterwards taking place, he was drowned in the Nile, and Cleopatra was proclaimed joint sovereign with her younger brother Ptolemy, then a boy of eleven. Cæsar continued some time at the Egyptian court, and on his departure Cleopatra followed him to Rome, where she remained till his assassination. Meanwhile her brother, who had attained his majority (fourteen), demanded his share in the government, and was poisoned by order of Cleopatra; her sister Arsinoë shared the same fate; and she remained in sole possession of the royal authority. But the dissensions among the rival leaders, who divided the power of Cæsar, had nearly involved her in a contest with both parties; when the decisive issue of the battle of Philippi relieved her from all scruple as to the line of conduct to be adopted, and determined her inclinations, as well as her interests, in favour of the conquerors. To afford her an opportunity of explaining her conduct, Antony summoned her to Cilicia, B.C. 40; and from the moment of the famous interview on the river Cydnus (so beautifully described both by the historian and the poet), his fame and his ambition were forgotten in an all-absorbing passion for the Egyptian queen. He accompanied her to Alexandria; and spent in her society several months amidst scenes of gaiety and magnificence, which only boundless wealth and boundless extravagance could invent. The death of his wife Fulvia, and his marriage with Octavia, separated them for a time; but they met again in Syria, previously to the unsuccessful war against Parthia; and from this time their fate was united. Meanwhile they returned to Alexandria; and, to gratify his adored Cleo-

patra, Antony annexed to her kingdom Phœnicia, Syria, Crete, Cyprus, and Libya, while her son Cæsarion, whom she had had by Cæsar, was declared joint sovereign of Egypt. But the sun of Cleopatra was now about to set. Octavius, whose friendship for Antony had been gradually converted into enmity, induced the Roman people to make war upon him; and Cleopatra, whose kingdom was no less at stake than the power of Antony, accompanied him to Ephesus, Smyrna, Athens, and, finally, to Actium, where she ruined the cause of her lover by her precipitate flight. Arrived in Egypt, she shut herself up, and caused the rumour of her death to be spread abroad, on which Antony committed suicide; and the queen, to prevent herself falling into the hands of Octavius, who anxiously desired that she might grace his triumphal entry into Rome, followed the example of her lover. A small puncture in the arm was the only mark of violence which could be detected on her body; and hence it was believed that she had occasioned her death by the bite of an asp, or by the scratch of a poisoned bodkin. She died in her thirtieth year, B.C. 30; and with her ended the dynasty of the Greek monarchs of Egypt, who had swayed the sceptre nearly 300 years. She received from Octavius a magnificent funeral; and, agreeably to her request, she was laid by the side of Antony. Her son Cæsarion was afterwards put to death by Octavius; and her three children by Antony, Alexander, Ptolemy, and Cleopatra, graced the conqueror's triumph. Besides the personal attractions of Cleopatra, she is said to have been a skilful musician, to have spoken ten languages fluently, and to have been otherwise highly accomplished.

CLEOPÂTRIS, a town of Egypt on the Arabian gulf, in the immediate vicinity of Arsinoë, with which it was frequently confounded. See ARSINOË.

CLEOSTRÂTUS, a philosopher and astronomer of Tenedos, about B.C. 536, who reformed the Greek calendar.

CLIMAX, a pass of Mount Taurus, formed by the projection of a brow into the Mediterranean sea. See PHARSALIS.

CLINIÂS, I., a Pythagorean philosopher and musician, B.C. 520. — II. An Athenian, who distinguished himself above all his countrymen in the battle fought against the Persian fleet at Artemisium. He married Dinomache, daughter of Megacles, great grandson of Cleisthenes, tyrant of Sicyon, and was the father of the celebrated Alcibiades. He fell at the battle

of Coronea. — III. Father of Aratus, killed by Abantidas, B. C. 263.

CLĪO, κλέος, *glory*, daughter of Jupiter and Mnemosyne, the Muse who presided over history. She is represented crowned with laurels, holding in one hand a trumpet, and a book, with sometimes a *plectrum* or quill with a lute, in the other. Her office was to record the actions of illustrious heroes.

CLITOMĀCHUS, a native of Carthage, and pupil and successor of Carneades at Athens. Few particulars of his history are recorded. He was seized with lethargy at an advanced age, and, on a partial recovery, laid violent hands upon himself, saying, "The love of life shall deceive me no longer." Cicero says that he wrote 400 books upon philosophical subjects.

CLITOR, a city in Arcadia, famous for its temples of Ceres, Æsculapius, and other deities. Near it was a fountain called Clitorium, whose waters gave a dislike for wine.

CLITUMNUS, *Clitumno*, a river of Umbria which rises in the vicinity of Spoleto, and, after uniting with the Tinea, flows into the Tiber. It was famous for its milk-white herds, selected as victims in the celebration of the triumph. There was a small temple on its banks, the ruins of which are to be seen between *Poligno* and *Spoleto*.

CLITUS, the foster-brother and familiar friend of Alexander the Great, whose life he had saved in battle; but having, during the Indian expedition, expressed a more favourable opinion of the actions of Philip than of Alexander, the latter, either in a fit of anger or drunkenness, killed him with his javelin.

CLOACĪNA, a goddess of Rome who presided over the Cloacæ, or sewers for carrying off the filth of the city.

CLOANTHUS, a companion of Æneas, from whom the family of the Cluentii were descended.

CLODIA, I., a woman of abandoned character, sister of Clodius the tribune, and wife of Q. Metellus Celer, whom she was suspected of having poisoned. — II. The younger sister of the preceding, and equally infamous in character. She married Lucullus, but was repudiated by him for her scandalous conduct.

CLODĪA LEX, I., *de Magistratibus*, enacted by the tribune Clodius, A. U. C. 695, which forbade the censors to put a stigma on any person not actually accused and condemned by both the censors. — II. Another, A. U. C. 695, which required the same distribution of corn among the people gratis,

as had been given them before at 6 *asses* and a *triens* the bushel. — III. Another, A. U. C. 695, *De Judiciis*, which called to account such as had executed a Roman citizen without a judgment of the people, and the formalities of a trial. This law was chiefly aimed against Cicero, at whose instigation the accomplices of Catiline had been condemned without a trial; and it was in consequence of the passing of this law that he was banished. — IV. Another, *De Auspiciis*, which prevented the magistrates from dissolving the Comitia Tributa by declaring that the auspices were unfavourable. By this law the Lex Ælia and Fufia was repealed.

CLŌDĪUS, P.B., I., a Roman patrician, descended from the family of Appius Claudius, was born B. C. 87. He was accused of the most revolting turpitude in the case of his nearest female relatives; but he first became notorious for having introduced himself in the disguise of a woman into the house of J. Cæsar, while Pompeia, Cæsar's wife, of whom he was enamoured, was celebrating the mysteries of the Bona Dea. Though brought to trial for this sacrilege, his numerous hirelings and dependants, aided, it is thought, by a wholesale bribery of his judges, procured his acquittal, but the testimony which Cicero bore to the profligacy of his character wounded him to the heart, and drove him to measures of vengeance which were but too successful. To qualify himself for a tribune of the people, he caused himself to be adopted into a plebeian family; and no sooner was he elected to the office than he first secured the favour of the populace by proposing numerous laws to augment their privileges, and then had recourse to the measure by which Cicero was driven into an ignominious exile. (See CLŌDIA LEX.) But his insolence knew no bounds; and so troublesome did he become, even to his own party, that, in order to keep him in check, Pompey proposed the recall of Cicero from exile, which he at last effected by the aid of the tribune Milo; and after many manifestations of hatred to Cicero, he was, at last, slain in a conflict that took place between his followers and those of Milo.

CLŌELĪA, I., a Roman virgin, who, when given with nine other maidens as hostages to Porsenna, king of Etruria, urged her companions to escape, and, with them, swam across the Tiber to Rome. The Romans, however, jealous of their good faith, sent them all back; but Porsenna, not to be outdone in generosity, restored them to liberty. Her courage was re-

warded by her countrymen with an equestrian statue in Via Sacra. — A different story is told by Pliny (xxxiv. 13.).

CLOTHO, youngest of the three Parcæ, daughters of Jupiter and Themis. She held the distaff in her hand, and spun the thread of life, whence her name (*κλώθειν*, to spin). See PARCÆ.

CLUENTĪUS, a Roman citizen, accused, at his mother's instigation, of having murdered his step-father, B.C. 54. He was defended by Cicero in an oration of great ability, still extant.

CLŪPEA and CLŶPEA, (called by the Greek writers Apsis), *Aklibia*, a town of Africa Propria, not far from Carthage, built on a promontory, shaped like a shield; whence its name. It served as a stronghold to Regulus in the first Punic war.

CLUSĪUM (more anciently Camers), *Chiusi*, a town of Etruria, on the banks of the Clanis. It was the capital of Porsenna, king of Etruria, of whose splendid mausoleum Pliny has left us an account.

CLUSĪUS, or CLESĪUS, *La Chiese*, I., a river of Cisalpine Gaul, rising among the Eriganei, and flowing between the lake Benacus and the river Mela. — II. Surname of Janus, when his temple was shut.

CLYMĒNE, I., a daughter of Oceanus and Tethys, and wife of Iapetus, by whom she had Atlas, Prometheus, Menætiſ, and Epimetheus. — II. Mother of Phaëthon. — III. A female servant of Helen, who accompanied her mistress to Troy, when she eloped with Paris.

CLYMENEĪDES, a patronymic given to Phaëthon's sisters, daughters of Clymene.

CLYTEMNĒSTRA, a daughter of Tyndarus, king of Sparta, by Leda, and wife of Agamemnon, king of Argos. She was born, together with Castor, from one of the eggs which her mother brought forth after her amour with Jupiter, under the form of a swan. She had before married Tantalus, son of Thyestes, according to some authors. When Agamemnon went to the Trojan war, he left his cousin Ægisthus regent of his kingdom; but the latter proved unfaithful to his trust, corrupted Clytemnæstra, and usurped the throne. Agamemnon, on his return home, was murdered by his guilty wife, who was herself afterwards slain, along with her paramour Ægisthus, by Orestes, son of Agamemnon.

CNEUS or CNÆUS, a prænomen common to many Romans.

CNĪDUS and GNĪDUS, a town and promontory of Doris in Caria, at the extremity of a promontory called Triopium. Venus was the chief deity, and had here a

famous statue made by Praxiteles. It was celebrated for its wines, and for being the birth-place of Eudoxus, Agatharchidas, Theopompus, and Ctesias. It is now a heap of ruins, and the modern name is Cape Crio.

CNOSUS, CNOSSUS, or GNOSSUS, the royal city of Crete, more anciently called Cæratus, an appellation which was also given to the inconsiderable stream that flowed beneath its walls. It was indebted for its celebrity to Minos, who fixed his residence there; and by its alliance with Gortyna, it obtained the dominion of nearly the whole island. The vestiges of the ancient city are still to be seen on the site occupied by *Long Candia*.

COCĀLUS, a king of Sicily, who hospitably received Dædalus when he fled before Minos. When Minos arrived in Sicily, the daughters of Cocalus destroyed him.

COCCEUS NERVA. See NERVA.

COCCEGĪUS, more anciently Thornax, a mountain of Argolis, called Coccygius, from Jupiter having been metamorphosed there into the bird called *Coccyx* by the Greeks. On its summit was a temple sacred to that god, and another of Apollo at the base.

COCINTUM, *Cape Stilo*, a promontory of the Brutii, below the Sinus Scylacius.

COCLES, PUB. HORAT., a celebrated Roman, who, alone, opposed the whole army of Porsenna at the head of a bridge, while his companions behind him were cutting off the communication with the other shore. When the bridge was destroyed, Cocles, after addressing a brief prayer to the god of the Tiber, leaped into the river, and swam across in safety. As a mark of gratitude, the inhabitants of the city, in the midst of a severe famine, supplied him with provisions; and the state afterwards raised a statue to his honour, and gave him as much land as he could plough round in a day. He only had the use of *one eye*, as *cocles* signifies. (See the spirited version of this legend in the *Lays of Ancient Rome* by the Right Hon. T. B. Macaulay.)

COCŪTUS, a river of Epirus, which, according to Pausanias, blended its nauseous waters with those of the Acheron, from *κωκῶω*, to weep. Its etymology, the unwholesomeness of its waters, and its vicinity to the Acheron, have made the poets call it one of the rivers of hell: hence "*Cocytia virgo*," applied to Alecto, one of the Furies. Milton speaks of the

"Cocytus named of lamentations loud
Heard on the rueful stream."

CODĀNUS SINUS, one of the ancient names

of the Baltic. It was represented as full of large and small islands, the largest being called Scandinavia.

CODOMANNUS, a surname of Darius III., king of Persia. See DARIUS.

CODRĪDÆ, descendants of Codrus, who went from Athens at the head of several colonies.

CODRUS, son of Melanthus, and last king of Athens. When the Heraclidæ made war against Athens, the oracle declared that the victory would be granted to that nation whose king was killed in battle. The Heraclidæ on this gave strict orders to spare the life of Codrus; but the response being communicated to the king, he went in disguise into the enemy's camp; and having provoked a quarrel with two of them, was killed, B. C. 1070. The Athenians thereupon sent a herald to claim the body of their king; and the chiefs of the Heraclidæ, deeming the war hopeless, withdrew their forces from Attica. Codrus was styled the father of his country; and to pay greater honour to his memory, the Athenians made a resolution, that no man after Codrus should reign in Athens under the name of *king*, and substituted for it that of Archon.

CÆLE, *Hollow*, I., the northern division of Elis.—II. A quarter in the suburbs of Athens, appropriated to sepulchres. It was one of the Attic demi or boroughs.

CÆLE-SYRĪA and CÆLO-SYRĪA, *Hollow Syria*, a country of Syria, between Mt. Libanus and Antilibanus. In the time of Diocletian, it received the name of Phœnicia Libanesia. It is now called *El-bokah*.

CÆLIA LEX, a law passed A. U. C. 630, that in trials for treason the people should vote by ballot, which had been excepted by the Cassian law.

CÆLUS, a Roman deity, identical with the Grecian Uranus. See URANUS.

CÆUS, one of the Titans, son of Cœlus and Terra, and father of Latona, Asteria, &c., by Phœbe.

COHORS. See LEGIO.

COLCHI, the inhabitants of Colchis.

COLCHIS and COLCHOS, *Mingrelia*, a country of Asia, south of Asiatic Sarmatia, east of the Euxine sea, north of Armenia, and west of Iberia. It was famous for being the land to which the expedition of the Argonauts was directed, and for being the scene of the story of Jason and Medea. Colchis was divided into Cisphasiana and Transphasiana by the Phasis, on which were the towns Æa, Cyla, and Phasis. The inhabitants were said to be of Egyptian origin; but the whole question of their

origin and early history is involved in obscurity. At the period of the Argonautic expedition, Colchis formed an opulent kingdom under Æetes; at a later period it was parcelled out into numerous independent states; and on its subjugation by Mithridates, it was governed by prefects appointed by the conqueror. Colchis was a rich and fertile country, abounding with fruit of every kind, and every material requisite for navigation. It had valuable mines of gold and silver; and its inhabitants were famed for their manufacture of linen. The honey was not good, and produced singular effects on those who partook of it. (See XEN. *Anab.* iv. 20.)

COLĪA, a promontory of Attica, about 20 stadia from Phalerum, and still retaining its ancient name. It was celebrated for its temples of Venus, Ceres, and Pan, &c., and for its earthenware.

COLLATĪA, I., a town of Latium, colonised from Alba, and celebrated by the self sacrifice of the chaste Lucretia.—II. *Collatini*, a town of Apulia, near Mt. Garganus.

COLLATĪNUS, T. TARQUINIŪS, nephew of Tarquin the Proud, and husband of Lucretia, to whom Sext. Tarquin offered violence. After the expulsion of the Tarquins, he was elected consul along with Brutus; but his relationship to the Tarquins excited the distrust of the Romans, and he subsequently retired to Alba in voluntary banishment.

COLLĪNA, I., called also *Quirinalis*, one of the gates of Rome, on Mt. Quirinalis, so called a *collibus Quirinali et Viminali*.

—II. The name of one of the four wards into which Rome was divided by Serv. Tullius. The other three were *Palatina*, *Suburrana*, and *Esquilina*.

COLŌNÆ, I., a city of Troas, north of Larissa, but whether maritime or inland has not been ascertained.—II. A town of Mysia in the territory of Lampsacus.

COLONIĀ AGRIPPĪNA, *Cologne*, a city of Germany on the Rhine. See AGRIPPINA.

COLŌNOS, a demus of Attica, north-east of the Academy, near Athens. It was named Hippeios, from the altar erected to the Equestrian Neptune, and was rendered celebrated by the play of Sophocles, as the scene of the last adventures of Œdipus.

COLŌPHON, a city of Ionia, north-west of Ephesus, founded by Andraemon, son of Codrus, and destroyed by Lysimachus, together with Lebedus, in order to people the new city he had founded at Ephesus. The inhabitants of Colophon were gene-

rally regarded as effeminate; but they possessed a flourishing navy, and the success of their cavalry was such that the phrase *Κολοφῶνα ἐπὶτιθεῖναι* passed into a proverb, signifying, "To put the finishing hand to an affair." Hence, in the early periods of the art of printing, the place and date of the edition, being the last thing printed, was called the Colophon. Colophon was one of the seven cities which contended for the birth of Homer, and was famed for its resin; hence the term *Colophony*. Its port was called Notium. The modern name is *Attobosco*, or, according to others, *Belvidere*.

COLOSSÆ and **COLOSSIS**, a large town of Phrygia Pacatiana, near Laodicea, in an angle formed by the rivers Lycus and Mæander. The government was democratical. and the first ruler called archon. It was the seat of one of the first Christian churches; and to it St. Paul addressed one of his Epistles. It was nearly destroyed, in the reign of Nero, by an earthquake; and, at a later period, it was superseded by Chonæ. Some of its ruins are visible near the village *Khonas* or *Kanassi*. It was famous for its wool.

COLOSSUS, a celebrated brazen image of Rhodes, one of the seven wonders of the world, the workmanship of Chares, a pupil of Lysippus, who was employed twelve years in making it. Its height was 105 Grecian feet; and to render it steady on its pedestal, large stones were placed in its cavities. It stood with distended legs on the two moles which formed the entrance of the harbour. There was a winding staircase to go up to the top, whence one might discover Syria, and the ships which went to Egypt. It was erected B. C. 300; and after having stood about 66 years, was thrown down by an earthquake. It remained in ruins for 894 years. In A. D. 672 it was sold by the Saracens, masters of the island, to a Jew, who loaded 900 camels with the brass.

COLUMELLA, **L. JUNIUS MODERATUS**, a writer on agriculture, born at Gades, in the reign of Augustus or Tiberius. He betook himself at an early period to Rome, where he passed his life. His works, "De Re Rustica," in twelve Books, and "De Arboribus," have reached our times.

COLUMNÆ HERCŪLIS, "The Pillars of Hercules," a name often given to Calpe and Abyla, or the heights on the European and African sides of the *Straits of Gibraltar*. The Mediterranean was fabled to have had no outlet in this quarter until Hercules broke through the mountain barrier, and thus formed the straits opening into the Atlantic.

COMAGÈNE. See **COMMAGENE**.

COMĀNA (*æ et orum*), I., a large and populous city of Pontus, surnamed Pontica, to distinguish it from the Cappadocian city of the same name, and celebrated for the worship of the goddess Mâ, supposed to be equivalent to the Bellona of the Romans. The festivals of this goddess, which were solemnised with great magnificence, drew thither an immense concourse of people; and from the assiduity with which pleasure was sought after by the inhabitants, the city was sometimes called the little Corinth. Its ruins are still visible on the site of *Komanak*.—II. A city of Cappadocia, now *el Bostan*, on the river Larus, the capital of Cataonia, and celebrated, like its Pontic namesake, from which it was distinguished by the epithet *χρυσή*, for the worship of Mâ, the Cappadocian Bellona. The population consisted in a great degree of the ministers of the goddess, whose chief priest knew no superior but the king of the country.

COMARĪA, the ancient name of *Cape Camorii* in India.

COMITIA (*orum*), public assemblies of the Roman people (*quasi a cum cundo*), at which all the most important business of the state was transacted, such as the election of magistrates, the passing of laws, the declaration of war, the making of peace, and some other purposes. They were divided into three classes, corresponding to the three divisions of the Roman people, and distinguished by the epithets, *Curiata*, *Centuriata*, and *Tributa*. 1. The *Comitia Curiata* were the assemblies of the patrician houses or *populus*; and in these, before the plebeians attained political importance, was vested the supreme power of the state. The name *Curiata* was given because the people voted in *curiæ*, each *curia* giving a single vote representing the sentiments of the majority of the members composing it; which was the manner in which the tribes and centuries also gave their suffrages in their respective *comitia*. After the institution of the *Comitia Centuriata*, the functions of the *curiata* were nearly confined to the election of certain priests, and passing a law to confirm the dignities imposed by the people. 2. The *Comitia Centuriata* were the assemblies of the whole Roman people, including patricians, clients, and plebeians, in which they voted by centuries. By the constitution of the centuries, these *comitia* were chiefly in the hands of the plebeians, and so served originally as a counterpoise to the powers of the *Comitia Curiata*, for which purpose they were first instituted

by the lawgiver, king Servius Tullius. These comitia quickly obtained the chief importance, and public matters of the greatest moment were transacted in them, as the elections of consuls, prætors, and censors, and the passing laws and trials for high treason. 3. The Comitia Tributa were the assemblies of the plebeian tribes. They were first instituted after the expulsion of the kings; and in them were transacted matters pertaining to the plebeians alone, as the election of their tribunes and ædiles.

COMMĀGĒNE, *Camash*, the north-easternmost district of Syria, bounded on the north by Mount Taurus, on the west by Amanus, on the east by the Euphrates, and on the south by Cyrrhestica. It became a Roman province under Domitian, having previously had independent sovereigns. The chief city was Samosata.

COMMŌDUS, L. AURELIUS ANTONINUS, son of M. Antoninus, succeeded his father in the Roman empire, A.D. 180. Naturally cruel, and addicted to licentious pursuits, his accession to the throne placed boundless means of indulgence within his power; and his whole reign was a series of brutal debauchery, relieved by deeds of the most disgusting barbarity. His time was spent in the society of freedmen, courtesans, and gladiators; and, being endowed with such bodily strength as to have acquired the surname of Hercules, he used frequently to exhibit in public as a wrestler. That he might indulge his favourite pursuits without impediment, the government of the empire was committed to a succession of favourites, who all fell victims to the rage of the people; but at last Martia, one of his mistresses, having found a scroll on which she and some of her companions were noted down for execution, a conspiracy was immediately formed, poison was administered to him, and, to ensure the completion of the deed, a powerful wrestler was called in, who strangled him, in the thirty-first year of his age and the thirteenth of his reign, A. D. 192. He never trusted himself to a barber, but always burnt his beard, in imitation of the tyrant Dionysius. During his reign Rome was assailed by two great calamities,—a pestilence which lasted three years, and a great conflagration, by which great part of the city and several of the largest public buildings were destroyed. He was succeeded by Pertinax.

COMPTĀLĪA, annual festivals celebrated by the Romans in the crossways, in honour of the household gods called Lares Compitales. They were said to

have been instituted in honour of Servius Tullius, who was fabled to have been the son of a Lar Familiaris; and were always held soon after the Saturnalia. They had fallen into desuetude before the time of Augustus, who, however, revived them, and introduced the practice of adorning the statues of the Lares Compitales with flowers twice a year.

COMPSA, *Conza*, a city of Samnium, on the southern confines of the Hirpini. It revolted to Hannibal after the battle of Cannæ, but was retaken by the Romans under Fabius two years afterwards.

COMUM, *Como*, a city of Gallia Cisalpina, at the southern extremity of the Lacus Larius, or *Lago di Como*. It was originally a Gallic settlement, but owed its principal importance to a Greek colony established there by Pomp. Strabo and Corn. Scipio, and subsequently by Julius Cæsar, when it took the name of Novum Comum. It was the birth-place of Pliny the Younger.

CONCĀNI, a people of Spain, among the Cantabri, who mingled the blood of horses with their drink. They were said to be of Scythian origin. Their chief town, Concana, is now *Santilana*, or *Cangas de Onís*.

CONCORDĪA, goddess of peace and concord at Rome, to whom Camillus first raised a temple in the Capitol; she had, besides, other temples and statues, and was addressed to promote the peace and union of families.

CONDRŪSI, a people of Gallia Belgica, south of the Eburones. Their country corresponds to *Condros* in *Liege*.

CONFLUENTES, *Coblentz*, a town at the confluence of the Moselle and Rhine. In the time of the Romans it was the station of the first legion, and afterwards became the residence of the successors of Charlemagne.

CONFUCIUS, or KOONG-FOR-TSE, the celebrated Chinese philosopher and lawgiver, descended of an illustrious family, was born in the state of Loo, B. C. 550. The early part of his life was spent in study and meditation; and he then travelled through the various states of which China was then composed, inculcating those doctrines which have remained to this day the only code of Chinese morals and customs. After encountering many disappointments, he was at length appointed to the government of his native state, which he administered with great success; but, owing to the jealousy of the neighbouring rulers, he was obliged to flee, and after many wanderings and disappointments, cheered, however, by the daily augmenting number of

his proselytes and the purity of his intentions, he retired from the world, in company with a few chosen disciples, to complete those works which have become the sacred books of the Chinese. He died in his seventy-third year. His descendants, who may be said to constitute the only hereditary nobility of China, still flourish in the district in which Confucius was born; and, amid all the changes and revolutions of the empire, their privileges have been respected. In every considerable city of China there is a temple dedicated to Confucius; and the mandarins, and even the emperor himself, are bound to do him homage. His chief work is the *Ly-King* or "Book of Rites and Ceremonies," which is the foundation of the present state of Chinese manners, and one cause of their uniform unchangeableness.

CONIMBRICA, *Coimbra*, a town of Lusitania, on the river Munda.

CONON, I., a famous Athenian commander, son of Timotheus, was one of the generals who succeeded Alcibiades in the command of the fleet, during the Peloponnesian war. Though at first defeated by Callicratidas, the Lacedæmonian general, he shortly afterwards gained a signal victory at Arginusæ; but, on being again defeated in a naval battle by Ly-sander, near the Ægos-potamos, he retired in voluntary banishment to Evagoras, king of Cyprus. The Lacedæmonians, now without a rival, having made war upon Persia, Conon effected a union between the Persian and Athenian fleet, and having fallen in with the enemy near Cnidus, completely defeated them B. C. 398, and once more restored Athens to its naval supremacy. Conon thereupon, after ravaging the coasts of Laconia, returned to Attica, amid the congratulations of his fellow citizens, and having obtained a large sum from Pharnabazus, one of the Persian satraps, rebuilt the long walls which had been demolished at the close of the Peloponnesian war, and gave a public entertainment to the Athenians. Being subsequently appointed ambassador to oppose an attempt of the Lacedæmonians to negotiate a peace with the Persians, he was imprisoned by the Persian minister Tiribazus, on the pretext of his adopting measures detrimental to the interests of Persia; but was subsequently released, and died in privacy at Cyprus, B. C. 390.—II. A Greek astronomer of Samos, who flourished B. C. 247. None of his works have reached us; but he is mentioned with eulogy by Archimedes, Virgil, Seneca, and others.

He was the proposer of the spiral which bears the name of Archimedes, with whom he lived on terms of friendship. See BERENICE VIII.

CONSENTES, the twelve superior gods of the Romans, *Dii majorum gentium*. The word signifies *consentientes*, "who consented to the deliberations of Jupiter's council." Their names are briefly expressed in these lines by Ennius:—

*Juno, Vesta, Minerva, Ceres, Diana,
Venus, Mars,
Mercurius, Jovi, Neptunus, Vulcanus,
Apollo.*

CONSENTĪA, *Cosenza*, the capital of the Brutii, situated at the source of the Crathis. It was taken by Hannibal after the surrender of Petilia, but again fell into the hands of the Romans towards the end of the war.

CONSTANS, a son of Constantine. See CONSTANTINUS.

CONSTANTĪA, grand-daughter of the Great Constantine, and wife of the emperor Gratian.

CONSTANTĪNA, wife of the emperor Gallus.

CONSTANTINOPŌLIS. See BYZANTIUM.

CONSTANTĪNUS, called the Great, son of Constantius Chlorus, was born at Naisus, a city of Dacia Mediterranea, A. D. 272 or 274. Being in Britain at the time of his father's death, he was proclaimed emperor by the troops, with the title of Augustus, but Galerius refused to confirm it, and afterwards he was nominated Cæsar and appointed governor of Gaul, which he administered for six years, A. D. 306—312. At this period of his life, the Roman empire was distracted by six different claimants for the purple; but among them all Constantine possessed a decided superiority in prudence and abilities, both military and political, and he ultimately succeeded, after a series of engagements, in removing four of his competitors, leaving himself and his brother-in-law Licinius the sole claimants of the throne. But the peace that had been cemented between them by the marriage of Licinius to the sister of Constantine was soon interrupted by a struggle for the sole supremacy; and the defeat of Licinius near Adrianople A. D. 323, left Constantine sole master of the Roman world. From his first appearance in public life, Constantine had shown a great attachment to Christianity, which was so strengthened by a miraculous vision often referred to in history (See LABARUM), that he had long adopted the cross as his standard, granted immunities, and showered down even positive favours to the Christians, and even summoned the council of Nice, which he at-

tended in person, A. D. 325. On the transference of the seat of empire to Byzantium, A. D. 328, which received from Constantine the name of Constantinople, several edicts were issued for the suppression of idolatry, and the whole empire was pervaded by the religion and institutions of Christianity. But his life was disfigured by some acts of tyranny and cruelty. At the instigation of his second wife, Fausta, he put his eldest son, Crispus, to death, amid circumstances of revolting barbarity; but, on discovering his innocence of the crime laid to his charge, he inflicted the same punishment on the accuser. The latter years of his life were spent in embellishing his new capital, which soon became the rival of Rome in population and magnificence, and in introducing numerous improvements into the various branches of the state. In the year 337, when preparing to march against the Persians, he fell ill at Nicomedia, and died in the 64th year of his age, after being solemnly admitted into the Christian Church by baptism. His empire was divided, agreeably to his will, among his three sons, Constantinus, Constans, and Constantius. The first, who had Gaul, Spain, and Britain, was conquered by the armies of his brother Constans, and killed in his 25th year, A. D. 340. The second, Constans, was murdered by Magnentius, governor of the provinces of Rhætia, after a reign of thirteen years over Italy, Africa, Illyricum. Constantius, the only surviving brother, now became the sole emperor, A. D. 353; but, after punishing his brother's murderer, he gave way to cruelty and oppression, and died in his march against Julian, who had been proclaimed emperor by his soldiers, A. D. 361. The name of Constantine was very common to the emperors of the East, in a later period. Soon after the age of Constantine, a separation was made of the two empires; Rome was called the capital of the western, and Constantinopolis the capital of the eastern, dominions of Rome.

CONSTANTIUS, I., CHLORUS, so called on account of his *paleness*, son of Eutropius, and father of the great Constantine, merited the title of Cæsar, which he obtained by his victories in Britain and Germany, and became the colleague of Galerius, on the abdication of Dioclesian. He was a humane and benevolent prince. He died at York, A. D. 306.—II. Third son of Constantine the Great. (See CONSTANTINUS.)—III. Father of Julian and Gallus, son of Constantius by Theodora, died A. D. 337.—IV. A Roman general of Nyssa, who married Placidia, sister of Ho-

norius, and was proclaimed emperor, an honour which he enjoyed only seven months. He died universally regretted, A. D. 421, and was succeeded by his son Valentinian in the West.

CONSULES LUDI, or CONSUALIA, festivals at Rome in honour of Consus, god of counsel. See CONSUS.

CONSULES, the magistrates of Rome, with almost regal authority for the space of one year. The two first consuls were L. Jun. Brutus and L. Tarq. Collatinus, chosen A. U. C. 244, after the expulsion of the Tarquins. In the first ages of the republic the two consuls were chosen from patrician families or noblemen; but the people obtained the privilege, A. U. C. 388, of electing one of the consuls from their own body, and sometimes both were plebeians. It was required that every candidate for the consulship should be forty-three years of age, called *legitimum tempus*. He was always to appear at the election as a private man, and it was requisite to have discharged the functions of quæstor, ædile, and prætor. Sometimes these qualifications were disregarded. The consuls were at the head of the whole republic; all the other magistrates were subject to them, except the tribunes of the commons. Their insignia were the same with those of the kings (except the crown), namely, the *toga prætexta*, *sella curulis*, the sceptre or ivory staff, and twelve lictors with the *fascès* and *securis*. Val. Poplicola took away the *securis* from the *fascès*, i. e. the power of life and death, and only left to them the right of scourging. Out of the city, when invested with military command, they retained the *securis*, i. e. the right of punishing capitally. They were elected at the Comitia Centuriata, some months before their entrance into office, which took place at different periods of the year at different times, but finally in January, during which interval they were termed *consules designati*, or appointed consuls. Soon after their entrance into office they cast lots about the provinces to fall to the share of each, the superintendence of which was conferred on them by the senate. Under the emperors the nominal office of the consulate was preserved, but its substantial power destroyed; the elections also became merely forms, the emperor appointing whom he pleased. Then, too, the custom was introduced of having several sets of consuls in one year; those admitted on the first day, however, gave their name to the year, and were distinguished from the others, who were termed *suffecti* (i. e. substituted), by the

title *ordinarii* (i. e. regular). Persons also were sometimes dignified merely with the title without enjoying the office, and were then styled honorary consuls. Under Justinian (A. U. C. 1294), the year ceased to be denominated by the name of the consul.

CONSUS, a Roman deity who presided over counsels. His temple in the Maximus Circus was always covered, except on the anniversary of his festival (called *Consualia*), to show that counsels ought to be secret and inviolable. Horse and chariot races were celebrated on this occasion; hence Consus has sometimes been confounded with Neptunus Equestris. It was at these festivals that the Sabine maidens were carried off by the Romans.

COPÆ, a small town of Boeotia, on the northern shore of the lake Copais, to which it gives name. It was a place of considerable note previously to the Trojan war; and, in the time of Pausanias, had temples of Bacchus, Ceres, and Serapis.

COPÆIS LACUS, a lake of Boeotia, which received different appellations from the different towns situated along its shores. Thus, at Haliartus it was called Haliartius Lacus; at Orchomenus, Orchomenius. Pindar and Homer call it Cephisus. It was by far the largest lake of Greece, being about forty-seven miles in circumference, and navigable from the mouth of the Cephisus to Copæ. It was especially celebrated for its eels.

COPHAS, a harbour in Gedrosia, supposed by some to be *Gondel*.

COPHONTIS, a burning mountain of Bactriana.

COPŪA, goddess of plenty among the Romans, represented as bearing a horn filled with grapes, fruits, &c.

CORTUS, now *Keft*, or *Kuypt*, a city of Ægypt, in the northern part of the Thebais, east of the Nile. It was originally a religious city, but afterwards rose into great commercial importance, and was ultimately destroyed by Dioclesian.

CORA, *Cori*, a town of Latium, on the confines of the Volsci, built by a colony of Dardanians before the foundation of Rome. It suffered greatly during the contest with Spartacus; but revived in the reign of Tiberius and Claudius. The ruins of some splendid buildings are still visible.

CORACÆSIUM, *Alaya*, a maritime town of Pamphylia, taken by Pompey in the piratical war.

CORALLI, a savage people of Sarmatia Europæa, who inhabited the shores of the Euxine, near the mouths of the Danube.

CORAS, a brother of Catillus and Tiburtus, who fought against Æneas.

CORAX, an ancient rhetorician of Sicily, who is said to have invented the art of oratory, B. C. 473, and to have first demanded salary of his pupils.

CORBŪLO, CN. DOMITIUS, a Roman commander, celebrated for rigid observance of military discipline, and for the success of his arms. Nero, through jealousy, ordered him to be murdered, on which he fell on his sword, exclaiming, "I have well deserved this!" A. D. 66. His name was given to a place called Corbulonis Monumentum in Germany among the Frisii, supposed to be *Groningen*.

CORCŪRA, I., an island in the Ionian sea, off the coast of Epirus, in which Homer places the gardens of Alcinous; said to have been first known under the name of Drepane, afterwards changed to Scheria. It was originally peopled by the Phæacians, a nation of great commercial enterprise; and in process of time it became one of the most powerful islands of Greece. It was successively colonised by the Corinthians and the Romans, and formed one of their chief naval stations; but, in the time of Strabo, its glory was completely eclipsed. It is now called *Corfu*, and is the most important, though not the largest, of the Ionian islands. Corcyra was also the name of the chief city of the island, and its site is now occupied by Corfu. — II. *Curzola*, an island in the Adriatic, on the coast of Illyricum, termed *Nigra* or *Μέλαινα*, *black*, from the dark masses of wood with which it was crowned, and to distinguish it from the more celebrated island of that name.

CORDŪBA, *Cordova*, a famous city of Hispania Bætica, on the right bank of the Bætis, and the birth-place of both the Senecas and Lucan.

CORDYLA, a port of Pontus, south-west of Trapezus, supposed to give its name to the fish caught there, *cordylæ*, "the fry of the tunny-fish."

CORE (Gr. *Κόρη*, maiden), the name given by the Athenians to Proserpine, daughter of Ceres.

CORĒSUS. See CALLIRRHŒ.

CORFINIUM, the capital of the Peligni, in Italy, near the Aternus. During the Social war it was regarded as the capital of Italy; and, though it soon lost this distinction, it was long regarded as of great importance. It was captured by Cæsar.

CORINNA, a poetess of Thebes, or, according to others, of Tanagra, remarkable for her personal attractions. She was the teacher, and subsequently the rival of Pindar, over whom she gained the victory no less than five times. She was called

Myia, or "the fly," as Erynnæ had been styled "the bee."

CORINTHI ISTHMUS, *Isthmus of Corinth*, between the Saronicus Sinus and Corinthiacus Sinus, and uniting the Peloponnesus to the northern parts of Greece, or *Græcia Propria*. At the narrowest point the breadth is about five miles. Various attempts were made at different times to effect a junction between the two gulphs by means of a canal; but they all proved unsuccessful; and, as a substitute, ships were drawn by means of machinery from one sea to the other, though, of course, this mode of conveyance could only apply to the smallest craft. The isthmus of Corinth derived great celebrity from the games held there every five years in honour of Palæmon, or Melicerta, and subsequently of Neptune. See **ISTHMIÆ**.

CORINTHIACUS SINUS, *Gulf of Lepanto, Nepactos, or Salona*, an arm of the sea, running in between the coast of Achaia and Sicyonia to the south, and that of Phocis, Locris, and Ætolia to the north. It was divided into small bays with a variety of names, such as Crissæan, Cirrhæan, Delphic, Calydonian, Rhian, and Haleyonian, which, however, were sometimes poetically applied to the whole gulf.

CORINTHUS, *Corito or Corinth*, a famous city of Greece, on the isthmus of the same name. Commanding the Ionian and Ægean seas, and holding, as it were, the keys of Peloponnesus (see **LECHÆUM**, **CENCHRÆÆ**, and **SCHÆNUS**), Corinth, from the preeminent advantages of its situation, was already the seat of opulence and the arts, while the rest of Greece was sunk in comparative obscurity and barbarism. Its origin is lost in the obscurity of time. According to the Corinthians themselves, their city received its name from Corinthus, son of Jove; and it was said by others to have existed under the name of Ephyre long prior to the siege of Troy. But be this as it may, its admirable position soon raised it to be the seat of perhaps the most important traffic carried on in ancient times. At a very early period she founded Coreyra, Syracuse, and other important colonies; established within her walls various manufactures, particularly of brass and earthenware; had numerous fleets, both of ships of war and merchantmen; and was the centre of an active commerce that extended to the Black sea, Asia Minor, Phœnicia, Egypt, Sicily, and Italy. In the magnificence of her public buildings, and the splendour of the chef-d'œuvre of statuary and paintings by which they were adorned, she was second only to

Athens; while the opulence of which she was the centre made her a favourite seat of pleasure and dissipation, as well as of trade and industry. The government of Corinth, like that of the other Grecian states, was originally monarchical. It then became subject to the oligarchy of the Bacchidæ, and was again, after a period of ninety years, subjected to kings or tyrants. Pericles, the early part of whose reign was that of a Titus, and the latter that of a Tiberius, was the last of its sovereigns. At his death the Corinthians established a republican form of government, inclining, however, more to aristocracy or oligarchy than democracy. It seems to have been judiciously devised; and the public tranquillity was less disturbed in Corinth than in most Grecian states. When the Achæans became involved in a war with Rome, Corinth was one of their principal strongholds. Though the Roman senate had resolved upon the destruction of the city, Metellus was anxious to avert the catastrophe; but his offers to bring about a reconciliation, which might have saved Corinth, were contemptuously rejected, and his deputies thrown into prison. The Corinthians suffered severely for this inconsiderate conduct. The consul Mummius, having superseded Metellus, appeared before Corinth with a powerful army; and after defeating the Achæans, entered the city, which had been left without any garrison, and was deserted by the greater number of its inhabitants. It was first sacked, and then set on fire; and it is said that the accidental mixture of the gold, silver, and copper, melted on this occasion, furnished the first specimens of the *Corinthian brass*, so much esteemed in subsequent ages! Not satisfied with the total destruction of the city, the natives of Corinth who had escaped were carefully hunted out and sold as slaves, their lands being at the same time disposed of to strangers, mostly to the Sicyonians. Corinth remained in the ruinous state to which it had been reduced by Mummius, till a colony was sent thither by Julius Cæsar. Under its new masters it once more became a considerable city, as is evident from the account given of it by Pausanias, and is much distinguished in the gospel history. After being sacked by Alaric, it came, on the fall of the Eastern empire, into the possession of the Venetians.

CORIOLANUS, the surname of Caius or Cneius Marcius, from the city of Corioli, capital of the Volsci, which was taken almost solely by his exertions. Being

refused the consulship, notwithstanding many services to his country, his resentment was roused; and on his subsequently insisting, during a scarcity, that the corn which Gelon, king of Sicily, had sent to Rome should be sold, and not distributed, he was impeached by the tribunes of the people, and condemned to perpetual banishment. Upon this he retired to Attius Tullus, king of the Volsci, from whom, though hitherto his greatest enemy, he met a most friendly reception; and having advised him to make war against Rome, was associated with him in the command of the Volscian army. The Romans, horror-struck at the defeats they were perpetually sustaining, sent several embassies to reconcile him to his country; but Coriolanus was deaf to all proposals, and having encamped within five miles of Rome, would only grant peace on the most humiliating conditions, to which it was impossible to accede. After all other means of conciliation had failed, a number of Roman matrons, headed by Veturia and Volumnia, the mother and wife of Coriolanus, proceeded to his tent; and their tears and entreaties at length prevailed over his stern and obstinate resolutions; but before ordering the Volscian army to retire, he is said to have exclaimed, "O, mother, thou hast saved Rome, but lost thy son!" He then retired to the country of the Volsci, where, according to one account, he lived to a great age; while others report that he was murdered by the Volscians, who were indignant at his leniency towards Rome. The Roman matrons were mourning for him after his death; and in requital for the services of Volumnia, a temple was erected to Female Fortune. Nearly the whole history of Coriolanus is regarded by Niebuhr as a poetical legend, belonging to the latter half of the third century of the city, and not deserving a place in authentic history.

CORNĬLLI, an ancient city of the Volsci, between Velitræ and Lanuvium, from the capture of which C. Marcius received the surname of Coriolanus. It was situated on the confines of Ardea, Aricia, and Antium; but though Dionysius calls it one of the most considerable cities of the Volsci, no traces of its existence remained in the time of Pliny.

CORNĬLIA LEX, I., the name given to numerous enactments passed in the dictatorship, and by the influence of Sylla. Of these the principal were *De Religione*, A. U. C. 677, restoring to the sacerdotal order the privilege of choosing the priests, which, by the Domitian law, had been

loded in the hands of the people.—II. *De Municipiis*, depriving the free towns which had sided with Marius of their lands, and of the right of citizens.—III. *De Magistratibus*, giving the power of bearing honours and being promoted before the legal age, to those who had followed the interest of Sylla, while the sons and partisans of his enemies, who had been proscribed, were deprived of the privilege of standing for any office in the state.—IV. *De Magistratibus*, A. U. C. 673, ordaining that no person should exercise the same office until after an interval of ten years, or be invested with two offices at the same time; and that no one should be prætor before being quæstor, nor consul before being prætor.—V. *De Magistratibus*, A. U. C. 673, divested the tribunes of the privilege of making laws, interfering, holding assemblies, and receiving appeals.—VI. Giving the power to a person accused of murder to choose whether the jury should give their verdict *clam* or *palam*, *vivâ voce*, or *by ballot*.—VII. Imposing the punishment of *aqua et ignis interdictio*, on such as were guilty of forgery and of extortion in their provinces.

CORNĬLIA, I., daughter of Cinna, first wife of J. Cæsar, and mother of Julia, who married Pompey. She died young, and her husband pronounced a funeral oration over her body.—II. Daughter of Metellus Scipio, and wife of Crassus, after whose death she married Pompey. She was distinguished by many accomplishments and virtues. After the battle of Pharsalia, she accompanied Pompey in his flight to Egypt, and witnessed his fate from her galley.—III. Daughter of Scipio Africanus Major, wife of Sempronius Gracchus, and mother of the two celebrated tribunes known by the name of the Gracchi. Left a widow at an early age, her hand was sought by Ptolemy, king of Egypt; but she declined the offer, and devoted her whole care to the education of her children in those principles of virtue and freedom which afterwards placed them at the head of their contemporaries. An anecdote of Cornelia has been often cited. A Campanian lady having vauntingly displayed her jewels to Cornelia, requested in return to be shown those of the latter. Cornelia purposely detained her in conversation till her children returned from school, when, pointing to them, she exclaimed, "These are my jewels!" She bore the untimely death of her sons with great magnanimity; and, after her decease, the Romans erected a statue to her memory, with this inscription

tion, "To Cornelia, mother of the Gracchi."

CORNĒLIUS, a name indicating a member of the illustrious family of the Gens Cornelia at Rome; but the great majority of the individuals who bore it being better known by their surnames, as Cossus, Dolabella, Lentulus, Gallus, Nepos, Sylla, &c., we beg to refer the reader to these heads.

CORNICŪLUM, a Sabine town whence the Corniculani Colles. It is said to have been the birth-place of Servius Tullius.

CORNIFICIUS, I., QUINTUS, a contemporary and friend of Cicero, Catullus and Ovid, distinguished himself as proprætor in the Illyrian war, and also as governor of Syria, and afterwards of Africa. He espoused the cause of the senate after Cæsar's death, and protected those who had been proscribed by the second triumvirate; but lost his life while contending in Africa against Sextius, who had been sent against him by Octavius. Some modern scholars make this Cornificius to have been the author of the Treatise to Herennius, commonly ascribed to Cicero. (See HERENNIUS.)—II. LUCIUS, a partisan of Octavius, by whom he was appointed to accuse Brutus, before the public tribunal at Rome, of the assassination of Cæsar. He afterwards distinguished himself, as one of Octavius's lieutenants, by a masterly retreat in Sicily during the war with Sextus Pompeius.

CORNĪGER, a surname of Bacchus, and of several rivers, such as the Tiber and Numicius; the figures of these divinities being represented with horns.

CORNŪTUS, ANNÆUS, a native of Africa, who taught philosophy at Rome in Nero's reign. He belonged to the Stoic sect, and was preceptor of Lucan and Persius; the latter of whom dying before him, left him his library. He was banished for an offensive remark upon Nero's bad verses, and died in exile. Of his numerous writings only one, entitled, "A Theory concerning the Nature of the Gods," has reached our times.

CORÆBUS, I., son of Mygdon and Anaximena, who assisted Priam in the Trojan war, with the hopes of being rewarded with the hand of Cassandra for his services. Cassandra, knowing his fate, entreated him to retire from the war, but in vain, and he was killed by Peneleus on the night of the capture of Troy.—II. A hero of Argolis, whose impiety in killing the serpent sent by Apollo to avenge Argos, produced a pestilence, to remove which the oracle of Delphi commanded him to build a temple,

where a tripod, which was given him should fall from his hand.—III. A foot racer of Elis who carried off the prize at the Olympic games, B. C. 776, a date which is remarkable for being the first from which the Greeks began to count their Olympiads. The Olympic games were instituted at a much earlier period; but the names of the victors were, on this occasion, inserted for the first time on the public registry. According to Athenæus, Coræbus was a cook by trade.

CORŌNE, a city of Messenia, on the western shore of the Sinus Messeniæus, built for the Messenians after their restoration to their country by the aid of the Thebans. Its site is now occupied by the village of Petalidhi, not far from the modern town of *Coron*, to which it has given name.

CORONĒA, I., a considerable city of Bœotia, south-east of Chæronea, said to have been founded, together with Orchomenus, by the descendants of Athamas, who came from Thessaly. It was the scene of several decisive actions, of which the most important was that between the Lacedæmonians and allied Greeks, B. C. 394, in which the former were victorious. Coronea was twice taken by the Phocians under Onomarchus; but was restored to the Thebans by Philip of Macedon, for adhering to whose cause it was subsequently severely punished by the Romans. Many marbles and inscriptions of the ancient city are found near the village *Korumis*, which has been founded on its ruins.—II. A city of Thessaly, near Pharsalus.

CORONĪDES, a surname of the god Æsculapius, as son of Coronis.

CORŌNIS, I., daughter of Phlegyas, and mother of Æsculapius by Apollo, who put her to death for her infidelity, sparing, however, the offspring of her womb.—II. Daughter of Coroneus, king of Phocis, who was changed into a crow by Minerva, when fleeing from the importunities of Neptune.—III. A daughter of Atlas and Pleione, and one of the Hyades.

CORSI, I., the inhabitants of Corsica.—II. Inhabitants of northern Sardinia, who came originally from Corsica.

CORSICA, an island in the Mediterranean, called by the Greeks *Kύρπος*, the inhabitants *Kύρριοι*, by the Latins Corsi. In later times the island took the name also of *Corsis*. The inhabitants were a rude race of mountaineers, indebted for their subsistence more to the produce of their flocks than the cultivation of the soil. It was originally colonised by the Phocæans, who, on quitting Asia, settled here and founded the city Aleria; but they

were subsequently driven out by the Carthaginians, and in B.C. 231, it fell into the hands of the Romans, who settled two colonies in it, and made it a place of banishment. In the middle ages it was successively taken possession of by the Goths, the Eastern Emperors, the Saracens, Franks, Colonna, Pisans, and Genoese, by whom it was ceded to France in 1768, in whose hands it has since remained, with two brief interruptions. It has been immortalised in modern times by having given birth to Pascal Paoli, and Napoleon.

CORSÏTE, *Erzi*, a city of Mesopotamia, at the confluence of the Masca and Euphrates.

CORTONA, an ancient city of Etruria, north-west of the Lacus Thrasymenus, supposed to have been built on the ruins of the more ancient Corythus, one of the principal cities of the Etruscans. Its Pelasgic origin is attested by the massy remains of its ancient walls. In the fifth century of Rome, it was allied to the Romans, and remained faithful to its alliance during the second Punic war. The Greek name was *Gortyn*. The city still retains its ancient appellation of *Cortona*.

CORVINUS, I., a name given to M. Valerius, from a *crow*, which assisted him when fighting against a Gaul. (See **VALERIUS**.)—II. Messala, an eloquent orator, in the Augustan age. See **MESSALA**.

CORYBANTES, the priests of Cybele, called also Galli and Curetes. (See **CURETES**.) In celebrating the festivals of the goddess, they ran about with loud cries and howlings, beating their cymbals, and conducting themselves so frantically as to have enriched the Greek language with several terms expressive of frenzy or insanity. The name is said to be derived either from Corybas, a son of Cybele, or from the Greek words, signifying "shaking the head violently." They first dwelt on Mt. Ida, or rather in Phrygia, whence they passed into Crete, where they secretly brought up Jupiter, and are said to have first turned their attention to metallurgy.

CORÛBAS, son of Jasus and Cybele, who is said to have introduced the rites of the mother of the gods into Phrygia from the island of Samothrace.

CORÛCIDES, a name applied to the daughters of the river god Pleistus, who inhabited the Corycian cave, on Mount Parnassus.

CORYCÛM ANTRUM, a grotto on Mt. Parnassus, sacred to the Corycian Nymphs and the god Pan, and of such extent that, on the approach of the Persians, the greater part of the population of Delphi

found refuge within it. It is still famous for the stalactites with which it is adorned.

CORÛCUS, I., a small maritime town of Cilicia Trachea, near the confines of Cilicia Campestris. It appears to have been a fortress of great strength, and to have served, at one time, as the harbour of Seleucia. In its vicinity was produced the best saffron of antiquity. The famous Corycian cave, which must not be confounded with the grotto of the same name on Mt. Parnassus, celebrated as the fabled residence of the giant Typhœus, was situated near it. The modern name is *Korghoz*.—II. Promontory of Ionia, *Cape Curco*, a famous retreat for robbers.—III. A town of Lycia, about thirty stadia north of Olympus.

CORÛDON, a fictitious name of a shepherd.

CORYMBÛFER, a surname of Bacchus, from his wearing a crown of *corymbi*, certain berries which grow on the ivy, which was sacred to him.

CORYPHASÛM, *Cape Zonchio*, a town and promontory on the western coast of Mesenia, to which the inhabitants of Pylos retired on the destruction of their town.

Cos, *Stan-Co*, an island of the Ægean, one of the Sporades, more anciently called Cea, Staphylus, Nymphæa, and Meropis, of which the last was the most common. It was taken possession of by a colony from Epidaurus, long previously to the Trojan war; and the inhabitants carefully preserved the recollection of their origin, by the zeal which they displayed in the worship of Æsculapius. The government of Cos was originally an aristocracy; B.C. 486, it seems to have become a satrapy of Persia, with a delegated sovereign; but, after a few revolutionary movements, it once more subsided into its original form. The soil of Cos was very productive; its vines vied with those of Chios and Lesbos, and it was celebrated for its purple dye, and for its manufacture of a species of transparent silk stuff in great request at Rome. From this island also came both the substance and the name of the whetstone, *Cos*. Its chief city was Cos, anciently called Astypalæa, a city which, though not large, was very attractive. It was famous for a temple of Æsculapius, enriched with the celebrated paintings of Apelles, one of which was removed to Rome by Augustus. It was celebrated for being the birth-place of Apelles and Hippocrates.

COSA and **COSSA**, or **COSSÆ**, I., a town of Etruria, north-west of Centum Cellæ, near the coast. It was founded by the people of Volsci, an Etrurian town, and became a Roman colony, A. U. C. 480.—II. A city

of Lucania in Italy, near the source of the Cylistamus. Its ruins are marked by the site of the modern village *Civita*.

Cossus, I., a surname of the Familia Maluginensis, a branch of the Gens Cornelia. — II. Aulus Cornelius, a military tribune of Rome, who slew in battle Lar Tolumnius, king of the Veientes, and dedicated the spolia opima to Jupiter Feretrius, A. U. C. 318. See *OPIMA SPOLIA*.

COTES, *Cape Espartel*, a promontory of Mauritania. The name signified "a vine;" hence the Greeks sometimes translated the term by Ampelusia.

COTHON, a small island near the citadel of Carthage, with a convenient bay. It was the residence of the Carthaginian admiral, and the whole bay was fitted out with numerous docks, containing every variety of shipping materials.

CÖRISO, king of the Daci, whose army invaded Pannonia, and was defeated by Corn. Lentulus, lieutenant of Augustus.

COTTA, I. M. AURELIUS, a Roman commander in the Mithridatic war, sent to guard the Propontis and Bithynia. He was the colleague of Lucullus, in the consulship. His eagerness to engage with Mithridates before Lucullus arrived to assist him, led to his defeat both by sea and land, and he was shut up in Chalcedon, until he was relieved by Lucullus. He was surnamed *Ponticus*, because he took Heraclea in Pontus by treachery. — II. Caius Aurelius, a celebrated Roman orator, who flourished about A. U. C. 661. He failed in his application for the tribuneship, and being accused before the people, he denounced the injustice of the equites in unmeasured terms, and retired into voluntary exile. He was recalled by Sylla, and created consul, A. U. C. 677. — III. L. Aurelius, flourished at the Roman bar, when Cicero was yet a young man, and inspired the latter with a desire to rival him in eloquence. He attained the consulship A. U. C. 687, and the year following, the censorship. In the debate on the recall of Cicero from exile, Cotta distinguished himself by the manly frankness with which he censured the proceeding against him. — IV. L. Aurunculeius, a lieutenant of Cæsar in Gaul, cut off, along with Titurius, by the Eburones.

COTTIÆ ALPES, *Mont St. Genevre*, erroneously supposed to be the place where Hannibal crossed into Italy. They derived their name from

COTTIUS, an Alpine chieftain, who held a kind of sovereignty over several valleys among the Alps. He defied even the power of Rome during Augustus; but his

territory became a Roman province under Nero.

COTTUS, a giant, son of Cælus and Terra, who had one hundred hands, and fifty heads. His brothers were Gyes and Briareus.

COTYÆUM, *Kutaiëh*, a town of Phrygia, on the Thymbris, a branch of the Sangarius. It was said by Suidas to be the birth-place of Æsop.

COTYS, a name common to several kings of Thrace, and other individuals. — I. A king of Thrace, contemporary with Philip of Macedon, and an inveterate foe to the Athenians. He was assassinated by Python and Heraclides, who received from the Athenians the rights of citizenship and a golden crown, as a recompense for the deed. — II. Another who sent his son Sadales at the head of 500 horse to aid Pompey against Cæsar. — III. Another in the time of Augustus, slain by his uncle Rhescupores, B. C. 15. He was fond of literature, and to him Ovid addressed one of his Epistles from the Euxine. — IV. A king of the Odrysæ in Thrace, who favoured the interests of Perses against the Romans. — V. Son of Manes, whom he succeeded on the throne of Lydia.

COTYTTO, a goddess worshipped by the Thracians, and also by some of the Greeks, and apparently identical with the Phrygian Cybele. Her festivals were celebrated with great indecency and licentiousness.

CRÆGUS, a chain of woody mountains, sacred to Diana, running along the eastern shore of the Sinus Glaucus, in Lycia. The fabulous monster Chimæra, said to have been subdued by Bellerophon, had its residence here. It was also the name of a town near the mountain range so called.

CRANAI, a surname of the Athenians, from

CRANÆUS, the successor of Cecrops on the throne of Athens. He reigned nine years, and was the father of Atthis by Pedias.

CRANÆI, a town of Cephallenia, to which the Messenians retired when they were driven from Pylos by the Macedonians. Ruins of its cyclopean walls may still be seen at the upper extremity of the bay of *Argostoli*.

CRANON and CRANNON, a city of Thesaly, on the Onchestus, near which was a celebrated hot spring.

CRANTOR, a philosopher of Soli, among the pupils of Plato, B. C. 310, and highly celebrated for the purity of his moral doctrines.

CRASSUS, a surname of several distinguished Romans, of whom the most cele-

brated were, I., Lucius Licinius, one of the most distinguished orators of Rome, born A. U. C. 612. He superintended the early education of Cicero; and attained to the highest honours of the state, being elected consul, A. U. C. 657, and afterwards censor. He died A. U. C. 662, in consequence of a pleuritic fever, brought on by his oratorical exertions in the senate.

—II. Marcus, surnamed “Agelastus,” because he never laughed, was created prætor, A. U. C. 648. —III. M. Licinius, grandson of the preceding, surnamed *Rich*, on account of his wealth, which he acquired by educating slaves, and selling them at a high price. The cruelties of Cinna obliged him to leave Rome; and after the death of the latter, he passed into Africa, and thence to Italy, where he served under Sylla, whose favour he conciliated. When the gladiators, with Spartacus at their head, had defeated some of the Roman generals, Crassus, being sent against them, by one decisive blow put an end to the war, and was honoured with an ovation on his return. Soon afterwards he was made consul with Pompey, with whom he did not agree; but Cæsar, in order to consolidate his own power, effected a reconciliation between them, and associated them with himself in the first triumvirate. Being appointed to the province of Syria, which seemed to promise an inexhaustible source of wealth, he set off from Rome, regardless of evil omens and denunciations, and hastened to make himself master of Parthia. But he was betrayed on his march by Ariamnes, and was met in a large plain by Surena, general of the forces of Orodes, king of Parthia, when a battle was fought, in which 20,000 Romans were killed, and 10,000 taken prisoners. Crassus, forced by the mutiny of his soldiers, and treachery of his guides, to meet Surena in a conference, was perfidiously murdered by the barbarians, B. C. 52, and his head and right hand cut off and sent to Orodes, the Parthian king. Crassus was fond of philosophy, and his knowledge of history was extensive. —IV. Publius, son of Crassus the Rich, whom he accompanied on his Parthian expedition. Seeing himself surrounded by the enemy, he ordered one of his men to run him through; but the enemy cut off his head, and barbarously exhibited it to his father.

CRATER, or SINUS CRATER, the ancient name of the *Gulf of Naples*, from its resembling the mouth of a large bowl (κρατήρ).

CRATERUS, one of Alexander's generals, conspicuous both for his literary fame and

his valour in the field, and greatly respected by the Macedonian monarch, on account of his open character. After Alexander's death, he was associated with Antipater in the care of the hereditary states; and having afterwards passed with his colleague into Asia, he was killed in a battle against Eumenes, B. C. 321.

CRATES, I., a philosopher of Bœotia, son of Ascondus, and disciple of Diogenes the Cynic, B. C. 324. He was considered as the most distinguished philosopher of the Cynic sect, after Diogenes, and received the nickname of “door-opener” from his habit of entering people's houses uninvited. —II. A philosopher of Athens, who succeeded in the school of his master, Polemon. His system of philosophy did not differ materially from that of Plato. He was the teacher of Archelaus and Bion the Borysthenite, and flourished B. C. 287. —III. An Athenian comedian, originally an actor, who lived about B. C. 450, and is said to have been the first who introduced a regular plot into his pieces. A few fragments of his writings still remain. —IV. A distinguished grammarian and Stoic, born at Mallas in Cilicia, about B. C. 182. He was sent as ambassador to Rome by Attalus, king of Pergamus, about B. C. 159; and on his return wrote an account of the most striking events of every age.

CRATHIS, I., a river of Arcadia, rising in a cognominal mountain, and flowing through Achaia into the Sinus Corinthiacus, west of Ægira. —II. *Crati*, a river of Lucania, flowing into the Sinus Tarentinus, between Crotona and Sybaris, and said to possess the property of turning white the hair of those who bathed in its waters.

CRATINUS, the son of Callinder, an Athenian Comic poet, born B. C. 519. Though in his 71st year when his first comedy was performed, he lived to gain three victories, in one of which he bore away the palm from his youthful competitor Aristophanes. His love of wine was a favourite subject of ridicule with his contemporaries; but, notwithstanding this propensity, he attained his 97th year.

CRATIPPUS, a Peripatetic philosopher of Mitylene, and a friend and contemporary of Cicero, who had studied under him at Ephesus, and considered him the greatest philosopher of the age. After the battle of Pharsalia, Pompey visited the house of Cratippus, where their discourse was chiefly turned on providence, which the warrior blamed, and the philosopher defended. He afterwards went to Athens, where the good offices of Cicero procured for him the rights

of a Roman citizen from Julius Cæsar; and at the request of the Areopagus he remained there to instruct the Athenian youth in philosophy. He wrote on divination, and the interpretation of dreams.

CRATYLUS, a Greek philosopher, disciple of Heraclitus, and preceptor of Plato after the death of Socrates.

CRAUALLIDÆ, a nation which occupied a part of the Cirrhaean plain. They plundered some of the offerings of Delphi, and were exterminated by the Amphictyons.

CRĚMĚRA, *La Valca*, a small river of Tuscany, flowing at the foot of the citadel of Veii, and famous for the daring but unfortunate enterprise of the gallant Fabii, A. U. C. 277.

CREMNA, I., a strong place in the interior of Pisidia, on the declivity of Taurus. It was situated on a rocky eminence, and was looked upon as impregnable, till it was taken by the tetrarch Amyntas. The Romans afterwards established a colony in Cremna. It is supposed by some to have been near the modern *Kebrinaz*. — II. A commercial place on the Palus Mæotis, near the mouth of the Tanais.

CREMŌNA, a city of Cisalpine Gaul, north-east of Placentia, and a little north of the Po. Together with Placentia, it was the seat of the first colony established by the Romans in Cisalpine Gaul, and during the whole of the Punic war it remained faithful to the Roman cause. In the civil wars it espoused the cause of Brutus, after whose defeat its territory was parcelled out by Augustus among his veterans. But a severer destiny was in store for Cremona. In the civil wars that arose between Vespasian and Vitellius, it was entered by the troops of the former, and exposed to all the horrors of fire, the sword, and the ungoverned passions of a licentious soldiery; and though the public indignation compelled Vespasian to take some steps for its restoration, it never regained its former prosperity.

CREMUTIUS CORDUS, an historian, who wrote an account of the achievements of Augustus, and incurred the resentment of Tiberius, by calling Cassius the last of the Romans.

CRENIDES. See PANGÆUS MONS.

CREON, I., king of Corinth, son of Sisyphus, and father of Creusa, or Glauce, the wife of Jason (see CREUSA and MEDEA). — II. Brother of Jocasta, wife and mother of Œdipus. He ascended the throne of Thebes, after Eteocles and Polynices had fallen in mutual combat; but having given orders that the bodies of the latter and his party should be deprived of funeral rites,

war was made upon him by Adrastus, aided by Theseus, king of Athens, who slew him in battle (see ETEOCLES, ANTIGONE, ADRASTUS, &c.). — III. First annual archon at Athens, B. C. 684.

CREOPHŶLUS, a native of Samos, who composed an epic poem commemorative of the exploits of Hercules. Lycurgus found the *Iliad* and *Odyssey* in the possession of his descendants.

CRESPHONTES, a son of Aristomachus, who, with his brothers Temenus and Aristodemus, conquered the Peloponnesus.

CRESTON, or CRESTŌNE, a city of Thrace, the capital, probably, of the district of Crestonia, chiefly occupied by a remnant of Pelasgi. This district is now called *Caradagh*.

CRETA, one of the largest islands of the Mediterranean sea, at the south of all the Cyclades; designated by the several appellations of Æria, Doliche, Idæa, and Telchinia. Crete is highly interesting from its classical associations. Its history leads us back to the earliest mythological ages. It was the birth-place of Jupiter, "king of gods and men." Adventurers from Phœnicia and Egypt introduced arts and sciences into Crete, while Greece and the rest of Europe were involved in the darkest barbarism. The laws of Minos served as a model to those of Lycurgus; so that Crete became, as it were, a channel by which the civilisation of the East was transferred to Europe. Its wealth, and the number (100) and flourishing condition of its cities, particularly those of Cnossus, Gortyna, Cydonia, &c., are repeatedly referred to by Homer. Unluckily, however, the most violent animosities usually subsisted among the principal cities of the island, which formed so many independent republics; and Crete was thus prevented from playing any conspicuous part in the affairs of Greece, or from making that figure in history it could hardly have failed to make, had it been a single state. It was conquered by the Romans, after an obstinate resistance, B. C. 67. After being possessed for a while by the Byzantine emperors, the Saracens took it in the ninth century; but being expelled in 952, it was again restored to the eastern empire. The chief magistrates of Crete were ten in number, called Cosmoi, and elected annually. The Gerontes constituted the council of the nation, and were selected from those who were thought worthy of holding the office of cosmoi. The Cretan soldiers were held in great estimation as light troops and archers, and offered their services for hire to such states, whether Greek or

Barbarian, as needed them. But Polybius charges them repeatedly with the grossest immorality, and the most hateful vices. The interior of Crete was very mountainous and woody, and intersected with fertile valleys. It contains no lakes, and the rivers are mostly mountain-torrents, dry during the summer season. The modern name is *Candia*. Chalk was produced in great abundance here, called *Creta terra*, or simply *Creta*.

CRETE, I., the wife of Minos. — II. A daughter of Deucalion.

CREŪSA, I., also called Glauce, daughter of Creon, king of Corinth, and wife of Jason, after he had repudiated Medea. The latter, in revenge, sent her, as a bridal present, a diadem and robe, both of which had been so prepared that when she put them on flames burst forth and consumed her. Her father perished in a similar way while attempting to extinguish the flames. — II. Daughter of Priam, king of Troy, and Hecuba, wife of Æneas, and mother of Ascanius. When Troy was taken, she fled in the night with her husband; but they were separated in the confusion, nor could Æneas recover her, though he twice braved the flames in the attempt. While he was distractedly seeking for her, Creusa appeared to him in a vision, and told him that she had been adopted by Cybele among her attendant nymphs; and exhorted him to pursue his course to Italy.

CREŪSIS, or CREUSA, a town of Bœotia, which Pausanias and Livy term the harbour of Thespiæ. The position of Creusa corresponds with that of *Livadostro*.

CRIMISUS, or CRIMISSUS, I., a river in the western part of Sicily, flowing into the Hypsa. The god of the river also called Crimisus became father of Acestes by a Trojan female, and was represented under the shape of a dog on the coins of the city of Segesta. — II., or Crimisa, a river, promontory, and town of Bruttium, north of Crotona. The modern name of the promontory is *Capo dell' Alice*, of the river, the *Fiumenica*; and the modern *Ciro* answers to the ancient city, which was said to have been founded by Philoctetes after the siege of Troy.

CRISPIŪS, I., a prætorian, who, originally a slave in Egypt, was, after the acquisition of riches, raised to the honours of Roman knighthood by Domitian, and lived in a style of unbounded luxury, for which he was severely lashed by the Roman satirists. — II. A Stoic philosopher in the time of Horace, who wrote a silly poem explanatory of the tenets of his sect.

CRISSEŪS SINUS, arm of the Sinus Co-

rinthiacus, extending into the country of Phocis, with the town of Crissa at its head, whence its name. It is now called the *Gulf of Salona*, from the city *Salona*, the ancient Amphissa, chief town of the Locri Ozolæ.

CRITHÆIS, the reputed mother of Homer. See HOMERUS.

CRITIŪS, one of the thirty tyrants set over Athens by the Spartans. He had been at one period a disciple of Socrates, and applied himself to the study of eloquence and the other polite arts, in which he attained considerable proficiency; but he was subsequently banished from Athens, whence he retired first to Thessaly, and then to Sparta, and only returned to Athens to become one of the thirty tyrants appointed by Lysander, B. C. 404. After a cruel and oppressive use of the power thus conferred upon him, he fell in battle against Thrasybulus and his followers.

CRITO, I., the intimate friend and disciple of Socrates, whom he attended in his last moments. — II. An Athenian sculptor of the age of Cicero, who formed a statue belonging to the class of Caryatides, which is still extant, and forms part of the collection at the *Villa Albani*. — III. A Macedonian historian, who wrote an account of Palleue, Persia, the foundation of Syracuse, the Getæ, &c.

CRITOLĀUS, I., a native of Phaselis in Lycia, who came to Athens to study philosophy, and became the head of the Peripatetic school after the death of Ariston of Ceos. He was associated with Carneades and Diogenes in an embassy to Rome, B. C. 158, and acquired great reputation for his rhetorical powers. He lived more than eighty years. — II. A general of the Achæans, and one of the originators of the war between the Romans and his countrymen, which ended in the subjugation of the latter.

CRIU-METŌPON, I., *Ram's Front*, a promontory of the Tauric Chersonese, and the most southern point of that peninsula. — II. *Cape Crio*, a promontory of Crete, forming its south-western extremity.

CROBYZI, a people of Lower Mæsia, whose territory lay between Mt. Hæmus and the Danube.

CROCODILOPŌLIS. See ARSINOË V.

CROCUS, a beautiful youth who, being unable to obtain the Nymph Smilax, the object of his affection, pined away, and was changed into the crocus or saffron; while Smilax was metamorphosed into a yew tree.

CRÆSUS, fifth and last of the Merm-

nadæ who reigned in Lydia, was son of Alyattes, and born about B. C. 591. On ascending the throne, B. C. 560, he attacked and reduced to subjection the Ionians and Æolians in Asia, and all the nations west of the Halys, which constituted the boundary of his kingdom. He then applied himself to the arts of peace, and to the patronage of literature and the arts. Poets and philosophers were invited to his court, and among others Solon, with whom he held a conversation on human happiness, which subsequently had a powerful influence on his fate. The sudden death of his son Atys, which took place soon after, was a heavy blow to Cræsus; but the deep affliction into which he was plunged by this loss yielded, after two years of mourning, to a feeling of disquiet at the rapid advances of Cyrus, and the increasing greatness of the Persian empire. With a view to ward off impending danger, he allied himself with the Lacedæmonians, and after a doubtful response of the oracle as to the success of the enterprise, which, however, he interpreted in his favour, he marched against the Persians with an army of 420,000 men, and 60,000 horse. In the first battle victory declared for neither side; but Cræsus having retreated to Sardis to recruit his forces, Cyrus marched against him, besieged his capital, and, having taken him prisoner, ordered him to be burned alive. The pile was already on fire, when Cyrus, hearing the conquered monarch three times pronounce the name of Solon with lamentable energy, asked him the reason of his exclamation; and upon Cræsus repeating the conversation he once had had with Solon on the instability of human happiness, Cyrus was so moved at the recital, that he not only spared his life, but made him one of his most intimate friends, and in his last moments recommended him to his son Cambyzes, as one in whom he might place the most unlimited confidence. Cambyzes, however, treated him with great insolence, and is said to have even condemned him to death; but though it is believed that he escaped from this sentence, his subsequent history is unknown. The wealth of Cræsus was proverbial in the ancient world.

CROMI, or CROMNI, a considerable town of Arcadia, in the district Cromitis, supposed to be identical with the modern *Crano*.

CROMMYŌN, *Kinetta*, a small place in Corinthia, on the shore of the Saronic Gulf, celebrated as the haunt of a wild boar destroyed by Theseus.

CRONĪA, a festival celebrated at Athens,

in honour of Cronos or Saturn. The Rhodians observed the same festival, and generally sacrificed to the god a condemned malefactor. The Roman Saturnalia are generally called Cronia by the Greek writers.

CROPHI, a mountain of Egypt, between Elephantina and Syene.

CROTŌNA, or CROTO, *Cotrone*, a powerful city of Italy, in the Bruttiorum Ager, on the coast of the Sinus Tarentinus. Crotona was one of the oldest and most flourishing Greek colonies, and was famous alike for the salubrity of its climate, the fertility of its territory, and the beauty of its women. The residence of Pythagoras and his most distinguished followers in this city, together with the overthrow of Sybaris, which it accomplished, the exploits of Milo and other Crotoniate victors in the Olympic games, contributed to raise its fame. It had also a celebrated school of medicine. Crotona fell successively into the possession of the Locrians, Carthaginians, and Romans, from whom it received a colony A. U. C. 560. About six miles from Crotona, on the Lacinium Promontorium, now *Capo delle Colonne*, stood the famous temple of Juno, thence called *Diva Lacinia*, containing, among other master-pieces, the Helen of Zeuxis, and held in the highest veneration. Of this splendid edifice only one solitary column now remains.

CROTONIATÆ, inhabitants of Crotona.

CROTONIATIS, a part of Italy, of which Crotona was the capital.

CRUSTUMERĪUM, or CRUSTUMŪM, a town of the Sabines, in the vicinity of the Fidenæ, founded by a colony from Alba. A settlement was founded in its territory by Romulus; but the city itself was not finally conquered till the reign of the elder Tarquin. The name of Crustumini Colles appears to have been given to that ridge of which the Mons Sacer formed a part. *Marcigliano Vecchio* is said to occupy its site.

CTESĪAS, the name of several individuals in antiquity, the most distinguished of whom was the son of Ctesiochus, of an Asclepiad family of Cnidæ, a Greek physician and historian who flourished about the end of the fifth century B. C. He was taken prisoner at the battle of Cunaxa, B. C. 401; and it has been stated, but not upon sufficient authority, that he was raised from the position of a captive to the situation of royal physician. But be this as it may, it is certain that he spent seven years at the court of the Persian monarch, and employed his time in writing

numerous historical and other works, of which, however, only a few fragments have reached our time.

CTESIBIUS, a native of Ascrea, contemporary of Archimedes, and instructor of Hiero, flourished during the reigns of Ptolemy II. and III. He is said to have been the son of a barber, and for some time to have exercised, at Alexandria, the calling of his parent; but he became known as the inventor of several ingenious contrivances for raising water, &c. The invention of *clepsydræ*, "water-clocks," is also ascribed to him.

CTESIPHON, I., an Athenian, who having proposed a decree that Demosthenes should be presented with a golden crown for his probity and virtue, was accused by Æschines of seditious views, brought to trial, and successfully defended by Demosthenes in the celebrated oration "For the Crown." (See DEMOSTHENES; ÆSCHINES.)—II. A city of Parthia, on the eastern bank of the Tigris, about three miles from Seleucia. It was founded by Vardanes, fortified by Pacorus, and became the metropolis of the Parthian empire. It was taken by the Romans A. D. 165, and thirty-three years later was destroyed by Severus; but it soon recovered from its disasters, and in the time of Julian it was one of the largest cities of the East. Its ruins are still visible.

CULÁRO, a town of the Allobroges in Gaul, called afterwards Gratianopolis, from its being rebuilt by Gratian; now *Grenoble*.

CUMA, CYMA, and CUMÆ, I., one of the oldest and most powerful cities of Æolis, in Asia Minor, said to have its name derived from the Amazon Cyme; Greek, *Κύμη*. The inhabitants bore the character of stupidity. In the reign of Tiberius, Cumæ suffered, along with many other cities, from the earthquake which desolated the province. It was afterwards called Phriconis, now *Sanderly*.—II. A city of Campania in Italy, north-west of Neapolis, famous for the oracular Sibyl, who dwelt in the Cumæan cave, whence she delivered her prophetic lore. Cumæ was founded about B. C. 1050 by some Greeks of Eubœa, under the conduct of Hippocles of Cumæ and Megasthenes of Chalcis, and is supposed to have been the most ancient of the Greek colonies, both in Italy and Sicily. The fertility of the surrounding country, and the excellent harbours along the coast, soon rendered it one of the most powerful cities of southern Italy, and enabled it to form numerous settlements on the Italian shores, and to send out colonies as far as Sicily. It placed it-

self, along with Campania, under the protection of Rome, and soon became a municipal city. It was attacked by Hannibal during the second Punic war, but successfully defended by Sempronius Gracchus. Augustus elevated it into a Roman colony; but, owing to the superior attractions of Baïæ and Neapolis, it did not attain to any considerable prosperity; and in Juvenal's time it was nearly deserted. Numerous ruins of amphitheatres and temples attest, even in the present day, the former magnificence of Cumæ.

CUNAXA, a place of Babylonia, famous for the battle between Artaxerxes and his brother Cyrus the Younger, B. C. 401, in which the latter lost his life.

CUNEUS, I., AGER, *Algarve*, a region in the southernmost part of Lusitania, between the river Anas and the Sacrum Promontorium and Atlantic. The appellation Cuneus is generally thought to have been given it by the Romans from its resemblance to "a wedge" (*cuneus*).—II. or Cuneum Promontorium, a promontory of the Cuneus Ager, in Lusitania, to the west of the mouth of the Anas, now Cape *Santa Maria*, the southernmost point of *Portugal*.

CURĪO, among the Romans the god of love, equivalent to, though not perfectly identical with, the Eros of the Greeks. There were three divinities, or rather three forms of the same deity, with this appellation; but the one usually meant, when spoken of without any qualification, was the son of Mercury and Venus. Like the rest of the gods, Cupid assumed different shapes; but he is generally represented as a winged infant, naked, armed with a bow, and quiver full of arrows, with which he transfixes the hearts of lovers, inflaming them with desire. On gems, and all other pieces of antiquity, he is represented as amusing himself with some childish diversion. Among the ancients he was worshipped with the same solemnity as his mother Venus; and as his influence was extended over the heavens, sea, and earth, and even the empire of the dead, his divinity was universally acknowledged, and prayers and sacrifices were daily offered to him. Statues of Cupid formed among the ancients great objects of *virtu*.

CURES, a town of the Sabines, north of Eretum, celebrated for having communicated the name of Quirites to the Romans, and for giving birth to Numa Pompilius. Its site has not been accurately determined.

CURÊTES, an ancient people, who settled in the island of Crete; but being piratical in their habits, in process of time,

occupied many of the islands of the Archipelago, and established themselves also along the coasts of Acarnania and Ætolia. From them the latter country first received the name of Curetis. Some deduce their name from the town of Curium in Ætolia, in the vicinity of Pleuron. Ritter, however, finds in the term Curetes the keyword of his mythological system, which traces every thing to an early worship of the sun (Kor) and the other celestial bodies. The name Curetes is also applied to a class of priests in the island of Crete, who would seem to be identical with the early inhabitants already spoken of. To them was confided by Rhea the care of Jupiter's infancy, and, to prevent his being discovered by his father Saturn, they invented a species of Pyrrhic dance, and drowned the cries of the infant deity by the clashing of their arms and cymbals. The Roman writers make no distinction between the Curetes and the Corybantes, priests of Cybele.

CURĒTIS, I., a name given to Crete, as the residence of the Curetes. — II. The earlier name of Ætolia. See CURETES.

CURĪA, I., a sub-division of the three Roman tribes, each tribe containing ten curiæ. This arrangement is ascribed to Romulus. In later times the tribes were increased to thirty-five, but the original number of curiæ was preserved. To each curia was assigned a temple for the performance of sacred rites; he who presided over one curia was called Curio; and he who presided over them all was called Curio maximus. — II. The name given to public edifices among the Romans, generally of two sorts, divine and civil. In the former were held the assemblies of the priests, for the regulation of religious ceremonies. The other was appointed for the senate, where they assembled for the despatch of public business.

CURĪA LEX, *De Comitibus*, enacted by M. Curius Dentatus, the tribune, forbidding the convening of the *Comitia* for the election of plebeian magistrates, without a previous permission from the senate.

CURIATĪ, a family of Alba, carried to Rome by Tullus Hostilius, and entered among the patricians. The three Curiatii who unsuccessfully engaged the Horatii belonged to this family. See HORATII.

CURIO, I., Caius was elected prætor A.U.C. 632, and is praised by Cicero for his oratorical powers. — II. C. Scribonius, elected consul with C. Octavius A.U.C. 677; and having obtained the province of Macedonia, A.U.C. 681, gained a triumph over the Dardani. He is enumerated among

the orators by Cicero. — III. C. Scribonius, son of the preceding, tribune of the people, and intimate friend of Cæsar, whose life he is said to have saved as he returned from the senate house, after the debates about Catiline's accomplices. Though of profligate habits, he possessed great energy of character, and, on the breaking out of the civil war, Cæsar made him governor of Sicily; but having crossed over to Africa to engage Juba and the followers of Pompey, he was defeated and slain.

CURIOSOLĪTÆ, people of Gaul, forming part of the Armoric states. Their territory lay to the north-east of the Veneti, and corresponds to the modern *St. Malo*.

CURIUM, a town of Cyprus, on the southern coast, at a small distance from which is a cape which bears the name of Curias. The town probably answers to *Episcopia*, the promontory *Capo delle Gatte*. Curium was founded by an Argive colony, and was one of the nine royal cities of Cyprus.

CURĪUS DENTĀTUS, Manius, a Roman, celebrated for his valour, noble sentiments, disinterestedness, and simplicity of life. He was raised thrice to the consulship, and enjoyed twice the honour of a triumph. He defeated the Samnites, Sabines, and Lucanians, and gained the decisive victory over Pyrrhus near Tarentum, B.C. 272, which drove the latter from Italy and paved the way for the future conquests of Rome. Numerous anecdotes are told by the ancient writers of his simple and frugal manners.

CURĪA, the name of a patrician family which migrated with Tatius to Rome.

CURTĪUS, M., I., a Roman youth, who devoted himself to the god Manes for his country, about B.C. 360. A wide gap, called afterwards *Curtius lacus*, had suddenly opened in the forum, and the oracle had said that it never would close until the most precious possession of the Romans was thrown into it. On this, Curtius demanded of his countrymen whether they possessed any thing so valuable as their arms and courage? They yielded a silent assent to the question; on which, arrayed in full armour, and mounted on his horse, he plunged into the chasm, and the earth closed immediately over him. From Livy, however, and Festus, it would seem that a lake, called *Curtius lacus*, afterwards occupied the spot. — II. Q. Rufus. See QUINTUS.

CURŪLIS MAGISTRĀTUS, the name given to a class of magistracies which conferred the privilege of using the *sella curulis*, or

chair of state. These magistrates were the dictator, consuls, prætors, censors, and curule ædiles. Persons whose ancestors, or themselves, had borne any curule office, were called *nobiles*, and had the *jus imaginum*. Those who were the first of the family that had raised themselves to any curule office were called *homines novi*, new men, or upstarts. The term is derived from Cures, a town of the Sabines, whence the custom is said to have been borrowed.

CUSSÆI, or COSSÆI, a nation occupying the southern declivity of the mountains which separated Susiana from Media. They were a brave people, and frequently compelled the kings of Persia to purchase a passage over these mountains for them. Together with the Carduchi, they are supposed to be the ancestors of the modern *Curds*.

CUSUS, *Vag*, or *Gran*, a river of Hungary, falling into the Danube.

CUTILLÆ, a town of the Sabines, east of Reate, famed as an aboriginal city of great antiquity, and celebrated for its lake, *Pozzo Ratignano*, and the floating island on its surface. This lake was farther distinguished by the appellation of the *Umbilicus*, "Navel," (i. e. centre,) of Italy.

CYANE, a fountain Nymph of Sicily, of whom three different legends are told. She is said by Ovid to have attempted in vain to stop the car of Pluto when he was carrying away Proserpine: but the irritated god made a passage for himself through the very waters of the fountain over which she presided. Claudius represents her as an attendant of Proserpine, who wept herself into a fountain, through grief at the loss of her mistress; while Diodorus Siculus describes Cyane as a fountain which sprung from the opening through which Pluto descended with Proserpine into Hades. The modern name of the fountain is *Pisma*.

CYANÆÆ, two small rugged islands, at the entrance of the Euxine sea; one near the European, the other near the Asiatic side. It was fabled that they floated about, and sometimes united to crush to pieces those vessels which chanced to be passing through the straits. Pliny has given the origin of this legend, in saying that it arose from their appearing, like all other objects, to move forwards or from each other, when seen from a vessel in motion itself. It was decreed by the fates that they should become fixed whenever a vessel succeeded in passing through them; a prediction which was accomplished by the Argo in the celebrated expedition to Colchis. To the name *Cyaneæ* is frequently joined

Symplegades (Συμπληγάδες), "Dashers," in allusion to their supposed collision, when vessels attempted to pass through. Homer calls them Πλαγισταί, "Wanderers."

CYARAXES, or CYAXÆRES, king of the Medes, grandson of Dejoces, son of Phraortes, and father of Astyages. He first appears in history in connection with a body of Scythians who had taken refuge in his dominions, and to whom he intrusted the education of the Median children. These Scythians had been in the habit of presenting the monarch with some of the game killed in the chase; but having returned several times empty-handed, he gave vent to his anger, and punished them severely, on which they killed one of the children under their care, and, having prepared the body like game, served it up to the monarch, and fled into Lydia. The king of Lydia having refused to give up the fugitives, a war ensued which lasted five years; but, in the sixth year, the combatants were separated by an eclipse of the sun, and soon afterwards a reconciliation was effected, at the instance of the kings of Babylon and Cilicia. Cyaxares then turned his arms against the Assyrians, by whom his father had been killed, defeated them, and laid siege to Nineveh. But he was prevented from taking the city by an inroad of the Scythians, who overran great part of Asia, and kept possession of it for twenty-eight years. At last Cyaxares, having, by artifice, either destroyed or expelled them, recovered his possessions, took Nineveh, and reduced the Assyrians to subjection. He died in the 40th year of his reign. Cyaxares has been sometimes, though erroneously, identified with the Ahasuerus of Scripture.

CYBEBE, a name of Cybele, used by the poets. The form *Cybelle* is also employed.

CYBĒLE, a celebrated Grecian and Roman goddess, daughter of Cœlus and Terra, distinguished by the epithet, "Great mother of the gods," and, from some resemblance in attributes, identified by the Greeks with Rhea, the wife of Cronos or Saturn, and by the Romans with Ops, Tellus, Bona Dea, Vesta, &c. She is said to have been of Asiatic origin, and was considered as a personification of the earth and its productive powers. The chief seat of her worship was Phrygia, whose lofty regions were her chosen haunt, and hence, the epithets by which she is generally distinguished are derived from the Phrygian mountains of Berecynthus, Dindymene, and Ida. She was represented under the form of a matron crowned with towers, seated in a chariot drawn

by lions, attended by her favourite Atys. (See *ATYS*.) The rites of Cybele were brought into Greece at an early period, probably before B. C. 500. Her worship was introduced into Rome near the close of the second Punic war, when a solemn embassy was sent to Attalus, king of Pergamus, to request her celebrated image which had fallen from heaven, and which was preserved at Pessinus. (See *PESSINUS*.) The monarch having yielded a ready compliance, the statue was conveyed to Rome, where a stately temple was built to receive her, and an annual festival, called *MEGALESIA*, instituted in her honour, in the celebration of which her priests called *Corybantes*, Galli, &c., filled the air with dreadful shrieks and howlings, mixed with the confused noise of drums, tabrets, bucklers, and spears. (See *GALLI*; *CORYBANTES*.)

CYBISTRA, a town of Cappadocia, in the district of Cataonia, at the foot of Mt. Taurus, chiefly celebrated for being the head quarters of Cicero during his proconsulship in Cilicia. The precise site of Cybistra has not been identified.

CYCLADES, a name applied by the ancient Greeks to the cluster (*κύκλος*, *circle*,) of islands which encircled Delos; at first only twelve in number, afterwards increased to fifteen. These were Andros, Ceos, Cimos, Cythnos, Gyaros, Melos, Myconos, Naxos, Olearos, Paros, Prepesinthus, Seriphos, Siphnos, Syros, and Tenos. The Cyclades were first inhabited by the Phœnicians, Carians, and Leleges, whose piratical habits rendered them formidable to the cities on the continent, till they were conquered and finally extirpated by Minos. They were subsequently occupied for a short time by Polycrates, tyrant of Samos, and the Persians; but, after the battle of Mycale, became dependent on the Athenians.

CYCLICI POËTE, the name given to a succession of minor bards, who followed Homer, and wrote merely on the Trojan war, and the adventures of the heroes who had taken part in it, thus confining themselves as it were to one range (*κύκλος*) of subjects. From the hackneyed nature of these themes, the term *cyclicus* came at length to denote "a poet of little or no merit."

CYCLÔPES, were, according to Hesiod, three sons of Cœlus and Terra, with only one eye, in the middle of the forehead, whence their name, (*κύκλος*, *ὄψ*). They were called Arges, Brontes, and Steropes, and their occupation was to forge the thunderbolts of Jupiter. These seem ori-

ginally to have been quite distinct from the Cyclopes of Homer, and of other ancient poets, by whom they are represented as forming a distinct and savage race of men, and inhabiting the island of Sicily, with Polyphemus for their king. (See *POLYPHEMUS*.) From their vicinity to Mt. Ætna, they have been supposed to be the workmen of Vulcan, and, in addition to thunderbolts of Jupiter, to have fabricated the shield of Pluto, and the trident of Neptune. They were reckoned among the gods, and we find a temple dedicated to their service at Corinth, where sacrifices were solemnly offered. They are sometimes said to have been cast into Tartarus by their father, and sometimes to have been destroyed by Apollo, for having forged the thunderbolts of Jupiter, with which his son Æsculapius was killed. In regard to what are termed *Cycloping walls*, supposed to have been, from their massy structure, the works of a giant race, it is now well ascertained that they were erected by the ancient Pelasgi, and should consequently be called Pelasgian.

CYCENUS, I., a son of Mars, who was in the habit of plundering those that brought sacrifices to Apollo; but having one day engaged with Hercules, who was passing the temple of the god, he was killed by the hero, and when his father Mars, who witnessed his death, attempted to avenge him, he was severely wounded in the thigh.—II. A son of Neptune, invulnerable in every part of his body. Achilles fought against him, but when he saw that his darts were of no effect, he threw him on the ground and smothered him, when Neptune suddenly changed him into a bird of the same name.—III. A son of Sthenelus, and king of the Ligurians, who was so deeply affected at the death of his relation Phaethon, and the fate of his sisters, that in the midst of his lamentations, he was metamorphosed into a swan.

CYDÏAS, a painter of Cythnos, one of the Cyclades, whose picture of the Argonauts decorated the portico of the temple of Neptune at Rome, where it was placed by Agrippa. Hortensius, the orator, had previously purchased it for 144,000 sesterces. He lived about the 104th Olympiad.

CYDIPPE. See *ACONTIUS*.

CYDNUS, a river of Cilicia Campestris, rising in Mt. Taurus, and falling into the sea a little below Tarsus, which stood on its banks. Alexander nearly lost his life by bathing in the Cydnus when overheated; and it is famous in history for being the scene of the splendid pageant of the meeting between Antony and Cleo-

patra. It is now called the *Tersoos*, and is at present navigable only by the smallest boats.

CYDŌŊĀ, or CYDŌNIS, the most ancient city in the island of Crete, founded by the Cydones of Homer, who are supposed to have been indigenous. But Herodotus ascribes its origin to a party of Samians, who, having been exiled by Polycrates, settled in Crete, after they had expelled the Zacynthians. Six years afterwards, the Samians were conquered by the Æginetæ and Cretans, and reduced to captivity, when the town probably reverted to its ancient possessors, the Cydonians. Its inhabitants were the best of the Cretan archers. From Cydonia the quince-tree was first brought into Italy, and thence the fruit was called *malum Cydonium*, "Cydonian apple." The ruins of this ancient city are to be seen on the site of *Jerami*.

CYDRĀRA, a city of Phrygia, supposed to have been identical with *Laodicæa*.

CYLLĀRUS, a celebrated horse of Castor, according to some; but, according to Virgil, of Pollux. It was, in all probability, the common property of both.

CYLLĒNE, I., the port of Elis, capital of the district of Elis in the Peloponnesus, supposed to be *Chiarenza*. — II. The loftiest and most celebrated mountain of Arcadia, on the borders of Achaia. It was said to take its name from Cyllen, son of Elatus, and was, according to the poets, the birthplace of Mercury (thence called Cyllenius), to whom a temple was dedicated on the summit. The modern name is *Zyria*, or *Chelmos*.

CYLON, one of the Attic Eupatridæ or nobles, who married the daughter of Theagenes, prince of Megara, and with his assistance attempted to gain the supreme authority at Athens. He seized the Acropolis (Olym. 42.); but the vigorous measures of the other Eupatrids compelled him to seek safety in flight; while the unfortunate accomplices of his ambition were put to the sword.

CYMA, or CYMÆ. See CUMA.

CYMŌTHŌE, one of the Nereides, whom Virgil represents as assisting the Trojans with Triton, after the storm with which Æolus had visited their fleet.

CYNÆGĪRUS, the brother of Æschylus, celebrated for his courage. After the battle of Marathon, he pursued the flying Persians to their ships, and seized one of their vessels with his right hand, which was immediately severed by the enemy: on this he seized the vessel with his left hand; and when he had lost that also, he still kept his hold with his teeth.

CYNÆTHÆ, a town of Arcadia, on the Crathis, supposed to have stood near the modern *Calabryta*. It was a member of the Achæan league; but was betrayed into the hands of the Ætolians during the social war by some exiles. The inhabitants of Cynæthæ made an exception to the general love of the Arcadians for music; and to their contempt for this science the misfortunes which overtook them were generally ascribed.

CYNESII and CYNĒTÆ, the most western inhabitants of Europe, living beyond the Celta.

CŊŊĪCI, a sect of philosophers, so called from Cynosarges, where Antisthenes, founder of the sect, lectured, or from the Greek term *κύων*, a dog, in allusion to the *snarling* humour of their master. It was formed for the purpose of providing a remedy for the moral disorders of luxury, ambition, and avarice; the great aim of its adherents being to inculcate a love of virtue, and to produce simplicity of manners. The rigorous discipline of the first Cynics degenerated afterwards into the most absurd severity. Of this sect the most distinguished member was Diogenes.

CYNISCA, a daughter of Archidamus, king of Sparta, who was the first of her sex that obtained a prize at the Olympic games for her skill as a charioteer.

CYNO, the name of the herdsman's wife who nurtured and brought up Cyrus the Great, when exposed in infancy.

CYNOSCEPHĀLÆ, eminences in Thessaly, south-east of Pharsalus, where the Romans under T. Q. Flamininus gained a victory over Philip, king of Macedon, and put an end to the first Macedonian war: they are described by Plutarch as hills of small size, with sharp tops; and the name properly belongs to those tops, from their resemblance to the heads of dogs, *κυνῶν κεφαλαί*.

CYNOSCEPHĀLI, a nation of India, which was said to have the heads of dogs, whence the name. It has been generally supposed that the Cynoscephali were nothing more than a species of large ape or baboon. Heeren, however, thinks they were the Parias, or lowest caste of Hindoos, the appellation of Cynoscephali being a figurative allusion to their degraded state.

CYNOS, the chief maritime city of the Locri Opuntii, said to have been long the residence of Deucalion and Pyrrha, the latter of whom was buried there. Its ruins have been seen near *Lebanitis*.

CYNOSARGES, a place in the suburbs of Athens, so called from the mythological story of a *white dog*, *κύων ἀργός*, which,

when Diomus was sacrificing to Hercules, the guardian of the spot, snatched away part of the victim. Besides possessing several temples in honour of Hercules, Alcmena, and others, it was chiefly celebrated for its gymnasium, in which foreigners or citizens of half-blood used to perform their exercises, and for being the place where Antisthenes, the founder of the Cynic sect, held his lectures.

CYNOSSEMA (*dog's tomb*), a promontory of the Thracian Chersonesus, where Hecuba was changed into a dog, and buried. The site is said to be now occupied by the Turkish fortress of the Dardanelles, called *Kelidil-Bahar*.

CYNOSŪRA, I., a Nymph of Ida in Crete, and one of the nurses of Jupiter, who changed her into the star which bears her name. It is identical with Ursa Minor. — II. A promontory of Attica, formed by the range of Pentelicus, now *Cape Cavala*. — III. Another promontory of Attica, facing the north-eastern extremity of Salamis.

CYNTHUS, a mountain of Delos, on which Apollo and Diana were born, whence the epithets *Cynthius* and *Cynthia* respectively applied to them. It is now *Monte Cintio*.

CYNŪRENSIS, a small tribe of the Peloponnesus, on the shore of the Sinus Argolicus, and bordering on Laconia, Arcadia, and Argolis. Frequent disputes arose between the Spartans and the Argives for the possession of their territory. Herodotus styles them Ionians.

CYPARISSÆ, or CYPARISSIA, I., a town of Messenia, near the mouth of the Cyparissus, in the centre of the Sinus Cyparissius. The river and gulf are now called *Arcadia* and *gulf of Arcadia* respectively, from the modern town, which occupies the site of Cyparissia. — II. A town of Laconia, in the vicinity of the Asopus; whose site is now occupied by the fortress of *Rupino* or *Rampano*, sometimes also called *Castel Kyparissi*.

CYPARISSUS, a son of Telephus of Cea, who, having killed a favourite stag of Apollo, by whom he was beloved, was so deeply affected that he pined away, and was changed into a cypress-tree.

CYPRIANUS, one of the most respected fathers of the Church, was born either at Carthage or in its vicinity, in the beginning of the third century of our era. He taught rhetoric in the schools of Carthage for some years with great reputation. Having been converted to Christianity, A. D. 246, he was in the following year ordained a presbyter in the Christian Church, and on

the death of Donatus, bishop of Carthage, was unanimously chosen to succeed him. He was subjected to great persecution under Decius, Valerian, and Gallienus; and was ultimately sentenced to be beheaded A. D. 258, — a fate which he bore with great firmness and magnanimity. His works were translated into English, with notes, by Marshall, in 1717.

CYPRUS, a large island in the Mediterranean sea, south of Cilicia, and west of Syria. It was called by several names; Acamis, from one of its promontories; Amathusia, Paphia, Salaminia, from three of its ancient cities; Macaria, or "the Fortunate Isle," from its fertility, mild climate, and beautiful scenery; Collinia, from its many hills; Sphecia, from its ancient inhabitants, the Spheces; Cerastia, from the number of small capes by which its coasts are surrounded; Ærosa, from its copper mines. Cyprus was originally colonised by the Phœnicians; but fell successively into the hands of the Persians, Greeks, Egyptians, and Romans. Of its numerous and flourishing cities mentioned by Strabo, almost even the ruins have disappeared. It was famous for its fertility, and the variety and excellence of its products; but it owed its chief celebrity in antiquity to its being the favourite residence of Venus, to whose service many of its cities and mountains were consecrated, but more especially Paphos, Amathus, Cythera, and Idalia. In modern times Cyprus retains its character for fertility; the chief productions being cotton, timber, oranges, and wine. The inhabitants were much given to pleasure and dissipation.

CYPSĒLIDES, name of three princes as descendants of Cypselus.

CYPSĒLUS, I., a native of Corinth, and son of Eetion, who, having expelled the Bacchiadæ, seized on the sovereign power, about B. C. 659, and reigned thirty years. He was succeeded by his son Periander. Previously to the birth of Cypselus, the oracle having declared that he was destined to overthrow the Bacchiadæ, the latter took measures for his destruction soon after he was born; but his mother saved his life by concealing him in a coffer (*κυσέλη*), whence he received his name. — II. The eldest son of Periander, king of Corinth, and grandson of the preceding, incapacitated by mental imbecility from succeeding to the crown. — III. A king of Arcadia, who gave his daughter in marriage to Cresphontes the Heracleid, and thus saved his dominions from the sway of the Dorians when they invaded the Peloponnesus.

CYRENAICA, a country of Africa, east of the Syrtis Minor, and west of Marmarica, corresponding to the modern *Barca*, and considered by the Greeks a sort of terrestrial paradise. One of its chief natural productions was the herb called silphium, which formed a great article of trade, and was so valuable to the country that it was always engraved on the medals of Cyrene. It was called Pentapolis, from its having five towns of note in it, Barce, Berenice, Cyrene, Ptolemais, Tauchira. All of these exist at the present day under the form of towns or villages, and their names are scarcely changed from what we may suppose the pronunciation to have been among the Greeks, *Barca*, *Bernic*, *Kurin*, *Tollamata*, and *Tauhera*. See BARCA; CYRENE.

CYRENAICI, the philosophers of a school founded at Cyrene, a Greek colony on the northern coast of Africa, by Aristippus, a disciple of Socrates. They held, with the Epicureans, that pleasure was the only good, and pain the only evil, and were not at such pains as the latter to prove that the first could only be the result of virtuous conduct. Perhaps the best exposition of their principles is to be gathered from the Epistles and Satires of Horace, who was himself a zealous disciple of this school.

CYRÈNE, I., a daughter of the Peneus, of whom Apollo became so enamoured, that he carried her to that part of Africa called Cyrenaica, where she brought forth Aristæus. — II. A celebrated city of Libya, capital of Cyrenaica, founded by a colony of Greeks from Thera under Battus, B.C. 631. In the neighbourhood was a copious spring of excellent water, which the Dorian colonists are said to have called the fountain of Apollo, and named *Cyra* (Κύρη); and from this arose, most probably, the name Cyrene. The city of Cyrene rose rapidly into importance; but in the third generation of its founders a separation took place between the king and his brother, Arcesilaus III., who founded the city Barca; and the rivalries and jealousies that ensued terminated eventually in the destruction of the one and the loss of the independence of the other. About B.C. 450, the government of Cyrene appears to have been changed into a republic. It subsequently fell under the power of the Carthaginians, Alexander the Great, and the Ptolemies, in whose family it remained till it was bequeathed to the Romans, B.C. 97, by Apion, an illegitimate son of Ptolemy Physcon. Cyrene was celebrated for the zeal with which she cultivated the polite literature and arts of the

Greeks; and could boast of having given birth to many distinguished persons, among whom were Aristippus, the founder of the Cyrenaic sect, Callimachus, and Carneades. The numerous ruins of tombs and amphitheatres found in the vicinity of its site attest the splendour of the ancient city.

CYRILLUS, I., one of the early fathers of the Church, born at Jerusalem A.D. 315. He succeeded Maximus in the episcopate of his native city, A.D. 350; and his installation was marked by a celestial phenomenon, in commemoration of which the Greek Church has a festival on the seventh of May. His hostility to the Arians involved him in numerous controversies, and led repeatedly to his deposition. But he was ultimately recalled by Gratian, and, after eight years of tranquillity, died A.D. 386, in his seventy-first year, and the thirty-first of his episcopate. — II. Bishop of Alexandria, in the fifth century, succeeded his uncle Theophilus in that dignity A.D. 412; and after distinguishing himself by zeal bordering upon cruelty against heretics, died at Alexandria A.D. 444.

CYRNOs, the Greek name of Corsica. See CORSICA.

CYROPŌLIS, also called Cyreschata, a large city of Asia, on the banks of the Iaxartes, founded by Cyrus. Alexander destroyed it and built in its stead a city, called by Roman geographers *Alexandria Ultima*, and by the Greeks Ἀλεξανδρεία Ἐσχάτη. The modern *Cogend* is supposed to answer to its site. Another city of the name of Cyropolis is said to have been founded by Cyrus in Media.

CYRRHĒSTICA, a district of Syria, north-east of Antiochia, so called from its capital Cyrrhus.

CYRRHUS, I., a city of Macedonia, in the vicinity of Pella. — II. A city of Syria, the capital of a district named after it Cyrrhēstia. It derived its name from the Macedonian Cyrrhus, and is now called *Corus*.

CYRUS, I., founder of the Persian monarchy, was the son of Cambyzes and Mandane, daughter of Astyages, king of Media. The whole of his early history is involved in great difficulty, owing to the discrepant statements of the ancient historians respecting him; but the story as told by Herodotus has been noticed under Astyages. Having grown up to boyhood as the alleged son of the shepherd who had preserved his life, his daring spirit led to an opportunity of his being introduced to Astyages, who discovered his real ori-

gin; and shortly afterwards the circumstances of his exposure having been communicated to Cyrus by Harpagus, who had been the instrument of Astyages, the former roused the Persians to revolt from the Medes, and succeeded in dethroning his grandfather, B. C. 560. From this victory the empire of Media became tributary to the Persians. Cyrus made war against Cræsus, king of Lydia, whom he conquered, B. C. 548, and subdued the eastern parts of Asia, invaded the kingdom of Assyria, and took the city of Babylon, by drying the channels of the Euphrates, and marching his troops through the bed of the river, while the people were celebrating a grand festival. He afterwards marched against Tomyris, queen of the Massagetæ, a Scythian nation, and was defeated in a bloody battle, B. C. 530. The victorious queen, who had lost her son in a previous encounter, was so incensed against Cyrus, that she cut off his head and threw it into a vessel filled with human blood, exclaiming, "Take then thy fill." Authorities, however, differ as much about the death of Cyrus as about his birth. Thus Xenophon states that he died a natural death; but it must be remembered that the "Cyropædia" was not intended to contain the exact history of Cyrus, but to delineate the model of a perfect prince.

— II. The Younger Cyrus, younger son of Darius Nothus, and brother of Artaxerxes. Artaxerxes having succeeded to the throne at the death of Nothus, Cyrus attempted to assassinate him, but his plot was discovered, and he would have been punished with death, had not his mother Parysatis saved him by her tears and entreaties. The sentence was commuted into banishment to the province of which Cyrus had been appointed satrap by his father. But the disgrace and ignominy to which he had been exposed excited in Cyrus a desire of revenge; and in furtherance of this end, he took the field with an army of 100,000 Barbarians, and 13,000 Greeks. Having come up with Artaxerxes at Cunaxa, an engagement took place in which victory would have declared for Cyrus, had he not been carried away by his desire of engaging his brother in single combat, which led to his being killed by a common soldier; and the Barbarians, panic struck at his death, deserted the Greeks, who then made the memorable retreat called the retreat of the ten thousand. (See ARTAXERXES.)— III. *Kur*, a large river of Asia, which rises in Iberia and, after receiving the Araxes in the great plain of *Shirvan*, falls into the Caspian.

CYTA, a town of Colchis, famous for poisonous herbs, and for being the birthplace of Medea, hence surnamed *Cytaïs*.

CYTHËRA, *Cerigo*, an island on the coast of Laconia in Peloponnesus; particularly sacred to Venus, thence surnamed *Cytheræa*, and who rose, as some suppose, from the sea, near its coasts. Steph. B. says that the island derived its name from a Phœnician named Cytherus, who settled in it. Before his arrival it was called Porphyrus or Porphyrissa, from the quantity of purple fish found on its shores. It is now one of the Ionian islands.

CYTHNOS, also called Ophiussa and Dryopis, now *Thermia*, an island between Ceos and Seriphus, in the Mare Myrtoum, colonised by the Dryopes. Its cheese was highly esteemed, and it was celebrated for being the birthplace of the painter Cyadias.

CYTINËUM, the most considerable of the four cities of Doris in Greece, situated west of Parnassus, and on the borders of the Locri Ozolæ.

CYTÖRUM, *Quitros* or *Kitros*, an ancient city of Paphlagonia, supposed to have been founded by a colony of Milesians. In its vicinity was a mountain, named Cyturus, *Kotru*, which produced a beautifully veined species of box-tree.

CYZICUS, I., an ancient city of Asia Minor, built on a cognominal island in the Propontis, near the coast of Mysia, which was joined to the main land by two bridges. It was founded by a colony of Milesians about eight centuries, B. C.; and in process of time became a flourishing commercial city, and celebrated not more for its beauty and opulence than for the wisdom of its political institutions and the firmness of its government. It became early allied to Rome; and on account of the skill and bravery the inhabitants displayed in sustaining an arduous siege against Mithridates, king of Pontus, by both sea and land, the Romans granted to them their independence, and greatly enlarged their territory. Under the emperors, Cyzicus continued to prosper greatly, and in the time of the Byzantine sway it was the metropolis of the Hellespontine province. It was nearly destroyed by an earthquake, A. D. 943. Cyzicus gave birth to several historians, philosophers, and other writers. The coins of this place, called *Κυζικηνὸν στατήρ*, were so beautiful as to be deemed a miracle of art. Proserpina was worshipped as the chief deity of the place, and the inhabitants had a leigy among them, that their city was given by Jupiter to this goddess, as a portion of her dowry. The

ruins of Cyzicus now pass by the name of *Atraki*. The island of Cyzicus has now become a peninsula. — II. A king of the Dolionians, a people who were fabled to have been the first inhabitants of the district of Cyzicus in Mysia. He was killed in a night encounter by the Argonauts, whom he had mistaken for enemies.

D

DÆÆ, DAHÆ, or DAI, a roving nomadic people, on the borders of the Caspian sea. Their country corresponds to the modern *Dahistan*.

DACIA, a large country of Europe, corresponding nearly to *Wallachia*, *Transylvania*, *Moldavia*, and that part of Hungary which lies east of the *Tabiscus*, *Teiss*, one of the northern branches of the Danube. Trajan added this country to the Roman empire; but Aurelian by a treaty abandoned it to the Goths, on which occasion he named the province south of the Danube, to which his forces were withdrawn, *Dacia Aureliani*. (See *MÆSIA*.) That part bordering on the Danube, *Ripensis*, and that sequestered in the interior country under the name of *Mediterranea*, were afterwards distinguished in *Dacia*. This last was probably the same with what was more anciently termed *Dardania*. The *Daci* of the Romans are the same with the *Getæ* of the Greeks: and *Davus* (from *Dacus*) and *Geta* are the usual names of slaves in Greek and Roman plays. The *Daci* were successively subdued by the *Sarmatæ*, the Goths, and the Huns; and lastly, by the Saxons, who were driven from their own country by the arms of Charlemagne.

DACICUS, a surname of Trajan, from his conquest of *Dacia*.

DACTYL. See *IDÆI*.

DÆDALA, a mountain and city of *Caria*, near the confines of *Lycia*, so called from *Dædalus*, who, being stung by a snake in crossing the small river *Ninus*, died and was buried here. — II. A name given to *Circe*, from her being *cunning* and *ingeniously skilful* (*δαίδαλος*), like *Dædalus*. — III. A festival celebrated in *Boeotia* in honour of *Hera*. Its origin is as follows: — *Juno*, after a quarrel with *Jupiter*, had retired to *Eubœa*; the god, anxious for her return, consulted *Cithæron*, king of *Platæa*, who advised him to dress a statue in woman's apparel, carry it in a chariot, and publicly report that it was *Platæa*, daughter of *Asopus*, whom he was going to marry. The advice was followed; *Juno*, informed of her hus-

band's future marriage, repaired in haste to meet the chariot, and was easily united to him, when she discovered the artful measures used to effect a reconciliation. In remembrance of this reconciliation the *Platæans* instituted the festival of the *Dædala*, the name by which statues and other works of art were designated. This festival was of two kinds; one celebrated by the *Platæans* alone every seventh year was called the *Lesser Dædala*; the other, called the *Great Dædala*, was celebrated by all the *Boeotians* every sixty years, to commemorate the exile of the *Platæans* during that period from their country. The *lesser Dædala* were observed by the *Platæans* in a large grove, where they exposed pieces of boiled flesh, and carefully observed whither the crows which came to prey on them directed their flight. All the trees on which any of these birds alighted were cut down, and worked into statues or *dædala*. During the *greater Dædala*, a woman in the habit of a bridesmaid accompanied a statue (made in the manner described above) dressed in female garments on the banks of the *Eurotas*.

DÆDALUS, in fabulous history, the great grandson of *Erechtheus*, king of *Athens*, is celebrated as the most ancient statuary, architect, and mechanist of *Greece*. To him is ascribed the invention of the saw, the axe, the plummet, and many other tools and instruments; and to such a degree did he excel in sculpture, that his statues are fabled to have been endowed with life. For the alleged murder of his nephew he was obliged to quit *Athens*, whence he repaired to *Crete*, then under the sway of *Minos*, by whom he was favourably received. Here he constructed the famous labyrinth, on the model of the still more famous one of *Egypt*; but, having assisted the wife of *Minos* in an intrigue with *Taurus* (see *MINOTAUR*), he was, by a strange fatality, confined to this very labyrinth along with his son *Icarus*. By means, however, of wings, which he formed of linen or feathers and wax, *Dædalus* and his son contrived to make their escape. The former pursued his aerial journey, and arrived safely in *Sicily*; but the latter, having soared too near the sun, in consequence of which the wax that fastened the wing was melted, dropped into and was drowned in the sea (thence called the *Icarian*). In *Sicily* *Dædalus* continued to prosecute his ingenious labours, and lived long enough to enrich that island with various works of art. From the plastic powers of *Dædalus*, the ancient poets used to regard his name as synonymous with *ingenious*.

DÆMON, a term of uncertain meaning, said to be derived from the Greek *δαίμων*, *intelligent*, but generally applied to a spiritual agent of good or evil, favourable or unfriendly to mankind. The Greeks applied this term originally to the deified spirits of departed heroes, whom they supposed to have some influence in promoting the good of mankind, and therefore considered as objects of adoration. By later writers they were divided into many classes, some ministers of punishment and revenge; some freeing from evils already befallen, and some warding off their approach; and they were sometimes distinguished by the general names *Cacodæmon* and *Agathodæmon* (from *κακος*, *bad*, and *αγαθος*, *good*), according as their influence was evil or beneficent. Analogous to the dæmons of the Greeks were the genii of the Romans, though there were peculiar and characteristic features about the latter which show them to have been of different origin. Among the Romans, every man, house, or city had an attendant genius. The genius of every man was mortal like himself, accompanied him into life, and conducted him in all its vicissitudes. Hence the worship of the genius was closely connected with all domestic ceremonies and feelings; and death was typified by the figure of a genius with a lamp reversed.

DAGON (Heb. דָּג, *dag*, *a fish*), one of the principal divinities of the ancient Phœnicians and Syrians, and more especially of the Philistines. The origin, attributes, and even the sex of this divinity, are all wrapt in the most profound obscurity; but the sacred writers concur in assigning to him such a degree of authority as must place him on a level with the Jupiter of the Greeks and Romans. The reverence in which he was held by the Philistines, and the remarkable circumstance attending his downfall, will be found fully detailed in Judges xvi. and 1 Samuel v.; but we cannot refrain from transferring to our pages Milton's graphic sketch of the leading features of his history:—

“ — Next came one

Who mourned in earnest when the captive ark
Maimed his brute image, head and hands lopt off
In his own temple, on the grunsel edge,
When he fell flat and shamed his worshippers:
Dagon his name, sea monster, upward man,
And downward fish; yet had his temple high
Reared in Azotus, dreaded through the coast
Of Palestine, in Gath and Ascalon,
And Accaron and Gaza's frontier bounds.”

The *Samson Agonistes*, as is well known, exhibits the great importance of this divinity; and the

“ — solemn feasts,

With sacrifices, triumph, pomp, and games,”

celebrated to his honour by the Philistines.

DALMATIA, part of Illyricum, between the rivers Titius and Drinus, and the ranges of the Bibian mountains and Scardus. The Dalmates, a valiant but barbarous race of Thracian origin, gave name to this province. The Romans destroyed their capital Dalminium B. C. 119; but the whole country was not subjugated till the time of Augustus. Dalmatia gave birth to several of the Roman emperors. It contained many splendid cities and structures; and after the new division of the Roman provinces by Constantine, it became one of the most important parts of the empire.

DALMATIUS, nephew of Constantine the Great, from whom he received the title of Cæsar. He commanded against the Goths in Thrace, Macedonia, and Greece; and afterwards fell in a tumult of his own soldiers A. D. 338.

DALMINIUM, capital of Dalmatia, taken and destroyed by the Roman general Figulus, B. C. 119.

DAMASCENA, a name given to the region around Syria in Damascus.

DAMASCIUS, a philosopher of Damascus, who commenced his studies at Alexandria under Ammoricus, and completed them at Athens under Marinus and Isidorus, whose successor he is said to have become. He was the last professor of New Platonism at Athens. Some fragments of his works still remain.

DAMASCUS, a rich and ancient city of Damascene in Syria, beautifully situated in a valley, still called *Gouteh Demesh*, or “the Orchard of Damascus,” and watered by a river called by the Greeks *Bardine* or *Chrysorrhœas*, “the golden Stream,” now *Baradi*. Damascus is mentioned in Gen. xiv. 15., as existing 1913 years B. C., and was then, as subsequently, probably the capital of an independent Syrian kingdom. It was subdued by David (2 Sam. viii. 6.) but recovered its independence, if not earlier, at least during the reign of Solomon (1 Kings xi. 24.). It then became the capital of the kingdom of Benahad and his successors, and remained so till its subjugation by Tigleth Pileser (B. C. 742), a little before the downfall of its rival Samaria. From this time it followed the fortunes of the rest of Syria, falling successively into the power of the Persians, Greeks, and Romans. As a Roman city it attained great eminence, and figures very conspicuously in the history of the Apostle Paul. Damascus is remarkable as being the only city of the

East which has not dwindled from its former greatness. Its population seems to be as great now as ever (150,000); while Nineveh, Babylon, and Palmyra have wholly disappeared, and Antioch, Aleppo, and others are only shadows of their ancient glory.

DAMASIPPUS, I., prætor during the consulship of Papirius Carbo and the younger Marius, A. U. C. 671. As a follower of the Marian party, he indulged in cruel excesses against the opposite faction, and those suspected of favouring it; and was put to death by Sylla. — II. A dealer in antiques and curiosities, who, after losing his all in unfortunate speculations, assumed the name and habit of a Stoic philosopher.

DAMNĪ, an ancient nation of Scotland, whose country answered to *Clydesdale Renfrew*, and *Stirling*.

DAMNONĪ, or DUMNONĪ, people of Britain, whose country answered to *Devonshire* and *Cornwall*.

DAMO, daughter of Pythagoras, who devoted her life to perpetual celibacy, and induced others to follow her example. Pythagoras at his death entrusted her with all the secrets of his philosophy, and gave her the unlimited care of his compositions, under the promise that she would never part with them.

DAMŌCLES, a flatterer of Dionysius the elder of Sicily. Having admired the tyrant's wealth, and pronounced him the happiest man on earth, Dionysius asked him to undertake the charge of royalty, and be convinced of a sovereign's happiness. Damocles ascended the throne, and, while he gazed in admiration on the wealth and splendour which surrounded him, he perceived a sword hanging over his head by a horse-hair; which so terrified him, that he begged Dionysius to remove him from a situation which exposed his life to such fears and dangers.

DAMON, I., a poet and musician of Athens, intimate with Pericles, and distinguished for his knowledge of government and love of discipline. He was banished for his intrigues about B. C. 430. — II. A Pythagorean philosopher, intimate with Phintias or Pythias. The latter, being condemned to death by Dionysius, obtained leave to go and settle his domestic affairs, on promise of returning at a stated hour to the place of execution, Damon pledging himself to undergo the punishment to be inflicted on him, should he not return in time. The day appointed for the return of Phintias arrived; but he did not make his appearance, and Damon was in the act of being led to execution, when the absent

friend, who had been unavoidably detained, presented himself to the eyes of the admiring crowd; and Dionysius was so struck with the fidelity of those two friends, that he remitted the punishment, and entreated them to permit him to share their friendship and enjoy their confidence.

DAMOPHĪLA, a poetess of Lesbos, wife of Pamphillus and friend of Sappho.

DAMOXĒNUS, a boxer of Syracuse, excluded from the Nemean games for killing his opponent Creugas in a pugilistic encounter. Having agreed to receive from his opponent each a blow without flinching, Damoxenus struck Creugas on the side, in such a way that his nails penetrated his bowels and killed him.

DANA, a large town of Cappadocia, in the vicinity of the Cilician Gates.

DANAË, daughter of Acrisius, king of Argos, who confined her in a brazen tower, the oracle having foretold that his daughter's son would put him to death. But Jupiter, enamoured of the maiden, poured through the roof of her prison, under the form of a golden shower; and Danaë in consequence became the mother of a son, whom she called Perseus. On the discovery of the birth, Acrisius enclosed his daughter and her child in a coffer and threw them into the sea; but the wind drove the bark to the coasts of the island of Seriphus, where it was picked up by some fishermen, and carried to Polydectes, king of the place, whose brother Dictys educated the child, and tenderly treated the mother. Polydectes fell in love with her; but, afraid of her son, sent him to conquer the Gorgon, pretending that he wished Medusa's head to adorn the nuptials he was going to celebrate with Hippodamia, daughter of Cœnomaus. When Perseus had victoriously finished his expedition, he retired to Argos with Danaë, to the house of Acrisius, whom he inadvertently killed. Some suppose that it was Prætus, brother of Acrisius, who introduced himself to Danaë in the brazen tower; and, instead of a golden shower, it was maintained that the keepers of Danaë were bribed by the gold of her seducer. Virgil mentions that Danaë came to Italy with some fugitives of Argos, and founded a city called Ardea.

DANĀĪ, a name given to the people of Argos, and promiscuously to all the Greeks, from Danaus their king.

DĀNAĪDES, 50 daughters of Danaus, king of Argos. (See DANAUS.) When their uncle Ægyptus came from Ægypt with his 50 sons, they were promised in marriage to their cousins; but before the cele-

bration of their nuptials, Danaus, informed by an oracle that he was to be killed by one of his sons-in-law, made his daughters solemnly promise that they would murder their husbands. They were provided with daggers by their father, and all, except Hypermnestra, stained their hands with the blood of their cousins the first night of their nuptials; and each presented him with the head of her husband. Hypermnestra was summoned to appear before her father and answer for her disobedience; but the unanimous voice of the people declared her innocent: in consequence of her honourable acquittal, she dedicated a temple to the Goddess of Persuasion. The sisters were purified of this murder by Mercury and Minerva, by order of Jupiter; but according to the more received opinion, condemned in hell to fill with water a vessel full of holes, so that the water ran out as soon as poured into it, and therefore their labour was infinite, and punishment eternal.

DANAPĒRIS, *Dnieper*, another name for the Borysthenes.

DANASTUS, another name of the Tyras or *Dniester*.

DANĀUS, a son of Belus and Anchinoë: succeeded his father on the throne of Libya, his brother Ægyptus having received Arabia as his inheritance. A difference having arisen between the brothers, Danaus set sail with his fifty daughters in quest of a settlement; and arrived safe on the coast of Peloponnesus, where he was hospitably received by Gelanor, king of Argos, who voluntarily resigned to him his crown. In Gelanor, the race of the Inachidæ was extinguished, and the Belides began to reign at Argos in Danaus. The harrowing deed which he enjoined on his daughters has been noticed elsewhere. Danaus at first persecuted Lynceus, who alone had been spared from the butchery, with unremitted fury, but afterwards became reconciled to him and made him his successor. He died about B. C. 1425, after a reign of fifty years, and after death was honoured with a splendid monument. According to Æschylus, Danaus left Ægypt, not to be present at the marriage of his daughters with the sons of his brother, a connexion deemed unlawful and impious.

DANDĀRI and DANDARĪDÆ, a Scythian or Sarmatian people of Asia, near Mt. Caucasus.

DANUBĪUS, the largest river of Europe, except the Rha, *Volga*; called in German *Donau*, by us *Danube*. It rises on the mountains of the *Black Forest*, and, after a course of 1700 miles, in which it receives

30 navigable rivers, the largest of which is the *Enus*, *Inn*, and 120 smaller streams, falls into the Black Sea. It is of irregular width; its waters are extremely muddy; and its mouth choked up with multifarious deposits. The ancients gave the name of *Ister* to the eastern part of this river after its junction with the *Savus*, *Saave*; but they were imperfectly acquainted with the whole course of the stream. It formed for a long period the northern boundary of the Roman empire in this quarter. This river was an object of worship to the Scythians: the river god is represented on a medal of Trajan, and on his column at Rome.

DAPHNÆ, now *Safuas*, a city of Ægypt, near Pelusium, on the route to Memphis.

DAPHNĒ, I., daughter of the Peneus, or Ladon, by the goddess Terra. She was beloved by Apollo, but, resisting all his attempts to excite in her a reciprocal attachment, she at last betook herself to flight. On being pursued by the god, she invoked the earth to swallow her up, when she was immediately changed into a laurel tree, which was ever after sacred to Apollo, and regarded as the symbol of fame and glory. — II. Famous grove near Antioch, consecrated to voluptuousness and luxury, with a temple sacred to Apollo and Diana; now *Beit-el-Mar*, "House of Water."

DAPHNĒPHŌRĪA, a festival in honour of Apoll'o, celebrated every ninth year by the Bæotians; from *Δαφνηφόρος*, "laurel-bearer."

DAPHNIS, a shepherd of Sicily, son of Mercury by a Sicilian nymph. He was educated by the Nymphs, taught by Pan to sing and play on the pipe, and inspired by the Muses with the love of poetry. He became attached to a Naiad, but, proving unfaithful to her, lost his sight, agreeably to her prediction. He is represented by Theocritus as pining away in death, and refusing to be comforted: but Ovid says he was changed into a rock. From the celebrity of this shepherd, the name has been appropriated to express a person fond of rural employments. He is supposed to have been the inventor of pastoral poetry.

DAPHNUS, a town of the Locri Opuntii, on the sea-coast, at the mouth of a river of the same name, into which the body of Hesiod was thrown after his murder.

DARĀDUS, a river of Africa, rising on Mt. Mandras, and falling into the Atlantic; supposed to be the *Senegal*.

DARDANIĀ, I., a district of Troas, so called from its inhabitants the Dardani, who derived their name from Dardanus,

who built here the city Dardania. — II. Country of Illyria in Dalmatia, the capital of which bore the same name.

DARDANIDES, name given to Æneas, as descended from Dardanus; in the plural, applied to the Trojan women.

DARDĀNIS, or DARDANĪUM, *Cape Bervi*, or *Kepos Burun*, a promontory of Troas, called so from the small town of *Dardanus*, near Abydos. Two castles built on each side of the strait by the emperor Mahomet IV. gave the name of *Dardanelles* to the place.

DARDĀNUS, I., son of Jupiter and Electra, daughter of Atlas. His brother Jasion having been struck dead by lightning, for his presumption in attempting to gain the love of Demeter, Dardanus left Samothrace in sorrow, and passed over to the opposite continent, which was ruled by Teucer, son of the Scamander and an Idæan nymph. Being hospitably received by the king, who gave him his daughter Batieia in marriage, he founded the city Dardanus, on the skirts of Ida, and on the death of Teucer called the whole country Dardania, and became the founder of the kingdom of Troy. The epoch of the arrival of Dardanus on the coast of Asia is too remote to be ascertained with precision. Homer reckons five generations between Dardanus and Priam: viz. Dardanus, father of Erichthonius, father of Tros, father of Ilus, father of Laomedon, father of Priam.

DARES, I., a Trojan priest mentioned by Homer, and supposed to have written the history of the Trojan war; a work, however, which is now satisfactorily proved to have emanated from an Englishman, named Joseph Iscanus (of Exeter), who lived in the twelfth century. — II. One of the companions of Æneas, descended from Amycus, celebrated as a pugilist, and killed by Turnus in Italy.

DARICUS, a Persian gold coin, (so called from Darius, the name of several Persian sovereigns), having upon the obverse an archer crowned, and kneeling upon one knee, and on the left a quadrata incusa, or deep cleft. This coin had an extensive circulation, not only in the Persian Empire, but also in Greece. Its value, if computed from the drachma, is 16s. 3d. of our money; but, if reckoned in comparison with our gold money, is equal to 1l. 1s. 10½d. The darics in the British Museum weigh a little more than 128 grains respectively. There were also some silver coins of this name, but improperly so called.

DARIUS, I., a noble satrap of Persia, son of Hystaspes, and thence called Hystaspis, who conspired with six other noblemen

to dethrone Smerdis, who had usurped the crown of Persia after the death of Cambyses. Having accomplished their purpose, the conspirators agreed that he whose horse neighed first, after the rising of the sun, should be appointed king. If we believe Herodotus, who gives two accounts of the matter, Darius obtained the crown through an artful contrivance of his groom; but it is more probable that, in consequence of his relationship to the royal family, his election to the throne was the unanimous act of the other conspirators.

Darius was twenty-nine years old when he ascended the throne, and soon distinguished himself by his military accomplishments; died B. C. 485, after a reign of thirty-six years, in his sixty-fifth year, entitled to the praise of wisdom, justice, and humanity, compared with the generality of eastern despots. — II. The second king of Persia of that name, also called *Ochus* or *Nothus*, because the illegitimate son of Artaxerxes. He married Parysatis, his sister, a cruel and ambitious woman, by whom he had Artaxerxes Mnemon, Amestris, and Cyrus the Younger; and carried on many wars with success, under the conduct of his generals and his son Cyrus. He died B. C. 404, after a reign of nineteen years, and was succeeded by his son Artaxerxes. — III. The third of that name, the last king of Persia, surnamed *Codomanus*, son of Arsanes and Sysigambis; descended from Darius Nothus. The eunuch Bagoas raised him to the throne, in hopes that he would be subservient to his will, but prepared to poison him, when he saw him aim at independence. But Darius, having discovered his perfidy, made him drink the poison prepared against his life. The reign of Darius was early disturbed by the invasion of Alexander; but he did not take the command of his army in person until after the battle of Granicus had been fought, and Alexander had advanced into Cilicia. He then proceeded to meet him with a force ill adapted to contend with such an enemy; and, at the battle of Issus, he fled with such precipitation that he left behind him his bow, shield, and mantle. His camp was plundered, and his mother, wife, and children fell into the hands of the conqueror. In vain, after this, did Darius supplicate for an accommodation; Alexander went on in the career of victory, and, in a second pitched battle, at Gaugamela, commonly called the battle of Arbela, Darius again fought, and again disgracefully fled. He now lost Babylon, Susa, Persepolis, and all his treasures, and sought for personal safety at Ecbatana; but his

misfortunes had alienated the minds of his subjects, and he was seized by Bessus, one of the satraps of Alexander, governor of Bactriana. Alexander closely pursued the usurper and his captive beyond the Caspian straits. On reaching the camp of Bessus, at the close of the pursuit, Darius was found extended on his chariot, pierced with many darts. Alexander covered the dead body with his own mantle, honoured it with a magnificent funeral, continued his kindness to the unfortunate family of Darius, and even married his daughter. Darius has been accused of imprudence, for the imperious and arrogant manner in which he wrote his letters to Alexander in the midst of his misfortunes. In him the empire of Persia was extinguished, 228 years after it had been first founded by Cyrus the Great. — IV. Son of Artaxerxes, declared successor to the throne as the eldest prince; conspired against his father's life, and was capitally punished.

DASYLIUM, *Diaskillo*, a city of Bithynia, in the district Olympessa, named by Mela and Pliny *Dascylos*.

DATĀMES, a satrap of Cappadocia in the reign of Artaxerxes Mnemon. His success excited the envy of the courtiers, who determined to ruin him; but, apprised of their intentions, Datames resolved to quit the king's service, and make himself independent. He was treacherously killed by Mithridates, who had invited him, under pretence of entering into the most inviolable connexion and friendship, B. C. 362.

DATIS, a general of Darius I., sent with an army of 100,000 foot and 10,000 horse against the Greeks, in conjunction with Artaphernes. He took Eretria, but was defeated at the battle of Marathon by Miltiades.

DATOS, a city which originally belonged to Thrace, but was afterwards transferred to Macedonia, when the empire was extended on that side. It was proverbially rich, on account of its mines of gold.

DAULIS, a city of Phocis, celebrated as the scene of the tragic story of Philomela and Procne. Strabo asserts that the word *Daulos*, "thick forest," had been applied to this district from its woody character. Daulis was the more ancient name; afterwards changed to Daulia and Daulium. The Daulians surpassed in strength and stature all the other Phocians. Its site retains the name of Daulia.

DAUNĪA, a country of Italy, forming part of Apulia. The Daunii appear to have been one of the earliest Italian tribes with whom the Greeks became acquainted. Its name is supposed to be derived from

Daunus, father-in-law of Diomedes, who settled here after the Trojan war; but more ancient accounts ascribe it to Daunus, an Illyrian chief.

DAUNUS, son of Pilumnus and Danaë, and father of Turnus. He came from Illyricum into Apulia, where he reigned over part of the country, from him called Daunia.

DAVUS, the name of a slave in the works of the Roman comedians. See **DACIA**.

DECARŌLIS, a country of Palestine, which originally formed part of the kingdom of Israel, but was afterwards reckoned to Syria. The name is derived from the ten cities (*δέκα πόλεις*) contained in it having formed a confederation to oppose the Asmonæan princes, by whom the Jewish nation was governed until the time of Herod. After his death they passed into the hands of the Romans. Their names were Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha, Capitolas, and Gadara. Pliny, instead of the two last, gives Damascus and Raphana.

DECEBĀLUS, a warlike king of the Daci, who successfully warred against Domitian, but being afterwards conquered by Trajan, successor of Nerva, he killed himself, A. D. 105, and his head was brought to Rome.

DECELEĀ, a borough and fortress of Attica, about 125 stadia from Athens. Hawkins gives the modern name of the spot on which its ruins stand as *Χεριοκλειδία*.

DECEMVĪRI, ten magistrates of absolute authority among the Romans. The privileges of the patricians having raised dissatisfaction among the plebeians, who, though freed from the power of the Tarquins, saw that the administration of justice depended on the will and caprice of their superiors, without any written statute to direct them, three ambassadors were sent to Athens and all the other Grecian states, to collect the laws of Solon, and other celebrated legislators. On their return, it was agreed that ten new magistrates, *Decemviri*, should be elected from the senate, to put the project into execution. They were invested with the badges of the consul, in the enjoyment of which they succeeded by turns. Under the decemviri the laws were publicly approved of as constitutional, and ratified by the priests and augurs in the most solemn manner. These laws, ten in number, were engraved on tables of brass; two were afterwards added, and they were called the laws of the twelve tables, *leges duodecim tabularum*, and *leges decemvirates*. In the third year after their creation the decemvirs became odious on account of their

tyranny. The attempt of Ap. Claudius to ravish Virginia was followed by the total abolition of his office. The people were so exasperated against them, that they demanded them from the senate to burn them alive. Consuls were again appointed, and tranquillity re-established in the state. Besides these extraordinary commissions, there was a body of decemviri chosen for judicial purposes to preside over and summon the centumviri, and to judge certain causes by themselves. There were likewise decemviri appointed from time to time to divide lands among the military.

DECENTIUS. See MAGNENTIUS.

DECIVS, I., Mus, a Roman consul, who, after many exploits, devoted himself to the Manes for the safety of his country, in a battle against the Latins, B. C. 338. His son, Decius, imitated his example, and devoted himself in his fourth consulship, when fighting against the Gauls and Samnites, B. C. 296. His grandson also did the same in the war against Pyrrhus and the Tarentines, B. C. 280. —II. (C. M. Q. Trajanus,) a native of Pannonia, who was sent by the emperor Philip to appease a sedition in Mœsia; but who, instead of obeying, assumed the imperial purple. The emperor marched against him, and a battle was fought near Verona, which terminated successfully for Decius, Philip being slain in the conflict, A. D. 249. From this period is dated the commencement of the reign of Decius, which lasted about two years, during which he proved a cruel persecutor of the Christians. He signalised himself against the Persians, but was slain in an action with the Goths, who had invaded his dominions, A. D. 251.

DECUMATES AGRİ, lands in Germany, along the Danube, which paid the tenth part of their value to the Romans.

DECURIO, a subaltern officer in the Roman armies, who commanded a *decuria*, which consisted of ten men, and was the third part of a *turma*, or the thirtieth part of a *legio*, of horse, composed of 300 men. Each *decurio* had an *optio* or deputy under him. *Decurio* was also the name of a senator in the provinces or colonies of the Roman empire.

DĒJĀNĪRA, daughter of Ceneus, king of Ætolia, who promised to give her in marriage to the strongest of his competitors. Hercules obtained the prize. As she was once travelling with her husband, they were stopped by the Evenus, and the Centaur Nessus offering to convey her safe to the opposite shore, the hero consented. But no sooner had Nessus gained the bank than he attempted to carry her away

in the sight of her husband, who aimed a poisoned arrow at the seducer, and mortally wounded him. Nessus, wishing to avenge his death on his murderer, gave Dejanira his tunic, covered with blood, poisoned and infected by the arrow, observing that it had the power of securing a husband's love. She accepted the present, and afterwards, in a fit of jealousy, sent him the Centaur's tunic, which instantly caused his death, upon which she destroyed herself.

DĒIDĀMĪA, the daughter of Lycomedes, king of Scyros, who became the mother of Pyrrhus, or Neoptolemus, by Achilles, when he was disguised at her father's court in women's clothes, under the name of Pyrrha.

DEIŌCES, son of Phraortes, by whose means the Medes delivered themselves from the yoke of the Assyrians. He presided as judge among his countrymen; and his great popularity and love of equity raised him to the throne, B. C. 700. He was succeeded by his son Phraortes, after a reign of fifty-three years.

DĒIŌPĒIA, the fairest of the nymphs that attended on Juno. The goddess promised her in marriage to the god Æolus, if he would destroy the fleet of Æneas, which was sailing for Italy.

DEIOTĀRUS, tetrach of Galatia; afterwards appointed to the throne of Armenia Minor by Pompey; and confirmed by the senate. In the civil wars, having sided with Pompey, he was deprived of his Armenian possessions by Cæsar, but allowed to retain the title of king, and the other favours conferred on him by the Romans. Shortly after, he was accused of having made an attempt on the life of Cæsar when the latter was in Asia, and was successfully defended by Cicero in the presence of the emperor. After Cæsar's death, he recovered by bribery his forfeited territories. He intended also to join Brutus, but the general to whom he committed his troops went over to Antony, which saved him his kingdom.

DEIPHŌBE, a Sibyl of Cumæ, daughter of Glaucus, and the guide of Æneas to the infernal regions. See SIBYLÆ.

DEIPHŌBUS, son of Priam and Hecuba. He married Helen after the death of his brother Paris; but his wife betrayed him by introducing into his chamber her first husband, Menelaus, who killed him.

DELĪA, I., festivals and games celebrated every five years at Delos, in honour of Apollo. The origin of this quinquennial festival is involved in obscurity; but it is known that the Athenians took part in

them at an early period. These festivals must not be confounded with the *annual* festival, also in honour of Apollo, which was instituted by Theseus, who before going to Crete made a vow to Apollo, that if he and his companions returned safe, he would send an annual delegation to the natal island of the god. This festival lasted thirty days, during which Athens was purified, and no criminal could be put to death till the return of the vessel.—II. A surname of Diana from her having been born in Delos: Apollo, for the same reason, being called *Delius*.

DELÏUM, a maritime city of Bœotia, north of the mouth of the Asopus, celebrated for its temple of Apollo, and for a battle which took place in its vicinity between the Athenians and Bœotians, in which the former were totally defeated. Its ruins have been discovered near the village of *Dramisi*.

DELMINIUM. See **DALMINIUM**.

DELOS, a small but celebrated island of the Ægean, situated nearly in the centre of the Cyclades. It had a variety of names, such as, Asteria, Pelasgia, Chlamydias, Lagia, Pyrpilis, Scythias, Mydia, and Ortygia. According to ancient tradition, it was originally a floating island, but became fixed by the command of Jupiter, in order to form an asylum for Latona, who was on the eve of giving birth to Apollo and Diana. It was originally peopled by the Pelasgi, B. C. 1500. Four hundred years later the Cretans established in it the worship of Apollo, which in the course of time attracted a vast concourse of strangers from all parts of Greece and Asia; and the religious festivals (see **DELIA**) being accompanied by a kind of fair, it soon became a place of great commercial importance. On the destruction of Corinth by the Romans, many of its principal merchants sought an asylum in Delos, which acquired a large portion of the traffic that had been driven from the former. Such was its character for sanctity that it commanded the respect even of barbarians; and the Persian admirals who ravaged the other islands would not even touch at Delos, but sent to offer a most sumptuous sacrifice to the Delian Apollo. After the Persian war, the Athenians made it the treasury of the Greeks, and ordered that all meetings relative to the confederacy should be held there. It was finally devastated by the generals of Mithridates, and remained ever after in a state of desolation. It was situated in the centre of a plain, watered by the small river Inachus, and the lake Trochreides. The island is

now called *Delo* or *Sdille*, and is so covered with ruins and rubbish, as to admit of little or no cultivation.

DELPHI, more anciently called Pytho, the capital of Phocis, and the seat of the most celebrated oracle of antiquity, was built on the southern declivity of Mt. Parnassus, in the form of an amphitheatre. The origin of the oracle at Delphi is wrapt in obscurity. By some authors it is ascribed to chance; but many incline to believe that it owed its origin to certain exhalations, which, issuing from a cavern on which it was situated, threw all who approached it into convulsions, and during their continuance communicated the power of predicting the future. Be this as it may, these exhalations were soon invested with a sacred character; and as their reputation extended, the town of Delphi insensibly arose around the cavity from which they issued. The responses were delivered by a priestess called Pythia, who sat upon a tripod placed over the mouth of the cavern, and, after having inhaled the vapour, by which she was thrown into violent convulsions, gave utterance to the wished-for predictions, either in verse or prose, which were then interpreted by the priests. Originally the consultation of the oracle was a matter of great simplicity; but in process of time, when the accuracy of the predictions became known, a series of temples, each more magnificent than its predecessor, was erected on the spot. Immense multitudes of priests and domestics were connected with the oracle; and to such a height of celebrity did it attain, that it wholly eclipsed all the other oracles of Greece. The position of the oracle was the most favourable that could well be imagined. Delphi formed at once the seat of the Amphictyonic council and the centre of Greece, and, as was universally believed, of the earth. Hence, in every case of emergency, if a new form of government was to be instituted, war to be proclaimed, peace concluded, or laws enacted, it came to be consulted, not only by the Greeks, but even by the neighbouring nations; and thus the temple was enriched by an incredible number of the most valuable presents and the most splendid monuments, and the town of Delphi rose to be one of the most wealthy and important of the cities of Greece. As it was well known that the riches of all Greece were concentrated in the temple at Delphi, this sacred repository became frequently an object of plunder. It was successively plundered by the Phocians under Philomelus, by the Gauls under Brennus, by Sylla; and Nero

is said to have deprived it of no fewer than 500 bronze statues. But in spite of all the rapacity to which it was exposed, the oracle continued to utter its responses long after the seat of empire had been transferred from Greece to Rome; and it was only when Constantine the Great removed the sacred tripods to adorn the hippodrome of his new city, that the responses of the oracle ceased to be delivered. The village *Castro* occupies the site of Delphi.

DELPHUS, a son of Apollo and Celæno, said to have been the founder of Delphi.

DELTA, the name given to the lower portion of Egypt, comprised between the eastern or western branches of the Nile, from its resemblance to the form of the Greek letter Δ.

DEMÆDES, an Athenian orator and demagogue, contemporary with Demosthenes. Though of obscure origin, having been, it is said, a sailor in early life, his eloquence and energy of character obtained him great influence at Athens. He fought against Philip at Chæronea, and, being taken prisoner, was kindly treated by the victor, and from this period he became the tool of Macedon. He advocated the interests of Philip, flattered Alexander, sided with Antipater, and, in a word, is described by Plutarch as the man who, of all the demagogues of the day, contributed most to the ruin of his country. He was ultimately put to death, along with Cassander, in revenge for the opprobrious terms which he had used respecting Antipater in an intercepted letter which had fallen into the hands of the former, B. C. 318. He is said to have been a man of great wit, but of greater profligacy. A fragment of one of his speeches is extant.

DEMARATUS, I., the son and successor of Ariston on the throne of Sparta, B. C. 526. Being deposed through the intrigues of his colleague, Cleomenes, on the ground of illegitimacy, he found an asylum with king Darius, and subsequently with Xerxes. — II. A rich Corinthian citizen, of the family of the Bacchiadæ, who, when Cypselus usurped the sovereignty of Corinth, migrated to Italy and settled at Tarquinii, B. C. 658. He is said to have introduced alphabetic writing and a knowledge of the fine arts into Etruria. His son Lucumo afterwards migrated to Rome, and became monarch, under the name of Tarquinius Priscus. — III. A native of Corinth, between whom and Philip of Macedon there existed a tie of hospitality. After Alexander's conquest of Persia, Demaratus, then advanced in years, made a voyage to the East, in order to see the

conqueror; but died soon after, and was honoured with a magnificent funeral.

DEMETER (Gr. *δη* or *γη*, *the earth*, and *μητηρ*, *mother*), the Grecian goddess whose attributes corresponded with those of the Roman Ceres, and with whom she is always identified. See CERES.

DEMETRIA, an annual festival instituted, B. C. 307, by the Athenians in honour of Demetrius Poliorcetes. It was held in the month Munychon, which was afterwards named Demetrian, and consisted of solemn processions, games, and sacrifices; and to gratify the vanity of Demetrius, who liked to hear himself compared to Dionysius, its name was changed into Dionysia.

DEMETRIAS, a city of Thessaly, on the Sinus Pelasgiæus or Pagasæus, at the mouth of the Onchestus. It owed its name and origin to Demetrius Poliorcetes, B. C. 290; and the advantages of its situation attracted such a number of people that the neighbouring towns were thinned of inhabitants, and it became the principal city in the country. After the battle of Cynoscephalæ, it became the chief town of the Magnesian republic, and the seat of government, and after the battle of Pydna it fell under the power of the Romans.

DEMETRIUS, I., surnamed Poliorcetes, "besieger of cities," the son of Antigonus and Stratonice, was born B. C. 337, and one of the successors of Alexander the Great. At the age of twenty-two, being sent by his father against Ptolemy, who invaded Syria, he was defeated near Gaza, but soon repaired his loss by a victory over one of the generals of the enemy. With a fleet of 250 ships he then sailed for Athens, in the view of restoring the popular form of government, which had been overthrown by Cassander; and, notwithstanding the popularity of the governor, Demetrius Phalereus, he accomplished his object, and received from the Athenians the most fulsome and even impious adulation. In the following year he gained a great naval victory over Ptolemy, and captured Cyprus, on which his father assumed the title of king. He subsequently attacked Rhodes, and though in pressing the siege he displayed his mechanical genius in the construction of formidable machines, at the lapse of a twelvemonth he was compelled to abandon the enterprise, and entered into an alliance with the inhabitants. After this expedition he drove the Macedonians from Greece, restored the whole country to freedom, and in return for his services was proclaimed chief of the Greeks, as Alexander and Philip had been, in the Grecian States assembled in the

Peloponnesus. But his great success at length raised the jealousy of the other successors of Alexander, Seleucus, Cassander, and Lysimachus, who united to destroy Antigonus and his son. Their hostile armies having met at Ipsus, B. C. 301, Antigonus was killed in the battle; and Demetrius retired to Athens, but was refused admittance into the city. Demetrius, however, having partially retrieved his affairs by the marriage of his daughter Stratonice to his enemy Seleucus, forced Athens to surrender, and pardoned the inhabitants. He was making rapid progress in the reduction of the rest of Greece, when he was called off by the information that Ptolemy and Lysimachus had stripped him of his remaining possessions in Asia. Next year, however, upon the death of Cassander, embracing the opportunity of interfering in the affairs of Macedon, which was afforded by the dissensions of his sons, Antipater and Alexander, he cut off the latter, and took possession of the crown, which he held for seven years. Being now ambitious to regain his father's dominions, he made great preparations for invading Asia; but his popularity had long been on the wane, and he was now deserted by his troops, who proclaimed Pyrrhus, king of Epirus. He then fled into Greece, brought together a large body of adherents, and, leaving such places as continued faithful to him to his son Antigonus, embarked for Asia with about 11,000 men. Being unsuccessful, however, in all his attempts, he was at last obliged to seek an asylum with his son-in-law Seleucus, who detained him in honourable captivity till his death, which took place three years afterwards B. C. 286, in consequence of his debauchery and intemperance. His remains were given to Antigonus, honoured with a splendid funeral pomp at Corinth, and thence conveyed to Demetrias. His posterity remained in possession of the Macedonian throne till the age of Perses, when the kingdom fell into the hands of the Romans. — II. Son of Antigonus Gonatas, and grandson of Demetrius Poliorcetes, succeeded his father B. C. 243. Before his accession to the throne he distinguished himself by driving Alexander of Epirus out of Macedonia, and also stripping him of his own dominions. As sovereign, he gained victories over the Ætolians and the Achæans under their able general Aratus, and, after a reign of ten years, was succeeded by his son Philip III. — III. Son of Philip VI., king of Macedon, delivered as an hostage to the Romans, from whom, on his liberation, he obtained great con-

cessions for his father. When he returned to Macedonia, he was falsely accused by his brother Perses of aspiring to the crown, and his father too credulously consented to his death, B. C. 170. — IV. Soter, king of Syria, and son of Seleucus Philopater, passed his early life as a hostage to the Romans. After the death of Seleucus, Antiochus Epiphanes, the deceased monarch's brother, usurped the kingdom of Syria, and was succeeded by his son Antiochus Eupator. Meanwhile Demetrius effected his escape from Rome, by the aid of Polybius the historian, and, finding a party in Syria willing to support his claims, he attacked and defeated Eupator, and was acknowledged king by the Romans, B. C. 162. Having freed the Babylonians from the tyranny of Timarchus and Heraclides, he was honoured with the surname of Soter; but the iron rule he bore over his own subjects excited their hatred to such a degree that they transferred their allegiance to Alexander Bala, son of Antiochus Epiphanes, in an engagement with whom Demetrius was cut off in the twelfth year of his reign. — V. Son of the preceding, surnamed Nicator or *Conqueror*, with the assistance of Ptolemy, king of Egypt, whose daughter Cleopatra he had married, expelled Alexander Bala, and possessed himself of his father's throne, B. C. 146. But giving himself up to luxury and voluptuousness, he suffered his kingdom to be governed by his favourites, and was at last expelled by his subjects, and taken prisoner by the Parthians, upon whom he had ventured to make war. While in captivity he married a daughter of Mithridates; and his former wife Cleopatra gave her hand to Antiochus Sidetis, who then mounted the throne of Syria; but his death, which took place soon afterwards, cleared the way for the return of Demetrius who, however, had not profited by adversity, for he was once more expelled by Alexander Zebina, and, having taken refuge in Tyre, was slain by the orders of his first wife, Cleopatra, B. C. 126. — VI. Surnamed Eucærus, or the *Fortunate*, was the fourth son of Antiochus Grypus. After expelling Antiochus Eusebes from Syria, B. C. 93, he shared his kingdom with his brother Philip; but the latter soon afterwards invaded his dominions, and Demetrius was defeated, but found an honourable captivity in Parthia, where he died. — VII. Pappagenomenus, a medical writer, who lived during the reign of Michael VIII. (Palæologus.) Two treatises ascribed to him are still extant. — VIII. Pha-

lereus (three syllables, *Φαληρεὺς*), a native of Phalerum in Attica, and the last of the more distinguished orators of Greece, was the son of Phanostratus, who had been slave to Timotheus and Conon. He first took part in public affairs B. C. 320; and was condemned to death with Phocion, B. C. 317, for espousing the Macedonian cause, but saved himself by flight, and was soon afterwards named governor of Athens by Cassander. This office he held for ten years, during which he so gained the affections of his countrymen, that they are said to have raised to him 360 statues. But when the Athenians were offered their liberty by Demetrius Poliorcetes, with their usual fickleness, they drove him ignominiously from Athens, B. C. 306, and would even have deprived him of life, had he not effected his escape, first to Thebes and afterwards to Alexandria, where he found an hospitable reception from Ptolemy Soter. The latter having consulted him as to the choice of a successor, Demetrius was in favour of the monarch's eldest son, but the king eventually decided for the son whom he had by a second wife, Berenice; and when Ptolemy II., therefore, came to the throne, he revenged himself on the unlucky counsellor, by exiling him to Upper Egypt, where he put an end to his own life by the bite of an asp, B. C. 284. A list of works which he wrote has been given by Diogenes; but of these only a treatise on rhetoric has been preserved.—IX. A Cynic philosopher of Corinth, who came to Rome during the reign of Nero, where he obtained the highest reputation as a teacher of philosophy. The freedom with which he censured public manners led to his banishment; but after the death of Nero he returned to Rome, where he was again banished by Vespasian, and, though once more recalled under Titus, he was finally removed under Domitian, and withdrew to Puteoli.

DEMOCĒDES, a celebrated physician of Crotona, son of Calliphon, and intimate with Polycrates. He was carried as a prisoner from Samos to Darius, king of Persia, where he acquired great riches, and much reputation by two cures upon the king and his spouse. But his love of his native country remained undiminished, and he at length found means of escaping to Crotona, where he finally settled, and married the daughter of Milo.

DEMOCRĪTUS, a celebrated philosopher, born at Abdera, a city of Thrace, about from B. C. 460 to B. C. 494. His love for philosophy was first excited by the instructions of the magi whom Xerxes

had left at Abdera, in return for the hospitable treatment his army had received from the father of Democritus. After his father's death he travelled over Europe, Asia, and Africa, in pursuit of wisdom. It is doubtful whether he ever visited Athens; but it is certain that he must at some period of his life have been a disciple of Leucippus. On his return to Abdera he delivered lectures to his countrymen, and so entirely gained their confidence, that he was called to the head of affairs; which, however, he soon afterwards abandoned, in order to devote himself, without interruption, to philosophical pursuits. It is difficult to separate the allegorical from the real in the life of Democritus. Thus, when it is stated that to withdraw himself entirely from the contemplation of external objects, he put out his eyes, nothing more is implied than that such was the intensity of his application to study, that he neglected every thing else. His immeasurable superiority to his contemporaries in every branch of knowledge, whether speculative or practical, induced them to regard him as superhuman, and this is probably the best clue to the numerous absurd stories that are told respecting him. He was the founder of the Atomic theory, which was nearly a century later renewed by Epicurus; and as he was said to laugh at the follies and vanities of mankind, he has been generally characterised as the "laughing philosopher." He died B. C. 361. Of his numerous writings recorded by Diogenes Laertius, only a few fragments remain, and these are by many not considered authentic.

DEMŌDŌCUS, I., a musician at the court of Alcinous, who sang in the presence of Ulysses.—II. A Trojan chief, who came with Æneas into Italy, where he was killed.

DEMOLĒON, I., a Centaur killed by Theseus at the nuptials of Pirithous.—II. A son of Antenor, killed by Achilles.

DEMŌNAX, a Cynic philosopher of Cyprus, contemporary with Lucian, who wrote his life, and described him as one of the best philosophers he ever knew. He lived chiefly at Athens, where he died at the age of ninety, and was honoured with a public funeral.

DEMŌPHŌON. See PHYLLIS.

DEMŌSTHĒNES, I., the most celebrated orator of antiquity, was born at Pæania, a borough of Attica, B. C. 385, in the first year of the 99th Olymp. His father, whom he lost in his eighth year, was a rich manufacturer of arms; but his guardians wasted a large portion of his property. Meanwhile Demosthenes attended the

lectures of Plato, Eubulides, and Isæus; and on attaining his majority he commenced a prosecution against his guardians for the recovery of his property, and gained his cause, without, however, recovering more than a moiety of his demands, B. C. 364. His success emboldened the youthful orator to speak in public; but the physical disadvantages under which he laboured, his feeble voice, indistinct articulation, and ungraceful gestures exposed him to general ridicule. Downcast, but not overwhelmed, Demosthenes now put in operation the most untiring diligence and care to remove his impediments to success. His stammering he sought to cure by speaking with pebbles in his mouth; the distortion of his features was removed by watching his countenance in a looking-glass; he frequently climbed up hills that his voice might acquire force and energy; and he declaimed on the sea shore to accustom himself to the noise and tumult of a public assembly. To devote himself more closely to study, he shut himself up in a cave for months together; and in this retirement, with his own hand, he copied and re-copied the history of Thucydides seven or eight times, as a model for his own style. On emerging from his retirement, he adopted the profession of an advocate; and the ability which he then displayed, while it formed his principal means of support, soon raised him to the first political importance at Athens. His penetration enabled him easily to divine the ambitious plans of Philip of Macedon; and during fourteen years the Athenian orator devoted himself unceasingly to the task of frustrating his designs. The first of his noble orations, known by the name of *Philippics*, was delivered on the Macedonian monarch seizing the Pass of Thermopylæ, and urged upon the Athenians the necessity of fitting out a large military and naval armament, and carrying war into the enemy's dominions; but, though the Athenians approved of his advice, they refused to act upon it; and it was not till Philip had defeated Kersibleptes the Thracian, that they found themselves obliged to commence hostilities. Philip, however, succeeded in possessing himself of Olynthus, notwithstanding the exertions of Demosthenes, B. C. 347. We subsequently find him associated with Æschines in two embassies to the Macedonian monarch, in which he is said to have displayed little dignity and presence of mind; and, on his return, calling not only upon Athens, but upon all Greece, to prepare for a contest. At length his

wishes were crowned with success. Philip, who had been compelled, chiefly by the exertions of Demosthenes, to raise the siege of Byzantium and Perianthes, having returned to Greece, was chosen general of the Amphictyonic army, and suddenly seized upon Elateia, the key of Bœotia. Great was the dismay of the Athenians at this unexpected step. But, at the instigation of Demosthenes, it was resolved that a fleet of two hundred sail should be equipped, the army marched into Eleusis, and ambassadors sent to all the states of Greece to unite their efforts in the cause of independence. He himself departed for Thebes, where he was completely successful; and within six weeks from the seizure of Elateia, a combined army was assembled to oppose the Macedonian army; but the battle of Chæronea, B. C. 338, proved adverse to the hopes of Demosthenes, and left Philip undisputed master of the destinies of Greece. The personal courage of Demosthenes failed him in this battle; but he was subsequently called upon by his fellow-citizens to pronounce the customary funeral oration over those who had fallen, became soon afterwards purveyor of Athens, and was prosecuting his schemes for the aggrandisement of his native country, when the news arrived that Philip had been assassinated, B. C. 336. Demosthenes is said to have displayed an unbecoming joy at the murder of Philip; but if he had augured more favourably for the destinies of his country from this event, his anticipations were doomed to disappointment, for the first measures of the new sovereign struck such terror into the Athenians, that they were obliged to send an embassy to Alexander, in the hope of averting his wrath. Alexander was easily moved to foreigners. Soon after he entered upon his Eastern expedition; and the year in which he became monarch of the East witnessed the most remarkable trial and oratorical combat which ever occurred. (See *ÆSCHINES*.) A short time after this splendid victory over Æschines, he was accused of having accepted a bribe from Harpalus, a Macedonian governor, and condemned to imprisonment and to pay a fine of fifty talents; but his escape was connived at, and he fled to Ægina, whence he continued to pour forth protestations of his innocence. After the death of Alexander he was recalled, and his entry into Athens marked by every demonstration of joy. A new league, of which Demosthenes was the soul, was formed among the Grecian cities against the Macedonians; but the confederacy was

broken up by Antipater, and the death of Demosthenes decreed. Thereupon he retired to the island of Calauria, off the coast of Argolis, and, being pursued by the satellites of Antipater, terminated his life in the temple of Neptune, by poison, at the age of above sixty. — II. An Athenian general, sent to succeed Alcibiades in Sicily. He attacked Syracuse with Nicias, but his efforts were ineffectual; and, after many calamities, he fell into the enemy's hands. — III. Father of the orator Demosthenes, a rich manufacturer of arms.

DEO, a name given to Ceres, derived from the Gr. to *find*, in allusion, as is commonly said, to her search for, and discovery of, her daughter Proserpine; but there are various interpretations attached to it. Proserpine was thence called by the Greek poets Deoïne.

DERBE, a city of Asia Minor, in Lycaonia, near Isauria. It was the residence of the robber chieftain Antipater Derbæus, and is supposed to be derived from Darb, *a gate*, the spot being still designated by the term *Alah-dag*, signifying the pass of the high mountains.

DERBICES, a people near Caucasus, whose territories are variously pointed out, but who are generally supposed to have occupied part of the modern *Chorasan*. They killed those who had reached their 70th year.

DERCETO, and DERCETIS, a goddess of Syria, supposed to be identical with Atargatis, of which word Derceto is apparently a corruption. She was represented as a beautiful woman above the waist, and as a fish from the waist downwards. The origin of the peculiarity of her form has been narrated by Diodorus. The ancient fish worship of the Syrians is sometimes supposed to have an astronomical basis.

DERCYLLIDAS, a celebrated general of Sparta. He took nine different cities in eight days, and freed Chersonesus from the inroads of the Thracians by building a wall across the country. His exploits range over a period of years, and he was ultimately superseded in the command, B. C. 412.

DERTONA, *Tortona*, a considerable city of Liguria, about twenty miles west of Asta. As a Roman colony, it was surnamed *Julia*, as we learn from ancient inscriptions.

DERTOSE, *Tortosa*, a city of the Ilercaones in Spain, a short distance from the mouth of the Iberus.

DEUCALION, one of the most prominent personages in the earliest traditions of the Greeks, was the son of Prometheus and

Clymene or Pandora, the father or brother of Hellen (the reputed founder of the Greek nation), and king of Thessaly. In his age the whole earth was overwhelmed with a deluge, on account of the impiety of the human race; and Deucalion, by the advice of his father, having made an ark, entered into it with his wife Pyrrha, and thus saved themselves. The vessel was tossed about during nine days, but at last stopped on Mt. Parnassus, where Deucalion remained till the waters had subsided. As soon as the waters had retired, Deucalion and his wife consulted the oracle of Themis how they should repeople the earth, and were directed to throw behind them the bones of their grandmother, i. e. the stones of the earth. The stones thrown by Deucalion became men, those by Pyrrha women. The deluge of Deucalion, as described by the ancient writers, was merely local; and it was not until the time of Ptolemy Philadelphus, when the Hebrew Scriptures became known to the Greeks, that some features borrowed from the universal deluge of Noah were incorporated with the story of the Thessalian flood. The deluge of Deucalion is supposed to have happened B. C. 1548.

DEVA, *Chester*, I., a city of the Cornavii in Britain, on the Seteia, *Dee*, and the station of the 20th legion. — II. A river of Britain, now *Dee*, from which the cities of *Old* and *New Aberdeen* derive their name. — III. *Dee*, a river in Britain, on the north-western coast, flowing into *Wigton Bay*, the ancient *Jena Æstuarium*.

DIA, I., one of the appellations of Naxos, an island in the Ægean sea, famous for the birth and worship of Bacchus. (See *NAXOS*.) — II. *Standia*, a small island off the coast of Crete, immediately opposite to Gnosus.

DIADUMENIANUS. See *MACRINUS*.

DIAEUS, a strategus of Megalopolis and general of the Achæan league, B. C. 146, who, after the death of Critolaus, with a force of twenty thousand men, attempted to defend Corinth against Mammius the Roman general, but being defeated, fled to Megalopolis, and, having told of the defeat, put his wife to death to save her from disgrace and slavery, and then terminated his own life by poison.

DIAGORAS, I., a native of the island of Melos, and follower of Democritus, who redeemed him from slavery, and trained him up in the study of philosophy. His name has been transmitted with infamy to posterity, as that of an avowed advocate for the rejection of all religious belief. A price being set on his head, he fled to

Corinth, where he died, B. C. 416.—II. An athlete of Rhodes, whose victory at the Olympic games, B. C. 462, was celebrated by Pindar in an ode which is still extant. The same poet relates various other victories of Diagoras; and Aulus Gellius states he died from joy at seeing his three sons crowned on the same day with victory at the Olympic games.

DIALIS, a priest of Jupiter at Rome, first instituted by Numa. See **FLAMEN**.

DIAMASTIGŌSIS, a festival at Sparta in honour of Diana Orthia, ἀπο τοῦ μαστιγοῦν, *from whipping*, because boys, called Bomoniceæ, were whipped before the altar of the goddess.

DIANA, in mythology, the Latin name of the goddess known to the Greeks by the name of Artemis (Ἄρτεμις), the daughter of Jupiter and Latona, and sister of Apollo. She was the virgin goddess of the chase, and also presided over health. The sudden deaths of women were attributed to her darts, as those of men were to the arrows of Apollo. In later times she was confounded with various other goddesses, as Hecate, Lucina, Proserpina, and Luna. In the two last of these characters she was said to appear in the nether world and in heaven respectively, while on earth she assumed the character of Artemis; whence she was called the three-formed goddess. Her power and functions in these characters have been happily expressed in the couplet —

“Terret, lustrat, agit, Proserpina, Luna, Diana,
Ima, suprema, feras, sceptrō, fulgore, sagitta.”

She was generally represented as a healthy active maiden in a huntress's dress, with a handsome but ungente expression of countenance. The homage rendered to Diana was so extensive that the silversmith who remarked that she was worshipped in all Asia and the world can scarcely be accused of exaggeration. A catalogue of the various places where temples were erected in her honour would comprise every city of note in the ancient world. Among others may be mentioned Ephesus, Abydos, Heraclea, Aulis, Eretria, Samos, Bubastus in Egypt, Delos (whence she was termed Delia), and Mount Aventine at Rome. But of all her temples, that at Ephesus was the most celebrated. It was erected at the joint expense of all the states of Asia; and according to the accounts of ancient authors, it must have surpassed in splendour all the structures of antiquity, and fully deserved to be regarded as one of the wonders of the world. A small statue of the goddess, or, as she was termed

by her votaries, the “Great Diana of the Ephesians,” which was commonly supposed to have been sent from heaven, was here enshrined and adorned with all that wealth and genius could contribute. The fate of this temple is well known. On the day that Alexander the Great was born, it was set on fire by Eratosthratus, from a morbid desire to transmit his name, even with infamy, to posterity. This edifice was afterwards rebuilt on a plan of similar magnificence; and it remained in full possession of its wealth and reputation till the year 260 A. D., when it was completely destroyed during an invasion of the Goths. Diana was also called Agrotera, Aricia, Cynthia, Delia, Orthia, Taurica, &c.; and she was supposed to be identical with the Isis of the Egyptians, whose worship was introduced into Greece, with that of Osiris, under the name of Apollo.

DIANÆ FANUM, a promontory of Asia Minor in Bithynia; near which was a temple of Jupiter Urius, dispenser of favourable winds.

DIANIŪM, a promontory and town of Hispania Tarraconensis, on the Mediterranean coast. The modern name of the town is *Denia*, of the promontory, *Cape St. Martin*. It was one of the three towns on this coast, whose foundation was ascribed to the Massilians; and was called by them Artemisium, from the Greek name of Diana, who had a temple here.

DIASIA, an annual festival held in honour of Jupiter, surnamed Μεγάλιος, outside of the walls of Athens. It was accompanied with feasting and rejoicings, and, like most other festivals, ended in a fair.

DIBŌ, *Dijon*, a city of Gaul in the territory of the Lingones, either founded or fortified by the emperor Aurelian.

DICÆA, a town of Thrace in the territory of the Bistones.

DICÆARCHIA. See **PUTEOLI**.

DICÆARCHUS, a native of Messana in Sicily, and a pupil of Aristotle. He wrote several works on geography and history, of which the few fragments that remain are given in *Hudson's Geography Græci Minores*.

DICĒNEUS, an Egyptian philosopher in the age of Augustus, who travelled into Scythia, and by his instructions not only softened the wildness and rusticity of the king's manners, but also gained such an influence over the multitude, that they destroyed the vines which grew in their country, to prevent the scenes of dissipation which the wine occasioned among them.

DICTATOR, a Roman magistrate, appointed

on special occasions to supersede the consuls, invested with regal authority. This officer was first chosen during the Roman wars against the Latins. The consuls being unable to raise forces for the defence of the state, because the plebeians refused to enlist, if they were not discharged from all the debts contracted with the patricians, the senate found it necessary to elect a new magistrate with absolute power. His power, however, continued only for six months, and was never prolonged, except in extreme necessity. The dictator could lay out none of the public money without authority of the senate, or order of the people; neither was he allowed to ride on horseback without permission of the people. He was called dictator, because *dictus*, i. e. named by the consul, or *quoniam dictis ejus parebat populus*, "because the people implicitly obeyed his command." One of the consuls, by order of the senate, named as dictator whatever person of consular dignity he thought proper, after having taken the auspices, usually in the dead of night. As his power was absolute, he could proclaim war; levy forces, conduct them against an enemy, and disband them at pleasure. He punished as he pleased; there being no appeal from his decision, at least in later times. A dictator was chosen chiefly when the state was in imminent danger from foreign enemies, or inward seditions; but they were also frequently chosen for merely ceremonial purposes, as for holding the Comitia. This office became odious by the perpetual usurpations of Sylla and J. Cæsar; and after the death of the latter, the Roman senate, on the motion of the consul Antony, passed a decree, which for ever forbade a dictator to exist in Rome. The dictator, as soon as elected, chose a subordinate officer, called his master of horse, *magister equitum*. The dictatorship was originally confined to the patricians, but the plebeians were afterwards admitted to share it. Titus Lartius Flavius was the first dictator, A. U. C. 253. Such are the received opinions as to the Roman dictators; but Niebuhr has opened some new views upon this subject, which are now generally adopted. According to Niebuhr, the object aimed at in the institution of the dictatorship was to evade the Valerian laws, and to re-establish the unlimited authority of the patricians over the plebeians; for the appeal to the commonalty granted by these laws was from the sentence of the consuls, and not from that of this new magistrate. But this un-

limited power did not extend over the patricians.

DICTÆ, a mountain of Crete, now *Sethia*, or *Lasthi*, which, from being covered throughout a great part of the year with snow, was denominated by Strabo, Pliny, and Ptolemy, "White Mountain." This mountain was consecrated to Jupiter, hence called Dictæus, as well as from a cave which was there, in which he had been concealed from Saturn. Crete was sometimes styled "Dictæa arva."

DICTYNNA, a Nymph of Crete, who is supposed to have invented fishing nets (*δίκτυα*), and on this account to have changed her name Britomartis into Dictynna. But a more probable statement will be found under **BRITOMARTIS**.

DICTYNNEUM, or **DICTAMNUM PROMONTORIUM**, a promontory on the northern coast of Crete, forming the termination of a chain called Tityrus by Strabo. On its summit was placed a celebrated temple of the Nymph Britomartis or Dictynna.

DICTYS, I., a Cretan who accompanied Idomeneus to the Trojan war, the history of which he is supposed to have written. The work is said to have been discovered in the reign of Nero, in a tomb near Gnosus which had been opened by an earthquake, to have been written in Phœnician, and translated into Greek by Praxis or Eupraxides; but there can be no doubt that the whole story was invented to impose on the emperor, and that Praxis was himself the original author of the work. The Greek original is lost, but the Latin version of Q. Septimius is still extant.—II. A brother of Polydectes, king of Seriphus, in whose stead he was made king by Perseus, on account of the insult Polydectes had offered to Danaë.

DIDŪA LEX, *de Sumptibus*, a law enacted by Didius, A. U. C. 610, to restrain the expenses attending public festivals, and limit the number of guests. It extended the sumptuary laws to all the Italians, and ordained that not only the masters of the feast, but also the guests, should incur a penalty for their offence.

DIDIUS, **JULIANUS**, a wealthy Roman, who, after the murder of Pertinax, bought the empire which the Prætorians had exposed to sale, A. D. 193. He had passed through all the most important offices in the state; and had been governor of Bithynia, Germania Inferior, and Dalmatia. Notwithstanding his elevation to the purple was confirmed by the servile senate, the people refused to acknowledge him; and after a reign of sixty-six days, he was killed

by a common soldier, and Severus proclaimed emperor in his room.

DIDO, called also *Elissa*, daughter of Belus, king of Tyre, married Sichæus, or Sicharbas, her uncle, priest of Hercules. Her brother, Pygmalion, who succeeded to the throne of Tyre after Belus, having murdered Sichæus, to get possession of his riches, Dido, disconsolate for the loss of her husband, set sail in quest of a settlement with a number of Tyrians, to whom the cruelty of the tyrant had become odious. During her voyage she visited the coast of Cyprus. Being driven by a storm on the African coast, she bought of the inhabitants as much land as could be covered by a bull's hide, *Βύρσα* (see *BYRSA*); here the first settlement was made; and as the city gradually increased around, and Carthage arose, Byrsa became the citadel. Her beauty, as well as the fame of her enterprise, gained her many admirers. Being at length sought in marriage by Iarbas, a neighbouring prince, with a denunciation of war if she refused, she was urged by her subjects to comply. Dido begged three months to give her decisive answer. Meanwhile she erected a funeral pile, as if wishing to appease the Manes of Sichæus, to whom she had promised eternal fidelity; and having ascended the pile in the presence of her people, stabbed herself with a sword. After her death she received divine honours. Virgil has deviated in many particulars from the authentic history of Dido, and in none more than in those of her death, which he represents as having been caused by the sudden departure of Æneas, of whom she was deeply enamoured.

DIDYΜΑΙΩΝ, an imaginary artist, cited by Virgil, famous for making suits of armour.

DIDYΜUS, I., a grammarian of Alexandria, who lived in the reign of Augustus. He is said to have composed nearly 4000 volumes, and was surnamed *Χαλκέντερος*, *brazen entrails*, from his indefatigable industry. Various other writers of this name are enumerated by Suidas. — II. A small village of Ionia, not far from Miletus, celebrated for a temple and oracle of Apollo, who was thence called Didymæus. It was also called Didymi.

DIENĒCES, a Spartan, who, on hearing before the battle of Thermopylæ, that the Persians were so numerous that their arrows would darken the light of the sun, observed, that it would be a great convenience, for then they would fight in the shade.

DIESPĪTER, a surname of Jupiter, as the "father of light."

DIGENTĪA, *Licenza*, a small but celebrated stream, which watered Horace's farm, in the country of the Sabines. It discharges itself into the Anio.

DII, the Latin name for the ancient heathen divinities. Every object which caused terror, inspired gratitude, or bestowed affluence, received the tribute of veneration. The number of deities has been divided into different classes, according to the will and pleasure of the mythologists. The Romans, generally speaking, reckoned two classes, the *dii majorum gentium* or *dii consules*, and the *dii minorum gentium*. The former were twelve in number. (See *CONSENTES*.) In the class of the latter were ranked all the gods worshipped in different parts of the earth. Besides these, some were called *dii selecti*, sometimes classed with the twelve greater gods; Janus, Saturn, the Genius, the Moon, Pluto, and Bacchus. There were also some called demi-gods, i. e. who deserved immortality for their exploits, and their uncommon services to mankind. Among these were Priapus, Vertumnus, Hercules, and those whose parents were some of the immortal gods. Besides these, all the passions and moral virtues were reckoned as powerful deities. According to Hesiod, there were no less than 30,000 gods which inhabited the earth. To these, succeeding ages have added an almost equal number; indeed, they were so numerous, that we find temples erected, and sacrifices offered, to unknown gods. In process of time, good and virtuous men, patrons of learning and supporters of liberty, and also thieves and pirates, were admitted among the gods: and the Roman senate courteously granted immortality even to the most cruel and abandoned of their emperors.

DINARCHUS, the last of the ten Greek orators, was born at Corinth, about B. C. 361. He attended the lectures of Theophrastus, and Demetrius Phalereus, at Athens, and seems to have followed the profession of the bar. Having been involved in a charge of conspiracy, he withdrew to Chalcis in Eubœa, B. C. 307; but returned after a lapse of fifteen years, and lived to a good old age. Some of his orations are still extant, and, among others, one which led to the exile of Demosthenes in the affair of Harpalus.

DINDYMUS, or - A, (*orum*), a mountain of Galatia in Asia Minor, called by Manert Didymus, in allusion to its two summits. Cybele was worshipped on Mt. Dindymus, hence called Dindymene. Dindymus was also the name of a mountain near Cyzicus, on which was a temple

erected by the Argonauts in honour of Cybele.

DINIÄ, *Digne*, a town of Gallia Narbonensis, capital of the Bodiontici.

DINOCRÄTES, an architect of Macedonia, who offered to cut Mt. Athos into a statue of Alexander. The monarch declined the offer, but took him to Egypt, and employed him in beautifying Alexandria. He began to build a temple in honour of Arsinoë, by order of Ptol. Philadelphus, in which he intended to suspend a statue of the queen in the air, by means of loadstones attached to the ceiling; but his death prevented the execution of the work.

DINOSTRÄTES, a famous mathematician of the Platonic school, brother of Menechares, disciple of Plato, and particularly distinguished as the inventor of the *quadratrix*.

DIÖCLĒA, I., festivals at Megara, in honour of Diocles, who died in the defence of a certain youth to whom he was tenderly attached. There was a contention on his tomb, and the youth who gave the sweetest kiss was publicly rewarded with a garland. — II. *Narenza*, a town of Illyricum, in Dalmatia, not far from Naron, said to have been the birthplace of the emperor Diocletian.

DIOCLETIANOPŌLIS, a city of Macedonia, so called in honour of Diocletian, and supposed by Mannert to have been identical with Pella.

DIOCLETIANŪS, **CAIUS VALERIŪS**, surnamed *Jovius*, a celebrated Roman emperor, born of an obscure family in Dalmatia, at the town of Dioclea, or Doclea, from which town he derived his first name. He served originally as a common soldier, and gradually rose to the office of general; and on the death of Numerian, he was invested with the imperial purple by the soldiers, A. D. 284. Good sense and prudence were his distinguishing characteristics; but he was no less conspicuous in courage; and under his reign the Roman arms triumphed in Africa, Britain, Germany, and several parts of Asia. To aid him in the government of the empire he associated Maximian with him on the throne, A. D. 286, with the title of Augustus; and A. D. 292, created two subordinate emperors, Constantius Chlorus and Galerius, whom he called *Cæsars*. The empire was thus divided into four parts: for himself, Diocletian reserved Thrace, Egypt, and the Asiatic provinces; Galerius governed those on the Danube; Maximian held Italy and Africa; and to Constantius was assigned Spain, Gaul, and Britain. Returning to Rome, A. D. 303, he celebrated

a great triumph for his numerous victories; but soon afterwards retired to Nicomedia, where, after a reign of twenty-one years, he publicly abdicated the crown, A. D. 305, and retired to a private station. Maximian, his colleague, followed his example, but not from choice. Diocletian lived nine years after his abdication, in the greatest security and enjoyment at Salona, and died in the sixty-eighth year of his age, A. D. 313. Diocletian is the first sovereign who voluntarily resigned his power. His character would have been almost faultless, but for the sanguinary persecution of the Christians which he sanctioned, if not originated, in the last years of his reign.

DIODŌRUS, I., historian, surnamed *Siculus*, because born at Agyrium in Sicily; was a contemporary of Jul. Cæsar, and Augustus. In early life he travelled into Asia, Africa, and Europe; and ultimately established himself at Rome, where he published a general history in forty books, under the title of *Historical Library*. To this labour he consecrated thirty years of his life. Only a small part of this vast compilation has reached our time. — II. A native of Caria, disciple of the Megaric school, and a great adept in that species of verbal combat which prevailed among the philosophers of his sect. — III. A Peripatetic philosopher, with whom the uninterrupted succession of the Peripatetic school terminated. He was a native of Tyre, and a pupil of Critolaus. — IV. An orator and epigrammatic poet of Sardis, contemporary with Mithridates, against whom he was charged, though unjustly, with conspiracy. — V. An historian and poet of Sardis, whom Strabo mentions to have lived subsequently to the former, and to have been a friend of his own.

DIOGĒNES, I., a celebrated Cynic philosopher of Sinope. His father, a banker, being convicted and obliged to leave the country for debasing the public coin, retired to Athens with his son, who speedily became the disciple of Antisthenes, the founder of the Cynics. His disregard of the conveniences and luxuries of life soon gained him notoriety. He wore a coarse cloak, carried a wallet and staff, exposed himself to the extremes of heat and cold with indifference, and lived upon the simplest diet, casually supplied by the hand of charity. In his old age, when sailing from Athens to Ægina, he was carried by pirates to Crete, and sold as a slave to Xeniadēs, a wealthy Corinthian, who placed his children under his care, and, in requital for his services, gave him his liberty. The last years of his

life were spent in the Cranion, a gymnasium near Corinth, where he is said to have died on the same day as Alexander the Great, B. C. 323, in the ninetieth year of his age. Many apophthegms and anecdotes of Diogenes have been preserved; but great doubts are entertained of their authenticity. Even his famous interview with Alexander the Great, in which the monarch is said to have postponed the philosopher only to himself, is not considered to have a historical basis. — II. A native of Apollonia, pupil of Anaximenes, and contemporary of Anaxagoras. He entertained nearly the same philosophical opinions as his master. — III. Laërtius, so called from his native city, Laertes in Cilicia, well known as the author of *Lives of the Philosophers*, in ten books, still extant. He is supposed to have lived in the reign of Severus or Caracalla, and to have been attached to the Epicurean sect; but nothing can be averred with certainty respecting him. The most useful edition of his works is that of Hubner, 2 vols. 8vo. Leipsic, 1828—1831.

DIOMĒDA, daughter of Phorbas, whom Achilles brought from Lemnos as his mistress, after the loss of Briseis.

DIOMEDEÆ INSULÆ. See DIOMEDIS INSULÆ.

DIOMĒDES, son of Tydeus and Deiphyle, king of Ætolia, and one of the bravest of the Greek chiefs in the Trojan war. Among his exploits, he is said to have engaged Hector and Æneas in single combat; wounded Mars, Æneas, and Venus; in concert with Ulysses carried off the horses of Rhesus and the Palladium; and procured the arrows of Philoctetes. At his return from the siege of Troy, he missed his way in the darkness of the night, and landed in Attica, where his companions plundered the country, and lost the Trojan Palladium. During his long absence, his wife Ægiale, having forgot her marriage vows, he resolved to abandon his native country, the seat of his disgrace, and came to that part of Italy called Magna Græcia, where he built Argrippa, and married the daughter of Daunus, king of the country. According to one account, he died in extreme old age; but a certain tradition makes him to have perished by the hand of his father-in-law. His death was greatly lamented by his companions, who, in the excess of their grief, were changed into birds resembling swans; but Ovid and Virgil have given a different version of the fable. Altars were raised to Diomedes as to a god. — II. A king of the Bistones in

Thrace, son of Mars and Cyrene, who fed his mares with human flesh. It was one of the labours of Hercules to destroy Diomedes, and bring his mares to Eurystheus. This task the hero accomplished successfully: but there are different versions of the story.

DIOMĒDIS INSULÆ, small islands opposite the Sinus Urias, near the coast of Apulia, celebrated as the scene of the metamorphosis of Diomedes's companions into birds, and of the disappearance of that hero himself. Of these islands, the largest is now called *Isola San Domino*, the other *S. Nicolo*.

DION, I., a celebrated Syracusan, who, deriving an ample inheritance from his father Hipparinus, became a disciple of Plato, who had been invited to the court of Syracuse by the elder Dionysius. He was nearly connected by marriage with Dionysius, by whom he was so much esteemed as to be employed on several embassies. At the accession of the younger Dionysius, Plato was again, at Dion's request, invited to Sicily; but on his attempting, by means of the philosopher, to eradicate the arbitrary principles of Dionysius, his enemies succeeded in awakening suspicions of his views in the tyrant's breast, and procured his banishment. Dion then returned to Greece, when, on receiving intelligence that his estates had been confiscated, and his wife compelled to marry one of Dionysius's adherents, he resolved to expel the tyrant. Encouraged by his friends, he assembled a body of troops, and with a small force sailed to Sicily, where he was received by the people with acclamation, and called to the throne. But his austere manners soon lost him the favour of his fickle countrymen, and he was supplanted by Heraclides, a Syracusan exile, and obliged to make his retreat to Leontini. He soon afterwards regained the ascendancy; but an Athenian, a supposed friend, formed a conspiracy against his life; and he was assassinated in his fifty-fifth year, B. C. 354. His death was universally lamented by the Syracusans, and a monument raised to his memory. — II. Cassius Cocceianus, son of Cassius Apronianus, a Roman senator, born at Nicæa in Bithynia, A. D. 155. His name was Cassius, but he assumed the two other names, from being descended on the mother's side from Dion Chrysostom. The greater part of his life was passed in public employments, having been a senator under Commodus; governor of Smyrna; and afterwards consul, and proconsul, in Africa and Pannonia. Alexander Severus enter-

tained the highest esteem for him, and appointed him his colleague in the consulship. When advanced in years, he returned to his native country, where he published a Roman history, in eighty books, the fruit of his researches and labours for twenty-two years. A considerable portion of it is still extant. — III. A Stoic and Sophist, surnamed Chrysostomus, from the beauty of his style, was a native of Prusa in Bithynia. He passed the early part of his life in travelling, and subsequently accompanied Vespasian to Rome, but being afterwards suspected of conspiring against Domitian, he fled into Moldavia, where he is said to have earned his subsistence by manual labour. His eloquence was mainly instrumental in securing the throne for Nerva, on the murder of Domitian; and he enjoyed the favour both of this emperor and his successor Trajan. His last years were spent in Bithynia, where he died at the age of eighty.

DIONÆA, a surname of Venus, as the daughter of Jupiter and Dione.

DIONE, an ocean Nymph, daughter of Nereus and Doris, and mother of Venus by Jupiter, according to Homer and others. According to Knight, Dione is the female ΔΙΣ or ΖΕΤΣ, and therefore associated with him in the most ancient temple of Greece at Dodona.

DIONYSIA, festivals celebrated in various parts of Greece, but chiefly in Attica, in honour of Bacchus or Dionysus. They were four in number, distinguished by the following titles:—1. The Country Dionysia (τὰ κατ' ἄγρους). 2. Those in Lymnæ (a part of the city of Athens, where they were held), which were also called Lenæan (τὰ ληναία, from λῆνος, a wine-press). 3. Anthesteria (Ἀνθεστήρια, from Anthesterion, the name of the Attic month corresponding to our January, in which they were celebrated); and, 4. The Great Dionysia (τὰ μέγαρα). At all these festivals the chief amusements consisted in the representation of stage plays; but the last was the most celebrated, as then, before the face of all Greece, the great tragic contests were held, no expense being spared to render the decorations and accompaniments as splendid as art could make them: for on these exhibitions a great portion of the revenues drawn from the tributary states was expended, besides the private property of the persons appointed to superintend them, they being not only under the protection of the state, but a principal object of its care. The worship of Dionysus was almost universal among the Greeks in Asia as well as in Europe, and

the general character of his festivals was extravagant merriment and enthusiastic joy, which manifested themselves in different ways. His worshippers imitated the poetical fictions concerning Bacchus; clothed themselves in fawns' skins, fine linen, and mitres; carried thyrsi, drums, pipes, and flutes; crowned themselves with garlands of ivy, vine, fir, &c. Both sexes joined in the solemnity, and ran about the hills and country, dancing in ridiculous postures, and filling the air with hideous shrieks and shouts, crying aloud, *Evœe Bacche! Io! Io! Evœe! Iacche! Io Bacche! Evohe!* The festivals of Dionysus, called Bacchanalia by the Romans, were introduced from Greece into Etruria, and thence by an easy transfer to Rome, where for a time they were carried on in secret, and during the latter period of their existence at night. But such were the enormities practised at their celebration, that the senate, B. C. 185, issued a celebrated decree, abolishing them at Rome and throughout Italy. These festivals must not be confounded with the Liberalia, also celebrated at Rome, in honour of Bacchus. See LIBERALIA.

DIONYSIAS, *Beled-Kerun*, a town of Egypt, at the south-western extremity of the lake Mœris.

DIONYSIOPOLIS, I., a town of Lower Mœsia, near the Euxine Sea. Pliny says that it was also called Crunos, but Mela makes Crunos the port of Dionysiopolis.—II. A city of India, supposed by Mannert to be the same with the modern *Nughr*.

DIONYSIUS, I., or the Elder, a celebrated tyrant of Syracuse, raised to that high rank from the station of a simple citizen, was born B. C. 430. He was son-in-law of Hermocrates, whose banishment he shared for a time; but being afterwards recalled, he soon procured himself to be nominated one of the generals; and, under pretence of raising a force to resist the Carthaginians, obtained a decree for recalling all the exiles. He was now called to take the chief command; and, by his lavishness towards the soldiers, and similar acts of policy, he soon found means of accomplishing his ambitious views, and became tyrant of Syracuse in his twenty-seventh year, B. C. 404. After bringing a short war with Carthage to a termination, quelling various revolts, and reducing under his sway several cities of Sicily, he once more attacked the Carthaginians, and carried his arms into Italy, plundering the temple of Agylla in Etruria, and committing numerous other sacrilegious acts. With the resources obtained

in these expeditions, he was preparing himself for a new expedition to Italy, when a fresh Carthaginian armament landed in Sicily, B. C. 383, and defeated Dionysius, whose brother Leptines fell in the battle. A peace followed, of which Carthage dictated the conditions, and which lasted fourteen years, during which Dionysius remained the undisturbed ruler of Syracuse, and one half of Sicily, with part of southern Italy. During this period, he sent colonies to the coasts of the Adriatic, and his fleets navigated both seas. His court, too, was frequented by many distinguished philosophers and poets, and, among others, by Plato. He twice sent some of his poems to be recited at the Olympic games, but they were hissed by the assembly. He was, however, more successful at Athens; for a tragedy of his obtained the prize, and the news of his success almost turned his brain. In a debauch with his friends, he ate and drank so intemperately that he fell senseless, and soon after died (some say he was poisoned by his physicians, at the instigation of his son), B. C. 367, in the sixty-fourth year of his age, having been tyrant of Syracuse thirty-eight years. — II. The second of that name, surnamed the Younger, was son of Dionysius I., by Doris, his second wife. His father, whom he succeeded, had left the state in a prosperous condition; but young Dionysius had neither his abilities nor his prudence and experience. He followed at first the advice of Dion, who, although a republican in principle, had remained faithful to his father, and who, anxious to direct the inexperienced son for the good of his country, invited his friend Plato to Syracuse, about B. C. 364. Dionysius received the philosopher with great respect; and, in deference to his advice, reformed for a while his loose habits, and the manners of his court. But a faction, headed by Philistus, who had always been a supporter of the tyranny of the elder Dionysius, succeeded in prejudicing the son against both Dion and Plato, the former of whom was exiled, under pretence that he had made disgraceful overtures to Carthage respecting a peace; and the latter returned to Athens. After the departure of Plato, Dionysius gave himself up to every kind of debauchery and cruelty; but having, among other acts, confiscated the property of the exiled Dion, and compelled his wife to marry another, he was ultimately assailed by the latter (see DION), forced to retire to the citadel in Ortygia; and, after some resistance, in which Philistus, his best supporter, was

taken prisoner and put to death, he quitted Syracuse by sea and retired to Locri, the country of his mother, where he had connections and friends. Dion having been treacherously murdered, several tyrants succeeded each other in Syracuse, until Dionysius himself came and retook it about B. C. 346. But upon his return, his cruelty and profligacy drove away a great number of people, who emigrated to various parts of Italy and Greece, while others joined Iketas, tyrant of Leontini, and a former friend of Dion. The latter having sent messengers to Corinth to request assistance against Dionysius, Timoleon, at the head of a Corinthian force, landed in Sicily B. C. 344, notwithstanding the opposition of the Carthaginians, and of Iketas, who acted a perfidious part on the occasion; and having entered Syracuse, soon after obliged Dionysius to surrender. Dionysius was then sent to Corinth, where he spent the rest of his life in the lowest society. — III. Halicarnassæus, or Halicarnassensis, a native of Halicarnassus, born in the first century B. C. He came to Rome B. C. 29, and sojourned in that capital for twenty-two years, which he employed in acquiring the Latin language, and in collecting materials for a work which he published in twenty books, under the title of "Ancient History of Rome." He also wrote numerous valuable criticisms and other works of a similar character. His works have passed through numerous editions, one of the best of which is by Hudson, Oxon. 1704, 2 vols. folio. — IV. A tyrant of Heraclea in Pontus, in the age of Alex. the Great. After the death of the conqueror and of Perdiccas, he married Amestris, niece of king Darius, assumed the title of king, and died in his 55th year, deeply lamented by his subjects. — V. A native of Charax, in Susiana, who lived at the end of the third century of our era. He was surnamed Periegetes, from a geographical poem which he published, intitled "Description of the Habitable World." — VI. A Christian writer, called *Areopagita*, from being a member of the Areopagus at Athens. He was converted to Christianity by St. Paul's preaching; was appointed first bishop of Athens by St. Paul, and is reported to have suffered martyrdom under Domitian. A large number of writings which passed under his name have been collected and published at different times, but they are now generally considered spurious. — VII. Exiguus, "the Little," on account of the smallness of his stature, a Seythian monk of the sixth

century, who became an abbot at Rome. He drew up a body of canons and a collection of decretals, which are to be found in Justell's *Bibliotheca Juris Canonici Veteris*; and to him is sometimes ascribed the mode of computing the time of Easter, which others attribute to Victorinus, and of dating from the birth of Christ.—VIII. A Greek poet and musician, author of the words and music of three Hymns addressed to Calliope, Apollo, and Nemesis.

DIOPHANTÉS, a mathematician of Alexandria, who, according to the most received opinion, was contemporary with Julian. He wrote an Arithmetic, in thirteen books, and died in his 84th year.

DIÖRES, a friend of Æneas, who had engaged in the games exhibited by Æneas on his father's tomb in Sicily, and was killed by Turnus.

DIOSCORIDES, I., a disciple of Isocrates, who wrote, 1. A work on the Government of Lacedæmon. 2. Commentaries or Historic Memoirs. 3. On the Manners in Homer.—II. A poet of Alexandria, some of whose writings are preserved in the Anthology.—III. A native of Anazarbus in Cilicia, who lived in the reign of Nero, and is celebrated as the author of the best ancient work on *Materia Medica*. He was attached to the army, and either in a military capacity, or subsequently, travelled through Greece, Italy, Asia Minor, and other countries, where he collected materials for his works. He received the surname of Phacas, having on his person a spot resembling a *lentil*, (*φακή*), and was the most celebrated botanist of antiquity.

DIOSCORIDI INSULA, or DIOSCORIDA, *Socotora*, an island at the south of the entrance of the Arabic Gulf, celebrated for its aloes.

DIOSCŪRI, *sons of Jupiter*, a name given to Castor and Pollux, in whose honour festivals called Dioscuria were celebrated in many parts of Greece, but chiefly at Sparta, and at Cyrene. The Athenian festival in honour of the Dioscuri was called Anaceia, from Anaces, a name given to Castor and Pollux.

DIOSCURIAS, *Iskuriah*, a maritime town of Colchis, afterwards called Sebastopolis. Mela says it was founded by Castor and Pollux, when they accompanied Jason to Colchis, in the Argonautic expedition.

DIOSPOLIS, I., MAGNA, a famous city of Egypt. (See THEBÆ.)—II. Parva, a city of Egypt, west of Tentyra, and the capital of the Nome Diospolites. Its site is in the vicinity of the village of *Hou*.—III. A town of Asia Minor in Bithynia, on the coast of the Euxine.—IV. A city of Pa-

lestine, called also Lydda, in an extensive plain, near Jerusalem. It was destroyed by the Saracens, who at a later period built, two geographical miles east of its site, the modern *Ramlat*.

DIRÆ, I., a name given to the Furies. See FURLÆ.—II. Called also *Dire* and *Dira*, now Straits of *Bab-el-mandeb*. The Gr. name expresses a passage straitened in the manner of a *neck* (*δερή*).

DIRCE, wife of Lycus, king of Thebes, after he had divorced Antiope. Her cruelties to Antiope so excited the indignation of Amphion and Zethus, whom the latter had borne to Jupiter, that they tied her by the hair to a wild bull, and let the animal drag her over rocks and precipices, till the gods, pitying her fate, changed her into a fountain in the neighbourhood of Thebes.

DIS, a name given to Pluto, the god of hell. See PLUTO.

DISCORDIA, the Roman goddess of Discord, equivalent to the Eris of the Greeks, was the daughter of Nox, and sister of Nemesis, the Parca, and Death, and was driven from heaven by Jupiter, because she caused continual quarrels. When the nuptials of Peleus and Thetis were celebrated, the Goddess of Discord was not invited, and the neglect so irritated her, that she threw an apple into the midst of the gods, with the inscription "*Detur pulchriori*." This apple caused the ruin of Troy, and infinite misfortunes to the Greeks. (See PARIS.) She is represented with a pale ghastly look, with torn garments, and her head generally entwined with serpents.

DITHYRAMBUS, a species of Greek lyrical poem in honour of Bacchus, which derived its name from *Δθύραμπος*, one of the appellations of that deity: a word of uncertain meaning and etymology. The style of this poetry was very bold, often passing into bombast; so much so indeed as to become proverbial for the latter quality. The most celebrated Dithyrambic writer was Pindar; none of whose compositions in this line, however, have come down to us, or indeed any other poems of this class. In modern times the term is indiscriminately employed to designate odes of an impetuous and irregular character.

DIUM, *Stan-Dia*, one of the principal cities of Macedonia, situated at the foot of Mt. Olympus, and not unfrequently the residence of the Macedonian monarchs. It suffered greatly during the social war from an incursion of Ætolians; but afterwards became a Roman colony, termed by Pliny Colonia Diensis.

DIVITIACUS, a nobleman of the Ædui,

who had great influence with Cæsar, in consequence of his steady attachment to the Romans.

DIVODŪRUM, the capital of the Medi-matrici, a people of Belgic Gaul, along the Mosella, *Moselle*. Its name was afterwards changed to that of the people itself, and is now *Metz*.

DODŌNA, I., a celebrated city and oracle of Epirus, situated, most probably, in the valley of *Joannina*, though its exact position has never been ascertained. The temple of Dodona owed its origin to the Pelasgi at a period much anterior to the Trojan war. Herodotus states, that it was the most ancient oracle of Greece, and represents the Pelasgi as consulting it on various occasions; hence the title *Pelasgic*, assigned to Jupiter, to whom the temple was dedicated. The responses of the oracle were delivered from the sacred oak or beech. Its reputation was at first confined to the inhabitants of Epirus, Acarnania, Ætolia, and the western parts of Greece; but its fame was afterwards extended, not only throughout Greece, but also throughout great part of Asia. Among the several offerings presented to the temple, one dedicated by the Coryreans is particularly noticed. It was a brazen figure placed over a cauldron of the same metal, and holding in its hand a whip, the lash of which consisted of three chains, each having an astragalus fastened to the end of it; these, when agitated by the wind, struck the cauldron, and 400 vibrations could be counted before it ceased. Hence arose the various proverbs of the Dodonean cauldron, and Coryrean lash. It was said by others, that the walls of the temple were composed of many cauldrons, contiguous to each other, so that, by striking on one, the sound was conveyed to all the rest. But this account is not so much to be depended on as the other. During the social war, Dodona was almost entirely destroyed in an irruption of the Ætolians, under their prætor Dorimachus, then at war with Epirus. The oracle never recovered from this disaster, but the city existed till the eighth century of our era, when it was the seat of a Christian bishop. — II. A city and oracle of Thessaly. It has given rise to much controversy whether Homer refers to this or the oracle above-mentioned. Several writers on the antiquities of Thessaly acknowledge a city Dodona, or Bodona, in that country: whence the opinion that the oracle of Jupiter was afterwards transferred to Epirus.

DODONÆUS, a surname of Jupiter from Dodona.

DODŌNE, I., a daughter of Jupiter and Europa. — II. A fountain in the forest of Dodona.

DODONIDES, priestesses, who gave oracles in the temple of Jupiter in Dodona. According to some traditions the temple was originally inhabited by the seven daughters of Atlas, who nursed Bacchus; but in later ages the oracles were delivered by three old women.

DOLABELLA, P. CORN., a Roman who married Tullia, the daughter of Cicero. During the civil wars he warmly espoused the interest of J. Cæsar, under whom he fought at the battles of Pharsalia, Africa, and Munda. He was nominated consul by Cæsar; and after his murder, he received the government of Syria as his province. Cassius opposed his views, and Dolabella, for violence, and the assassination of Trebonius, one of Cæsar's murderers, was declared an enemy to the republic. When besieged by Cassius in Laodicea, he killed himself, in his twenty-seventh year. The family of the Dolabellæ distinguished themselves at Rome, and one of them, L. Corn., conquered Lusitania, B. C. 99.

DOLĪCHA, I., a town of Thessaly, south-east of Azorus. — II. *Doluc*, a town of Syria, north-west of Zeugma.

DOLON, a Trojan, only son of the herald Eumedes, famous for swiftness. He was sent by Hector to spy the Grecian camp by night, and being seized by Diomedes and Ulysses, revealed the situation and schemes of his countrymen, with the hopes of escaping with his life; but he was put to death by Diomedes as a traitor.

DOLONCI, a people of Thrace, who received Miltiades as their king. See **MILTIADES**.

DOLOPES, a people in the south-eastern angle of Thessaly, formed by the chain of Pindus, or rather Tymphrestus, on one side, and Mount Othrys, branching out of it, on the other. By the latter mountain they were separated from the Ænians; while to the west they bordered upon Phthiotis, with the inhabitants of which country they were connected as early as the siege of Troy. The Dolopians sent deputies to the Amphictyonic council: they presented earth and water to Xerxes, and furnished some troops for the expedition undertaken by that monarch into Greece; and at a later period they became subjects of Jason, tyrant of Phæræ. We afterward find Dolopia a frequent subject of contention between the Ætolians, who had extended their dominion to the borders of this district, and the kings of Mace-

donia. Hence the frequent incursions made by the former people into this part of Thessaly when at war with the latter power. Dolopia was finally conquered by Perseus, the last Macedonian monarch.

DOMITIA, I. (GENS), a celebrated plebeian family at Rome, consisting of two branches, the Calvini and Ahenobarbi, the latter of whom, in the person of Nero, attained to imperial power. — II. (LEX), *de Religione*, enacted by Domitius Ahenobarbus the tribune, A. U. C. 650, restoring to the people the right of electing priests. — III. Lepida aunt of Nero, was accused of sorcery by the intrigues of Agrippina, who was jealous of her influence over the emperor, and put to death, A. D. 54. — IV. or Domitilla, daughter of one Flavius Liberalis, wife of Vespasian, and mother of Titus, Domitian, and Domitilla. She died before Vespasian was invested with imperial power. — V. Longina, daughter of Corbulo, a famous general of Nero. She married Ælius Lamia, but was afterwards raised to the throne by Domitian, by whom she had had a daughter. Her familiarities with the mime Paris having roused the emperor's jealousy, she was driven from the palace; but she was afterwards recalled, and is said to have been concerned in the conspiracy by which Domitian was cut off. She died during the reign of Trajan.

DOMITIĀNUS, TITUS FLAVIUS, second son of Vespasian, was born at Rome, A. D. 51. On the death of Vespasian, he endeavoured to foment troubles in the empire, and share the succession with Titus. The latter, however, generously forgave him, and made him his colleague in the consulship, always declaring that he intended him for his successor. On the death of Titus, A. D. 81, he ascended the throne. The beginning of his reign was marked by moderation and a display of justice bordering upon severity. He affected great zeal for the reformation of public morals, completed several splendid buildings begun by Titus, and, among others, an odeum, or theatre for musical performances. But after the first three or four years of his reign, he threw off the mask, and the natural wickedness of his character displayed itself more and more every day. His suspicious temper made him afraid of every man of merit and popularity, and while he mercilessly sacrificed many to his fears, his avarice led him to put to death a number of wealthy persons for the sake of their property. It would be impossible within our limits to give

even an outline of his various crimes. Twenty pages of Dion Cassius are filled with the recital of his murders, his vices and his follies. But he was no less distinguished for the viciousness than for the vanity of his character. With the single exception of Agricola's triumph in Britain, the Roman armies in every part of the globe sustained during his reign great humiliation; yet he held numerous triumphs for his victories, and assumed different surnames in commemoration of them. At length the increasing suspicions of the tyrant, which threatened the life of every one around him, and which were stimulated by the predictions of astrologers and soothsayers, led to a conspiracy being formed against him; and he was cut off in his apartments, after a desperate struggle, in his forty-fifth year, and in the fifteenth of his reign. On the news of his death, the senate elected M. Cocceius Nerva emperor, and issued a decree that the name of Domitian should be struck out of the Roman annals, and obliterated from every public monument.

DOMITIUS, I., the first of the Domitian family at Rome that bore the surname of Ahenobarbus, lived about the beginning of the sixth century U. C. — II. Son of the preceding, was plebeian ædile A. U. C. 558, prætor A. U. C. 560, and consul ten years later. — III. Cn. Ahenobarbus, a Roman consul, B. C. 122, who conquered Bituitus the Gaul, left 20,000 of the enemy on the field of battle, and took 3000 prisoners. On his return to Rome he obtained a triumph. — IV. Lucius Ahenobarbus was quæstor B. C. 66, and consul B. C. 54. His whole public career was marked by hostility to Cæsar; and he finally fell in the flight after the battle of Pharsalia. — V. Cn. Ahenobarbus, son of the preceding, whom he rivalled in his antipathy to Cæsar. He joined the party of Brutus and Cassius, but after the battle of Philippi went over to the triumvirs, was pardoned, and obtained the consulship A. U. C. 722. He subsequently attached himself to Octavius in opposition to Antony. — VI. Cn. Ahenobarbus, who married Agrippina, daughter of Germanicus, B. C. 28, by whom he became father of Nero. He is infamous for his ferocity, brutality, and crimes.

DOXĀTUS, ÆLIUS, I., a celebrated grammarian, born about A. D. 333. He was preceptor of St. Jerome, and wrote Commentaries on Virgil and Terence, and a work upon grammar, which long enjoyed great celebrity. — II. A bishop of Numidia, in the fourth century, who, according to some

writers, founded the sect of Donatists, which grew out of a schism produced by the election of a bishop of Carthage. He was deposed and excommunicated A. D. 313 and 314.—III. A bishop of Carthage A. D. 316. He continued the schism produced by his namesake, which led to a persecution under Constans, in which the imperial arms triumphed, and Donatus died in exile about A. D. 355. According to St. Augustine, this prelate maintained an inequality of Persons in the Trinity.

DONŪSA, *Raclicia*, an island in the Icarian sea, one of the Sporades, famous for its green marble.

DORIS, one of the branches of the great Hellenic race, commonly supposed to have derived their origin from Dorus, a son of Hellen, and whose first seats appear to have been about Mount Olympus, whence they migrated southwards, and settled in the district named from them Doris, between Mount Ceta and Parnassus. (See **DORIS**.) Herodotus mentions five successive migrations of this race; but the last and the greatest was the migration of the Dorians to the Peloponnesus, called in history "the return of the Heraclidæ," and which is stated to have occurred B. C. 1104. (See **HERACLIDÆ**.) This important event changed the whole character of the Peloponnesus. The new settlers founded a military and landed aristocracy, and destroyed every trace of the manners and institutions of their predecessors; while the conquered people, driven out of the Peloponnesus, retired into Attica, where the ancient seeds of Oriental customs and religion had been preserved. Athens became the capital of the Ionian cities; Sparta of the Dorian. From that period begins afresh, on a new stage, the animated contest of these two races, who have left the stamps of their peculiar genius in the two legislative codes of Solon and Lycurgus. The Pelasgian or Ionian character is to be recognized in the elegance of the manners of Attica, its love of art and desire of amusement; the Grecian or Dorian character is to be seen in the rude severity and unbending and fierce patriotism of Sparta. Here a powerful aristocracy, there a stormy democracy; on the one hand agriculture, an exuberant soil, and numerous and well disciplined armies; on the other, commerce, adventurous enterprises, the wealth of industry, and great naval power. The natural discrepancy of the two races was exhibited, besides, in the Peloponnesian war. Sparta triumphed in the field of battle; but Athens owed to the genius of her artists and her writers much nobler

and more lasting triumphs than those of arms. The martial kingdom of Philip and Alexander issued forth from the heart of the Dorians; but the Athenian schools of philosophy reigned no less over the minds of men. The originally broad distinctions of the two races gradually wore away, however, in the amalgamating process of a uniform civilisation; and when the Romans formed Greece into a province of their great empire, they left there but one people, one religion, one language, and one common degradation.

DORIĀS, a river of India extra Gangem, said to correspond either to *Pegu* or to *Zanjan*.

DORIŌN, an ancient town of Messenia, where Thamyris, the musician, challenged the Muses to a trial of skill. Homer assigns Dorion to the dominions of Nestor; but Hesiod removes the scene of the story of Thamyris to Dotium in Thessaly.

DORIS, a country of Greece, south of Thessaly, from which it was separated by the range of Mt. Ceta. It was a territory of small size, being only about forty miles in length; but the country, though mountainous, had several beautiful plains, and was very fruitful. (See **DORIS**.)—II. A colony of the Dorians in Asia Minor, on the coast of Caria, who formed themselves into six independent states, confined within the bounds of as many cities, Camirus, Cos, Cnidus, Halicarnassus, Ialysus, and Lindus. Other cities in the tract, called from them Doris, belonged to their confederacy; but the inhabitants of these six, as genuine Dorians, were alone admitted into the temple at Triopie, where they exhibited games in honour of Apollo Triopius. When Agasicles of Halicarnassus won the prize, a brazen tripod, he carried it to his own house, instead, as was invariably the custom, of consecrating it in the temple of the god; and the city of Halicarnassus was ever afterwards excluded from the Dorian confederacy, and from that time the Dorians were known by the name of the five cities, *Pentapolis*, no longer by that of *Hexapolis*.—III. Goddess of the sea, daughter of Oceanus and Tethys, and wife of Nereus, by whom she had fifty daughters called Nereids. Her name was used to express the sea itself.—IV. A daughter of Xenetus of Locri, second wife of Dionysius the Elder, of Sicily, and mother of Dionysius II.

DORISCUS, a plain of Thrace, near the mouth of the Hebrus, where Xerxes numbered his forces.

DORSENNUS, more correctly Dossennus, a Roman Comic poet and writer of Atel-

lane fables, who enjoyed no mean reputation as a popular dramatist.

DORSO, C. FABIVS, a Roman who, when Rome was in possession of the Gauls, issued from the Capitol, then besieged, to go and offer, on Mount Quirinalis, a state sacrifice enjoined on the Fabian house. Having finished his sacrifice, he returned to the Capitol unmolested by the enemy, who were astonished at his boldness.

DORUS, a son of Hellen. See DORES.

DORYLÆUM and DORYLÆUS, *Eski-shehr*, a city of Phrygia, on the confines of Bithynia.

DŌSŌN, a surname of Antigonos III., because he promised and never performed; *δόςων*, *about to give*. See ANTIGONOS III.

DRACO, I., a celebrated lawgiver of Athens, who flourished about B. C. 621. When archon, he made a code of laws, which, on account of their severity, were said to be written in characters of blood. By them, idleness was punished with as much severity as murder, and death was denounced against the one as well as the other. But the Athenians could not endure the rigour of this code, and the legislator was obliged to withdraw to the island of Ægina, where he was suffocated in the theatre beneath the number of cloaks and garments which the people of the island, according to the usual mode of expressing approbation among the Greeks, showered on him.

DRANCES, a friend of Latinus, and an obstinate opponent of the violent measures which Turnus adopted against the Trojans.

DRANGÆ. See ZARANGÆI.

DRAYUS, *Drave*, a river of Germany, rising in the Norican Alps, and falling into the Danube, near Comacum. Ptol. calls it the *Darus*.

DREPĀNUM or DREPANA, *Trapani*, a town of Sicily, north of Lilybæum, near Mt. Eryx, where Æneas buried Anchises. It was founded by Hamilcar in the beginning of the first Punic war; and next to Lilybæum it formed the most important maritime city held by the Carthaginians in Sicily. Drepanum was so called from the curvature of the shore in its vicinity resembling a *scythe* (*δρέπανον*).—II. A town of Bithynia, on the Sinus Astacenus, called by Constantine the Great, Hellenopolis.—III. A promontory on the Sinus Arabicus, below Arsinoë, now *Ras Zafranë*.

DRILO, a river of Illyricum, falling into the Adriatic at Lissus. It is the largest of the Illyrian rivers.

DROMUS ACHILLIS, a promontory near

the mouth of the Borysthenes. Achilles, having entered the Euxine with a hostile fleet, after ravaging the coast, landed on this promontory, and exercised himself and his followers in *running* and other gymnastic sports. The modern name is *Kossa Oscharigatsh*.

DRUENTIVS and DRUENTIA, *Durance*, a river of Gaul, rising among the Alpes Cotticæ, and falling into the Rhodanus, *Rhone*, three miles from Avenio, *Avignon*.

DRUIDÆ, the ministers of religion among the ancient Gauls and Britons. Britain was the great school of the Druids; and the island Mona, now *Anglesey*, was their chief settlement. The natives of Gaul and Germany, who wished to be thoroughly versed in Druidism, resorted to this island to complete their studies. The Druids were held in the greatest veneration by the people. They could declare war and make peace, and their power extended beyond private families, for they could depose magistrates and kings, if their actions deviated from the laws of the state. They were entrusted with the education of youth, and taught the doctrine of the metempsychosis and the immortality of the soul. In their sacrifices they often immolated human victims to their gods, a custom which the Romans in vain attempted to abolish. Their office was open to every rank and station. The chief information we have respecting the Druids is derived from Cæsar; though they are also mentioned by Strabo, Tacitus, Pliny, and other writers. Lucan has left a splendid description of their sacred groves in the second Book of the *Pharsalia*. Upon this simple superstructure numerous ingenious theories of the origin of the Druids have been raised by the moderns, upon which our limits preclude us from entering. We may, however, remark, that the name Druid, which was so long regarded as of Greek derivation (*δρῦς*, *an oak*), is now supposed to be of Eastern origin, being derived from an Arabic term signifying *poor*. On the introduction of Christianity the Druids were gradually extirpated; but the ancient Culdees are sometimes said to have been a remnant of this order.

DRUSILLA, I., LIVIA, a daughter of Germanicus and Agrippina, born at Augusta Treverorum, *Treves*, A. D. 15. She lived in incestuous intercourse with Caligula before she was seventeen, was subsequently twice married, and died, after a brief career of vice and infamy, in her twenty-third year. Divine honours were paid to her memory by Caligula, and medals struck to her memory. — II. A daughter of Agrippa, king of Judæa, remarkable for her beauty. Her

first husband was Epiphanes, son, of Antiochus, king of Commagene; but she soon transferred her affections and her hand to Azizus, king of Emesa; and having subsequently renounced Judæism, she married Felix, governor of Judæa, with whom she was present at Cæsarea when St. Paul was brought before him. Drusilla is erroneously said by Tacitus to have been the grand-daughter of Antony and Cleopatra.

DRŪSUS, a surname given to the family of the Livii, because one of them killed a Gaulish leader of that name. Virgil mentions the Drusi among the illustrious Romans, perhaps more particularly because the wife of Augustus was of that family. The plebeian family of the Drusi produced eight consuls, two censors, and one dictator. Of this family the most distinguished individuals were, I. M. Livius, son of Caius Livius Drusus, who was elected tribune of the people, B. C. 123, and for his opposition to the measures of the Gracchi received the name of Patronus Senatus. He was afterwards raised to the consulship; and in his old age, when deprived of sight, delivered lectures on civil law. — II. M. Livius, son of the preceding, and grandfather of Livia, wife of Augustus, was a man of great eloquence and upright intentions; but having, as tribune of the people, A. U. C. 662, proposed a large extension of the franchise, he was murdered as he entered his house by an unknown assassin, though attended by a number of clients. — III. Claudius Nero, son of Tib. Claudius Nero and Livia, and brother of the emperor Tiberius, was born B. C. 38, three months after his mother's marriage with Augustus. Assisted by his brother Tiberius, he subjugated the Rhæti and Vindelici, B. C. 17. He next served in Gaul, with honour, under Augustus, and subsequently, in four successive campaigns in Germany, advanced the Roman arms as far as the Elbe. He was honoured with an ovation, and was elected successively prætor and proconsul; but died on his return from his fourth German campaign near the Rhine, in his thirtieth year, in consequence of a fall from his horse. His remains were conveyed to Rome and buried with great solemnity, Augustus and Tiberius pronouncing the funeral orations; and the surname of Germanicus was conferred on himself and his descendants. By his wife Antonia, daughter of Antony and Octavia, he left three children, Germanicus, Livia, and Claudius. — IV. A son of the emperor Tiberius and Vipsania, who served with intrepidity and courage in Illyricum and Pannonia. He was raised to the great-

est honours of the state by his father. A blow given to Sejanus, the imperial favourite, proved his ruin; for, in conjunction with Livia, wife of Drusus, Sejanus caused him to be poisoned, A. D. 23, and the murder was not discovered till eight years afterwards, when Livia was put to death. — V. Son of Germanicus and Agrippina, and brother of Nero and Caligula. He enjoyed offices of trust under Tiberius, who, however, in consequence of the false accusations of Sejanus, starved him to death, A. D. 33.

DRYÁDES, Nymphs who presided over the woods. The Dryades differed from the Hamadryades, because the latter were attached to some particular tree, with which they were born and died; whereas the Dryades were the goddesses of the trees and woods in general, and lived at large in the midst of them. Oblations of milk, oil, and honey, and sometimes a goat, were offered to them. The derivation of Hamadryades is from *ἅμα*, together with, and *δρῦς*, an oak or a tree.

DRYANTIÁDES, a patronymic of Lycurgus, son of Dryas, king of Thrace, who cut his legs, as he attempted to destroy the vines, that no libations might be made to Bacchus.

DRYMÆA, *Dadi*, a town of Phocis, on the Cephissus, north-east of Elateia, destroyed by the Persians under Xerxes.

DRYŌPE, I., daughter of Eurytus or Dryops, mother of Amphissus by Apollo, and wife of Andræmon. She was changed into a lote tree. — II. A nymph who became mother of Tarquitus by Faunus.

DRYŌPES, a country of Greece, near Mts. Ceta and Parnassus, so called from Dryope, daughter of Eurypylos. The inhabitants themselves advocated their fabulous origin from Apollo; hence, when Hercules had overcome them, he carried them prisoners to Delphi, where he presented them to their divine progenitor, who commanded the hero to take them to the Peloponnesus. Hercules obeyed, and gave them a settlement there near the Asinean and Hermionian territories; hence the Asineans came to be blended with the Dryopes, whose name they also assumed. But according to Herodotus, they passed into Eubœa, and thence into the Peloponnesus and Asia Minor.

DŪBIS, now *Doubs* or *Doux*, a river of Gallia, rising at the foot of Mt. Jura, and falling into the Arar, *Saône*.

DUBRIS PORTUS, a town of Britain, supposed to be *Dover*.

DUILLĪA LEX, a law enacted by M. Duillius, a tribune, A. U. C. 304, which

made it a capital crime to leave the Roman people without its tribunes, or to create any new magistrate, from which there was no appeal.

DULLIUS, C. NEPOS, a Roman consul, the first who obtained a victory over the naval power of Carthage, B. C. 260. By means of grappling-irons, he so connected the ships of the Carthaginians with his own, that the contest became a sort of land-fight; and, by this unexpected manœuvre, he took eighty, destroyed thirteen, and obtained a naval triumph, the first ever enjoyed at Rome. Medals were struck in commemoration of this victory, and a column erected, Columna Rostrata, so called because adorned with beaks of ships.

DULICHĪUM, the principal island in the group of the Echinades. Strabo contends that the Dolicha of his time, at the mouth of the Achelous, opposite to Œniadæ, was the real Dulichium; but the whole question as to its site is involved in obscurity.

DUMNORIX, a powerful chief among the Ædui, who revolted from Cæsar, and was in consequence put to death.

DURIUS, *Douro*, a river of Spain, which rises in the chain of Mons Idubeda, and, after a course of 300 miles, flows into the Atlantic. At its mouth stood Calle, styled Portus Calles, by corruption *Portugal*.

DUROCASSES, *Dreux*, a city of the Eburones in Gallia Lugdunensis, and chief residence of the Druids in Gaul.

DUROCOTŪRUM, *Rheims*, capital of the Remi, on the *Vesle*, one of the branches of the Axona, *Aisne*.

DUUMVĪRI, an appellation among the Romans given to any magistrates elected in pairs to perform any function or class of functions. The chief Duumviri were the Duumviri Sacrorum, to whom were entrusted the care and interpretation of the Sibylline books. The Duumviri Municipales held almost consular power in the municipal cities. The Duumviri Navales were officers appointed to man, equip, and command the Roman navy. There were also other Duumviri created for special purposes.

DŪMÆ, also called Stratos, and Palæa, the last of the Achæan towns to the west. From being contiguous to Elis and Ætolia, its territory was frequently laid waste by the united armies of those states.

DŪMAS, I., a Trojan, who joined himself to Æneas when Troy was taken; and, having dressed himself in the armour of one of the Greeks whom he had slain, was killed by his countrymen, who took him

to be an enemy. — II. The father of He-cuba.

DYRAS, a river of Thessaly, said to have sprung from the ground in order to assist Hercules, when burning on the pile on Mount Œta.

DYRIS, the name given to Mt. Atlas by the neighbouring inhabitants.

DYRRACHIUM, *Durazzo*, a city of Illyricum, previously called Epidamnus, which see.

E.

EĀNUS, a name of Janus among the ancient Latins.

EBŌRA, I., called also Liberalitas Julia, a city of Lusitania, south of the Tagus, north of the Anas. It is now *Evora*, chief city of the province of *Alentejo*. — II. A fortress in Hispania Bætica, on the eastern bank of the Bætis. — III. A city of Hispania Tarraconensis, near the Tamaris, supposed to be identical with *Muros*, near the mouth of the *Tambre*, or with *Obre* at the mouth of the *Tamaro*.

EBORĀCUM, *York*, a city of Britain, in the territory of the Brigantes. Next to Londinium, it was the most important city in the island; and it formed a convenient post for the Romans during their continual struggles with the northern nations of Britain. Septimus Severus died here. Many vestiges of Roman power and magnificence are still traceable.

EBUDÆ, *Hebrides*, the western isles of Britain. Ptol. makes them five in number; of which two properly bear the name of Ebudæ, and the remaining three, Maleus, Epidium, and Ricina. Pliny calls them all Hebrides Insulæ.

EBURŌNES, a nation of Belgic Gaul, whose territory corresponded to the modern *Liege*. Under the conduct of Ambiorix, they defeated Sabinus and Cotta; but Cæsar inflicted a severe retaliation, and almost extirpated their race. Their capital was Aduatuca; which was rebuilt by the Tungri, and is now *Tongres*.

EBŪSUS, one of the Pityusæ, or Pine islands, named from the number of pine-trees with which they abounded. Ebusus was the largest of the number, and famous for vines, olives, large figs, and wool. Some call it simply Pityusa. By a slight corruption it is now called *Iviça*, and still produces corn, wine, oil, &c. in abundance.

ECBATĀNA, (*orum*) I., more correctly Agbatana, the capital of Media, situated about twelve stadia from Mt. Orontes. It was surrounded by seven walls, which rose

in gradual ascent, and were painted in seven different colours. The innermost, which was the most celebrated, contained the royal palace. It is supposed to have been founded by Dejoces, B. C. 690, though the eastern writers dated its foundation at least twelve centuries earlier. The Persian monarchs spent in Ecbatana the two hottest months of the year, and the great eminence which it attained under their sway was retained, amid all the changes of empire, down to the fourth century of our era. The site of Ecbatana has given rise to much discussion. Gibbon and Sir W. Jones contend for *Tabriz*; but D'Anville, Rennell, Mannert, and most of the more recent scholars of Europe, for *Ham-medan*.—II. A city of Syria, at the foot of Mt. Carmel, supposed to coincide with *Caiffa*. It had a celebrated school of the Magi.

ECHIDNA, a celebrated monster sprung from the union of Chrysaor with Callirrhoë, daughter of Oceanus, and represented as a beautiful woman in the upper parts of the body, but as a serpent below the waist. She was the mother of Cerberus, Hydra, Typhon, and other monsters of Grecian mythology.

ECHINÄDES, islands formerly lying opposite the mouth of the Achelous, but which for the most part have become connected with the land by the alluvial deposits of the muddy waters of the river. Under the command of Megasthenes they furnished a contingency of troops for the Trojan war.

ECHINUSSA. See **CIMOLUS**.

ECHION, one of those who sprang from the dragon's teeth sown by Cadmus. He was one of the four that survived the conflict that ensued, and assisted Cadmus in building Thebes. He married Agave, daughter of Cadmus, by whom he became father of Pentheus, and succeeded his father-in-law on the throne of Thebes; hence the epithet "Echionian" applied by the poets to that city.

ECHIONIDES, a patronymic given to Pentheus from his father Echion.

ECHO, a daughter of Aër and Tellus, who chiefly resided in the vicinity of the Cephissus. She was one of Juno's attendants; but her loquacity having displeased Jupiter, of whose amours she had become cognisant, she was deprived of the power of speech by Juno, and only permitted to answer questions. Echo fell in love with Narcissus, and her love being slighted, she pined away, and was changed into a stone, which still retained the power of voice.

ECTÈNES, the original inhabitants of

Thebes, in Bœotia, exterminated by a plague, and succeeded by the Hyantes.

EDESSA, I., a city of Mesopotamia, in the district of Osroene, on the banks of the small river Scirtus. It was once a place of great importance, and was famous for a temple of the Syrian goddess, which was one of the richest in the world. Edessa was called Calirrhoë, from a fountain contained within it, which still exists. It was one of the numerous cities built by Seleucus Nicator; but at a later period it was seized by Abgarus, and, together with its territory, erected into a kingdom, which he transmitted to his posterity. In later times it was termed Roha, or Orrhoa, by abbreviation Orha. The modern name is *Orrhoa* or *Orfa*.—II. Called also *Ædessa* and *Ægæ*, a city of Macedonia, situated on the Via Egnatia, thirty miles west from Pella. It was originally the capital of Macedonia, and after the seat of power was transferred to Pella, it became the place of sepulture of the royal family. Philip was assassinated here. It is generally agreed that the town *Vodina* represents this ancient city.

EDETANI, a people of Spain, south of the Iberus, whose territory corresponds to the northern half of *Valencia*, and the southwestern corner of *Aragon*.

EDON, a mountain of Thrace, called also *Edonus*; hence that part of Thrace which lies between the Strymon and Nessus is often called *Edonis*.

EDŌNI or **EDŌNES**, a people of Thrace, near the Strymon, whose name is often used to express the whole of the nation, of which they formed a part.

EDONIDES, a name given to the priestesses of Bacchus, because they celebrated his festivals on Mt. Edon.

EETION, I., father of Andromache, and king of Thebes in Troas; hence *Eetioneus*, applied to his relations or descendants.—II. Commander of the Athenian fleet, conquered by the Macedonians under Clitus, near the Echinades.

EGERIA, a Nymph of Aricia in Italy, the wife and instructress of Numa. (See **NUMA**.) Ovid says that Egeria was so disconsolate at the death of Numa, that she melted into tears, and was changed into a fountain by Diana. Some regarded her as one of the *Camœnæ*; others maintain that she is identical with *Lucina* or *Diana*.

EGESTA. See **ÆGESTA**.

EGNATIA or **GNATIA**, a maritime town of Apulia, which communicated its name to the consular way along the coast from Canusium to Brundisium. Its ruins are still apparent near the *Torre d'Aguzzo*, and the town of *Monopoli*.

EION, a port at the mouth of the Strymon, twenty-five stadia from Amphipolis. of which it formed the harbour. It is famous in history for its gallant resistance to the Greeks under Cimon. In the middle ages a Byzantine town was built on the site of Eion, now *Contessa*.

ELÆA, *Ialea*, the port of the city of Pergamus, said to have been founded by Mnestheus after the siege of Troy.

ELAGABĀLUS, I., a surname of the sun at Emesa.—II. The name of a Roman emperor. See EMESA and HELIOGABALUS.

ELAPHEBŌLĪA, a festival celebrated in Phocis and other parts of Greece in honour of Diana the Huntress. It was instituted in commemoration of an unexpected victory gained by the Phocians over the Thessalians; and, in the celebration, a cake was made in the form of a deer, *ἐλαφος*, and offered to the goddess.

ELATĒA, the most important of the Phocian cities, after Delphi, near which was the temple of Minerva Cranæa. It was captured and burnt by Xerxes, but being afterwards restored was occupied by Philip of Macedonia,—an event which struck terror into the Athenians. During the Macedonian war, it was besieged and taken by the Romans. Its ruins are to be seen on the site called *Elephita*, on the left bank of the Cephissus.

ELĀVER, *Allier*, a river of Gaul, falling into the Liger below *Nevers*.

ELĒA, a city of Lucania. See VELIA.

ELECTRA, I., one of the Oceanides, wife of Atlas, and mother of Dardanus, by Jupiter.—II. A daughter of Atlas and Pleione, and one of the Pleiades. (See PLEIADES).—III. A daughter of Agamemnon, king of Argos. On the murder of her father, she rescued her brother Orestes from the hands of Ægisthus; and, when he grew up to manhood, first incited him to revenge his father's death, by assassinating his mother Clytemnestra. She married Pylades, cousin and friend of Orestes, and became mother of two sons, Strophius and Medon. Her adventures and misfortunes formed the subject of two plays, one by Sophocles, the other by Euripides.

ELECTRĪDES, certain islands in the Adriatic, named from the quantity of amber (*electrum*) they produced. But some historians doubt of their existence.

ELECTRŪON, son of Perseus and Andromeda, brother of Alcæus, father of Alcæna, and king of Mycenæ. See AMPHITRYON.

ELĒI, the people of Elis in Peloponnesus. See ELIS.

ELEŪSUS, a surname of Bacchus, from a Greek word signifying "to excite."

ELEPHANTINE, an island of Egypt, on the Nile, with a city of the same name. Pliny calls it *Elephantis Insula*. The island was remarkable for its fertility; and as the cataracts of the Nile were not far distant, its capital became the depôt for all the goods that were destined for the countries to the south, and that required land-carriage in this quarter to avoid the falls of the river. In the time of the Pharaohs the garrison stationed on the frontiers against the Æthiopians had their head quarters at Elephantine. In the Roman times, however, the frontiers were pushed farther south. The modern name of Elephantine is *Gezyret Assuan*, "Island of Syene." Some ruins of great beauty are found here.

ELEPHANTOPHĀGI, a people of Æthiopia.

ELEUSINĪA, a great festival observed every fourth year by the Celeans, Phliasiens, Pheneatæ, Lacedæmonians, Parrhasians, and Cretans, but more particularly by the people of Athens, every fifth year, at Eleusis, in Attica, where it is said to have been introduced by Eumolpus, B. C. 1356. It was the most celebrated of all the religious ceremonies of Greece; hence often called, by way of eminence, *Μυστήρια*, "Mysteries." These festivals were instituted at Eleusis, in honour of Ceres and Proserpine; the former of whom was believed to have taught the inhabitants the art of agriculture and the holy doctrine,—a doctrine which was said not only to purify the heart from sin, and expel ignorance from the mind, but to insure also the favour of the gods, and to open the gates of immortal felicity to the initiated. The mysteries, like those of Egypt, were of two kinds,—the less and the greater,—held at two different periods of the year, and at two different places: the lesser, which were introductory to the greater, being celebrated at Agræ, on the banks of the Illysus; the greater at Eleusis. The celebration of the greater mysteries occupied nine days, chiefly devoted to sacrifices, processions, and other acts of worship; and during this period the judicial tribunals were closed; an armistice was proclaimed; private enmities were hushed; and death was decreed by the Athenian senate against any one, how high soever in rank, who should disturb the sanctity of the rites. The ceremonies of initiation into both the lesser and greater mysteries were conducted by four priests of the most illustrious families of Greece, called Hiero-

phant, Dadouchos, Hierokeryx, and Epitomias, and these again were assisted by numerous inferior functionaries, to whom various appellations were given indicative of their several duties. The examination of those who had been purified by the lesser mysteries, and who were preparing for the greater, was apparently rigorous. All foreigners, all who had even involuntarily committed homicide, who had been declared infamous by the laws, or had been guilty of a notorious crime, were excluded; but these regulations were not immutable, for various instances might be produced to show that homicides and robbers were sometimes initiated. Women and children were admissible; and a child, styled the *child of holiness*, whose innocence, it was believed, of itself endowed him with capacity to fulfil the requirements of the mysteries, was selected to conciliate the deity in the name of the initiated. Of the ceremonies which attended the initiation we know little; since every postulant was required, under the most dreadful oaths, to conceal whatever he saw or heard within the hallowed precincts; and he who violated the oath was not only put to death, but devoted to the execration of all posterity. The Eleusinian mysteries long survived the independence of Greece. They were carried from Eleusis to Rome in the reign of Hadrian; and were at length abolished by Theodosius the Great.

ELEUSIS, or ELEUSIN, I., an ancient city of Bœotia, which stood near Copæ and the lake Copais, and was, with another ancient city, named Athenæ, inundated by the waters of that lake. — II. A city of Attica, equi-distant from Megara and the Piræus, and famed for the celebration of the mysteries of Ceres. The origin of Eleusis is lost in obscurity. At a very early period it was an independent state of some importance; but a war in which it engaged with the Athenians resulted in its being subjected to the latter. The temple of Eleusis was burned by the Persian army in the invasion of Attica, but was rebuilt, under the administration of Pericles, by Ictinus, the architect of the Parthenon; was again entirely destroyed by Alaric, A.D. 396, and has ever since remained in ruins. Eleusis was classed among the Attic demi, and belonged to the tribe Hippothoontis. It is now called *Lessina*, an inconsiderable village, inhabited by a few Albanian Christians. See ELEUSINIA.

ELEUTHÆRÆ, a city of Attica, on the road from Eleusis to Plataæ, which appears to have once belonged to Bœotia, but finally became included within the limits

of Attica. The site of the town is occupied by *Gypto-Castro*.

ELEUTHÆRÆ, a festival instituted by the confederate Greeks after the battle of Plataæ in honour of Jupiter Eleutherius, or the assertor of liberty. It was annually held at Plataæ by delegates from all the cities of Greece, and continued to be celebrated down to the time of Plutarch. There was also a festival of the same name observed by the Samians in honour of the god of love. Slaves also, when they obtained their liberty, kept a holiday, called *Eleutheria*.

ELEUTHËRO-CILICES, a name given to those of the Cilicians who had fled to the mountains when the Greek settlers established themselves in that country. The appellation, which means "Free Cilicians," has been supposed to refer to their independent mode of life; but the Greeks maintain that when Myrina, queen of the Amazons, was spreading her conquests over Asia Minor, the Cilicians, being the only people that voluntarily surrendered to her, were allowed to retain their freedom, in allusion to which they assumed the name of "Free Cilicians."

ELEUTHËRO-LACŌNES, a title conferred by Augustus on the inhabitants of several maritime towns of Laconia, for the zeal which they had early displayed in favour of the Romans.

ELEUTHEROPŌLIS, a city of Palestine, twenty-four miles north-east from Ascalon, and twenty south-west from Jerusalem. It was founded in the third century of our era; and in the time of Eusebius and Jerome was an important and flourishing city. It was the birthplace of St. Epiphanius.

ELEUTHO, a surname of Juno Lucina, from her *coming*, when invoked, to the aid of women in labour.

ELIACI, a name given to the sect of philosophers established, after the Socratic model, by Phædo of Elis.

ELICŪS, a surname of Jupiter, worshipped on Mt. Aventine. The Romans gave him this name, because they believed that they could draw him down (*elicere*) from the sky to inform them how to expiate prodigies, &c. This epithet has clearly a reference to the art of *drawing down* the electric fluid from the clouds, in which Numa was said to have been instructed by the nymph Egeria.

ELIMÆA, or ELIMIŌTIS, a region of Macedonia, east of Stymphalia. It was at one time independent, but was afterwards conquered by the kings of Macedonia; and, finally, included by the

Romans in the fourth division of that province.

ELIS, I., a district of the Peloponnesus, included between Achaia, Arcadia, Messenia, and the sea. It was originally divided into three districts, Elis Proper, Pisatis, and Triphylia. The first of these occupied the northern section of the country; the second, named from the city of Pisa, was that part of the Elean territory through which flowed the Alpheus after its junction with the Erymanthus; the third formed the southern division. Some authors have derived the name of this portion of Elis from Triphylus, an Arcadian prince. But others ascribe it with more probability to the circumstance of its inhabitants having sprung from *three* different *nations* (τρία φύλα), the Epei, the Minyæ or Arcadians, and the Eleans. The earliest inhabitants of this district were the Eleans or Pylians, who were greatly reduced by their wars with Hercules; but they subsequently acquired a great accession of strength by the influx of a large colony from Ætolia, under the conduct of Oxylus, who, having conquered Olympia and Pisa, re-established the Olympic games, which, though instituted by Hercules, had been interrupted for several years. The Pisatæ, who had remained masters of Olympia from the first celebration of the festival, long disputed its possession with the Eleans, but they were finally conquered, when the temple and presidency of the games fell into the hands of their rivals, aided by the Spartans, whom they had assisted in their wars with Messenia. The Eleans were present in all the engagements fought against the Persians, and, in the Peloponnesian war, zealously adhered to the Spartan confederacy, until the conclusion of the treaty after the battle of Amphipolis, when an open rupture took place between them and the Lacedæmonians, in consequence of protection and countenance afforded by the latter to the inhabitants of Lepreæum, who had revolted from them. But after some years of misunderstanding, they were compelled to return to the Spartan alliance, B. C. 400. B. C. 365 they were engaged in a war with the Ætolians, which deprived them of almost all their southern territories; and though, during the Social war, they remained the firm supporters of the Ætolians, and never joined the Achæan league, they were included with the rest of the Peloponnesus in the general decree by which the whole of Greece was annexed to the Roman empire. Elis was by far

the most fertile and populous district of the Peloponnesus, and its inhabitants are described as fond of agriculture and rural pursuits. — II. Capital of Elis, situated on the Peneus. It always remained without walls, as it was deemed sacred, and under the immediate protection of the god whose festival was there solemnised. The Olympic Games greatly contributed to the prosperity of the city. It is now *Paleopoli*.

ELISSA. See DIBO.

ELLOPIA, a district of Eubœa, in which Histiaæ was situated.

ELPINICE, a daughter of Miltiades, who was promised in marriage to Callias, a wealthy Athenian, by her brother Cimon, on his being released from prison by the intervention of the former; but she refused to fulfil the engagement, and her refusal was backed by her brother.

ELYMAIS, a province of Persia, south of Media, and forming the northern part of the larger district of Susiana; named from the Elymaei. Elymais, the metropolis of the province, was famed for a rich temple, which was ultimately plundered by the Parthians.

ELYMIOTIS, a district of Macedonia, bordering on Thessaly and Epirus.

ELYSIUM, and ELYSII CAMPI, the region to which the souls of the virtuous were said by the poets to be transported after death. They are variously represented as a part of the infernal realms, or islands situated in the Western Ocean beyond the Columns of Hercules. The enjoyments of the blessed spirits in this abode were held to consist in the same pursuits that were their delight on earth, carried on in a calmer and happier climate: beautifully described in the well-known passage of the *Odyssey*, iv. 563–64., thus admirably rendered by the late A. Moore:—

Thee to the Elysian plains, earth's farthest end,
Where Rhadamanthus dwells, the gods shall send:
There mortals easiest pass the careless hour;
There neither winter comes, nor snow, nor shower;
But ocean ever, to refresh mankind,
Breathes the shrill spirit of the western wind.

A tract on the coast of Campania was also termed the *Elysian Fields*.

EMATĪA, the more ancient name of Macedonia. Polybius and Livy assert that it was originally called Pæonia; but Homer mentions them as two distinct countries.

EMATĪON, a son of Titan and Aurora, who reigned in Macedonia, and gave his

name to the country. Some suppose that he was a famous robber destroyed by Hercules.

EMERĪTA AUGUSTA, *Merida*, a town of Lusitania, on the northern bank of the Anas.

EMĒSA, *Hems*, an ancient city of Syria, south-east of Epiphania. It was the birthplace of Heliogabalus, and contained a famous temple of the sun, in which he was priest.

EMMAUS. See NICOPOLIS.

EMŌDI MONTES, part of a chain of mountains in Asia, connected with those of Imaus, Paropamisus, and Caucasus.

EMPEDOCLES, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished about B. C. 450. His wealth no less than his talents, raised him to great eminence in his native city; but he refused the sovereign power, which the citizens of Agrigentum were anxious that he should assume. After having travelled in various parts of the world, in Italy, Greece, Asia Minor, and Egypt, he returned to Agrigentum, and is said to have thrown himself into the crater of Mount Ætna, that the manner of his death might not be known. The whole of his career is involved in great obscurity, and it would be impossible in this place to attempt to reconcile the discrepant statements that have been broached respecting him. His philosophical opinions are closely allied to those of Pythagoras.

EMPORIÆ. See BYZACIUM.

ENCECLĀDUS, a son of Titan and Terra, the most powerful of the giants who conspired against Jupiter. According to the poets, he was overwhelmed under Mount Ætna; and as often as he turned his weary side, the whole island of Sicily felt the motion, and shook from its foundations.

ENDYMĪON, a shepherd, son of Aëthlius and Calyce, whose adventures have been related with great variation. He is said to have been beloved by Diana or Selene, who frequently visited him in his cave on Mt. Latmus in Caria, where he used to spend the day in sleep; and to have been raised to immortality by Jupiter, but afterwards hurled into Erebus for having aspired to the love of Juno. The loves of Endymion and Diana have formed a favourite subject of poetry and art in every age. The shepherd Endymion must not be confounded with the king of the same name, who led a colony of Æolians from Thessaly, and founded the city of Elis.

ENĪPEUS, I., *Malathria*, a river of Macedonia, rising on Mt. Olympus. — II.

Goura, a river of Thessaly, flowing into the Apidanus, which afterwards enters the Peneus. Near it stood the city of Pharsalus.—III. A small river of Elis, flowing near the city of Salmone. In Strabo's time it was called the Barnichius.

ENNA, a city of Sicily, one of the most ancient seats of the Siculi, situated in the centre of a large and fertile plain, in which Proserpine was gathering flowers when she was carried away by Pluto. It was celebrated as the principal centre of the worship of Ceres, but it never enjoyed much importance in a political point of view. It formed the head quarters of the revolted slaves under Eunus during the first servile war, but was subsequently taken by the Romans, and from that period gradually declined. The site of Enna is occupied by *Castro Giovanni*; but nearly all traces of its splendid temples, and even of the beauty of its neighbourhood, have disappeared.

ENNĒA HODOI (*Nine ways*), a spot in Thrace, near Amphipolis, so called from the nine roads which met there from different parts of Thrace and Macedon.

ENNĪUS, Q., a poet, who has generally received the distinguished appellation of the Father of Roman Song, was born at Rudia, a town of Calabria, B. C. 239. When a young man he served in the army, and came from Sardinia in the train of M. Porcius Cato, B. C. 204, to Rome, where he passed the remainder of his life, except a short period, in which he accompanied M. Fulvius Nobilior on an expedition against the Ætolians, B. C. 189. He was admitted to the honours of a Roman citizen, B. C. 185. His convivial qualities leading him into intemperance, he died B. C. 169, at the age of seventy, and was buried in the tomb of the Scipios, having lived on terms of the greatest intimacy with many members of that illustrious family. His chief work, which had the somewhat unpoetical name of *Annales*, was written in hexameters, a measure which he first introduced from the Greek, and consisted of a history of Rome in eighteen books. In addition to this work, he published four books of *Satiræ*, a translation of the work of Euhemerus on the History of the Gods, besides numerous epigrams and minor pieces, of which the titles alone have been preserved. Though no portion of his works has been preserved entire, there can be no doubt whatever of their excellence. For a long series of years, his verses were recited to multitudes throughout Italy; even in the days of Cicero he was still considered the Prince of Roman song; and Virgil

was not ashamed to borrow from Ennius many of his thoughts and expressions. The best edition of his works is that of Hesselius, Amstelo. 1707, 4to.

ENTELLA, a city of Sicily, near the Hypsa, and north-east of Selinus, said to have been founded by Ægestes. We find it, at one time, under the power of Carthage, though with a free constitution: at a later period it was taken possession of by the Campani, and was finally captured by Dionysius. This city has retained its ancient name.

ENTELLUS, a Sicilian who was the friend and companion in arms of Eryx, and, when advanced in life, entered the lists against the Trojan Dares, whom he overcame in a pugilistic encounter.

ENYALÏUS, a Grecian surname of Mars, corresponding with the name Enyo, given to Bellona.

ENÏO, the Greek name of Bellona, goddess of war. See BELLONA.

EOS, the name of Aurora among the Greeks, whence the epithet Eous is applied to all the eastern parts of the world.

EPAMINONDAS, one of the most distinguished generals of ancient Greece, was born at Thebes, B. C. 411, of an illustrious but decayed family. His father's name was Polymnis. His early youth was spent in the study of philosophy and the fine arts, and though he took part in the battle of Mantinea, at which he saved the life of Pelopidas, he once more retired into private life, from which he only emerged after Pelopidas had succeeded in freeing his country from Spartan influence. In the conspiracy by which that revolution was effected he took no part, refusing to stain his hands with the blood of his countrymen; but he thenceforward became the prime mover of the Theban state. His policy was first directed to secure to Thebes the control over the other cities of Bœotia, several of which claimed to be independent, and in this cause he ventured to engage his country, single handed, in war with the Spartans, who marched into Bœotia B. C. 371, with a force superior to any which could be brought against them. Being placed at the head of the Theban army, he resolved on attacking the enemy notwithstanding the numerical inferiority of his troops; and by a new and skilful manœuvre he overthrew the Spartans in the memorable battle of Leuctra, and thus destroyed the belief in the invincibility of their arms, which had been prevalent since the time of Lycurgus. His ambition was now directed to place Thebes at the head

of the republics of Greece; and two years afterwards, being appointed one of the Bœotarchs in conjunction with Pelopidas, he threw himself into Laconia, took possession of Arcadia, reassembled the scattered remnants of the Messenians, and aided them in rebuilding their city on Mount Ithone, which had been formerly laid in ruins by the Spartans. In B. C. 368 Epaminondas again led an army into the Peloponnesus; but an unsuccessful campaign subjected him to the loss of popular favour, and he was degraded to the rank of private citizen. He afterwards served as a common soldier in an army sent to rescue Pelopidas from Alexander, tyrant of Phæræ, and having saved the Theban forces from being totally destroyed, was reinstated in his former office of commander. Meanwhile, considerable defections having taken place among the Theban allies, who had returned to the Spartan alliance, Epaminondas led an army into the Peloponnesus for the fourth time, B. C. 362. Joined by the Argives, Messenians, and part of the Arcadians, he entered Laconia, and endeavoured to take Sparta by surprise; but the vigilance of Agesilaus frustrated his scheme, and he then marched against Mantinea, near which was fought the celebrated battle in which he fell, in the arms of victory, B. C. 363.

EPĀPHUS, a son of Jupiter and Io, from whom the Greeks traced the origin of the rulers of many ancient countries. He married Memphis, daughter of the Nile, in whose honour he built the city of that name in Egypt; and his daughter Libya became, by Neptune, mother of Agenor and Belus, from whom respectively sprang Cadmus, and Danaus and Ægyptus. See these terms.

EPĒI, a people of Elis. See ELIS.

EPĒUS, a son of Panopeus, and the fabricator of the wooden horse which proved the ruin of Troy.

EPHĒSUS, a celebrated city of Ionia, near the mouth of the Cayster, called by Pliny "*Alterum lumen Asia.*" The foundation of this city has been ascribed to the Amazons, at a period antecedent to authentic history; but it subsequently received a colony of Ionian Greeks under Androcles, son of Codrus, and it soon occupied a distinguished place among the twelve confederate Ionian cities of Asia Minor. From the remotest period Ephesus was celebrated for a temple of Diana, hence called the Ephesian goddess, in its immediate vicinity; and on being besieged by Cræsus, the inhabitants made

an offering of their temple to Diana, uniting it to her temple 7 stadia in length. Subsequently to this period the original city was gradually abandoned, and a new one grew up round the temple; but its situation was again abandoned, especially by the interference of Lysimachus, who is said to have compelled a portion of the inhabitants to resort to a new town he had built on higher ground. Ephesus, Miletus, and other Ionian cities were early distinguished by their commerce, and became among the greatest emporiums of the ancient world. The wealth they had thus accumulated enabled the Ionians to erect at their joint expense a splendid temple in honour of Diana, which was reckoned one of the seven wonders of the world. (See DIANA.) St. Paul resided here for three years; and founded a church that became, as it were, the metropolis of Asia. (*Acts*, xx. 31.) Nero despoiled the city of Ephesus, together with its temple, of a large amount of treasure; but it recovered, in some degree, from this attack; and continued to attract some portion of its ancient celebrity, till it was finally destroyed by the Goths in the reign of Gallienus. Besides Apelles, his great rival Parrhasius, Heraclitus the philosopher, Hipponax the poet, Artemidorus the geographer, &c., were natives of Ephesus; but its inhabitants were distinguished more by their voluptuousness, refinement, and traffic, than by their taste for learning or philosophy. They are also said to have been addicted to sorcery and such like arts. What were called the *Ephesian letters* appear to have been magical symbols inscribed on the crown, girdle, and feet of the statue of Diana, in the great temple; and it was believed that whoever pronounced them forthwith obtained all that he desired. Besides its temple, Ephesus had many noble buildings, among which may still be traced the ruins of a circus, a theatre, gymnasium, &c.; but the ravages of earthquakes, and other convulsions of nature, have completed the ruin of this once famous city, and her ancient magnificence is indicated by the extent, rather than the preservation of, her remains.

ΕΦΗΤÆ, magistrates at Athens, first instituted by Demophoon, son of Theseus, or, according to others, by Draco. They were superior to the Areopagites; but Solon lessened their power, and intrusted them only with the trial of persons accused of manslaughter and conspiracy.

ΕΦΙΑΛΤΕΣ, or ΕΦΙΑΛΤΥΣ, I., a giant, son of ΑΛΟËΥΣ. (See ΑΛΟËΥΣ.)—II. A Trachinian, who led a detachment of the

army of Xerxes by a secret path, to attack the Spartans at Thermopylæ.

ΕΦΗΡΟΙ, five officers at Sparta, whose original appointment was by some ascribed to Lycurgus, by others to king Theopompus, but who seem to have been coeval with the state, though with different powers at different times. The Ephors (overseers) appear to have been originally the magistrates of five villages which composed the town of Sparta, and appointed to decide in civil matters among their fellow-citizens. In their enlarged capacity, they were a popular magistracy chosen annually by the people out of themselves, without any qualification of wealth or age, bearing some resemblance to the Tribunes of Rome, and becoming eventually in power like the formidable Council of Ten at Venice. The Ephors sat every day in their court, in the market, by the temple of Fear. They were censors of morals, and overseers of education: all magistrates, even the kings, (the senators excepted), were obliged, if required, to render them an account of their office, and they could even prosecute them capitally; they directed the police, and had the management of the treasury; they were the chief conductors of the foreign relations of the state, and some of them usually accompanied the armies sent out of the country. In fine, as the representatives of the people, they possessed in reality the supreme power of state. The Ephori were murdered on their seats of justice by Cleomenes III., and their office was overthrown, but they were restored by Antigonos Doson and the Achæans, in B. C. 222, and the office subsisted under the Roman dominion.

ΕΦΩΡΥΣ, an orator and historian of Cumæ in Æolia, born B. C. 405. He studied rhetoric at Athens under Isocrates, and subsequently lived at the court of Philip of Macedon, when he wrote his History of Greece in thirty books, and several other works, of which only some fragments have been preserved.

ΕΦΥΡΑ, I., the ancient name of Corinth, received from a Nymph of the same name; hence *Ephyreus* is applied to Dyrachium, founded by a Corinthian colony.—II. A City of Epirus, at the head of the bay or harbour called Glycys Limen. Homer alludes to one or more cities of this name. It was the capital of the ancient kings of Thesprotia, and afterwards took the name of Cichyrus.

ΕΠΙΧΑΡΜΥΣ, the first Greek Comic writer, was born in the island Cos, about B. C. 480. He studied under Pythagoras, and practised as a physician at Megara,

but subsequently removed to Syracuse, where he is said to have written fifty-two comedies on mythological subjects, distinguished at once for elegance of composition and originality of conception. He died at the age of ninety, or, as some say, ninety-seven. Epicharmus is said to have added the letters ξ , η , ψ , ω , to the Greek alphabet.

ΕΠΙΚΤΕΤΟΣ, a Stoic philosopher, born at Hierapolis, in Phrygia, about the middle of the first century of our era. It is universally admitted that he came to Rome in a servile condition; but the means by which he obtained his liberty and rose to eminence are unknown. On the publication of the edict of Domitian against the philosopher, A. D. 89, Epictetus retired to Nicopolis in Epirus; but subsequently returned to Rome, where he is said to have enjoyed the friendship of the emperor Hadrian. The sum of his moral precepts is ἀνέχου καὶ ἀπέχου, "Endure and Abstain." Four of his discourses, together with the Manual or Encheiridion, containing a summary of his doctrines by his pupil Arrian, have reached our times.

ΕΠΙΚΥΡΟΣ, a celebrated philosopher, was born at Gargettus in Samos, B. C. 342, though he possessed the rights of an Athenian citizen, his father belonging to Gargettus, a deme of Attica. His early years were passed at the schools of Samos and Teos, where he gave early proofs of an inquiring mind; and at the age of eighteen he went to Athens, where he studied philosophy for a short time, though under what teacher is unknown. After visiting his father at Colophon, he spent some time in travelling, and at the age of thirty-two opened a school of philosophy, first at Mitylene, and subsequently at Lampsachus, where he remained four years. He then repaired to Athens, B. C. 306, and, having purchased a garden in which he might live with his pupils, founded the school of philosophy which afterwards bore his name, and taught with unprecedented success till his death, which took place B. C. 270. But for the fragments of his very voluminous writings preserved by Diogenes Laertius, it would be impossible, among the conflicting statements of his friends and enemies, to judge of the character of Epicurus as a man and a philosopher. There can be no doubt whatever that his private character has been unjustly aspersed; but there can be as little doubt that his merits as a philosopher have been as undeservedly extolled. The name of Epicurean has become the general designation of those who, either practically or theoretically, make

pleasure the chief end of life and the standard of all virtue. But this was by no means the doctrine of Epicurus. The happiness which he regards as the true end of existence is rather a species of quietism, in which the philosopher holds himself open to all the pleasurable sensations which the temperate indulgence of his ordinary appetites, the recollection of past enjoyments, and the anticipation of future, are sufficiently abundant to supply. His physical theory was the atomic system of Democritus. His followers were numerous, especially among the Romans. Little more, however, than their names are recorded; with the exception of Lucretius, who, in his well known poem, "De Rerum Natura," illustrates and defends the physical and religious tenets of his master. In modern times Gassendi has published an able account of the Epicurean system.

ΕΠΙΔΑΜΝΟΣ, *Durazzo*, a city of Illyricum, on the coast, afterwards called Dyrrachium by the Latin writers. Some have thought that Epidamnus and Dyrrachium were two different towns, the latter of which was the emporium of the former. Others affirmed, that the Romans, considering the word Epidamnus to be of evil omen, called it Dyrrachium from the ruggedness of its situation. The fact seems to be, that the founders of Epidamnus gave the name of Dyrrachium to the high and craggy peninsula on which they built their town. It is probable that the town called Dyrrachium did not exactly occupy the site of the ancient Epidamnus. Venus was particularly worshipped here. Dyrrachium was founded by a colony from Corcyra, B. C. 625. After it fell into the hands of the Romans, it became a place of great importance, from its being the port which vessels from Brundisium, bound for the opposite coast, endeavoured to make; and from its being the usual place of departure for ships crossing the Adriatic with despatches or passengers from Greece for Italy. It became the seat of some important strategical operations during the struggle between Cæsar and Pompey, which terminated advantageously for the latter. It was made a Roman colony by Augustus; and, after various vicissitudes, was subjected to the Turks, under whose destructive sway it still continues, by Bajazet II.

ΕΠΙΔΑΥΡΙΑ, a festival at Athens in honour of Æsculapius.

ΕΠΙΔΑΥΡΟΣ, I., a city of Argolis, on the shores of the Saronic gulf; more anciently called Epicarus, its first founders having

been Carians, who were afterwards joined by an Ionian colony from Attica. It was governed by kings descended from Ion; but when the Dorians invaded Argolis, the inhabitants yielded without resistance, and admitted a colony under Deiphontes. The constitution of Epidaurus was originally monarchical; but the government afterwards became aristocratical; the chief magistrates being called Artynæ or Artyni, as at Argos, and being presidents of a council of one hundred and eighty. Epidaurus was the mother-city of Ægina and Cos. The Epidaurians were the allies of Sparta during the Peloponnesian war, and successfully resisted the Argives, who besieged their city after the battle of Amphipolis. During the Bœotian war they were still in alliance with Lacedæmon; but in the time of Aratus we find them united with the Achæan league. Epidaurus was famed for having been, in the mythological legends of Greece, the natal place of Æsculapius; and it derived its greatest celebrity from a neighbouring temple, which was the resort of all who needed his assistance. It was situated at the upper end of a valley, about five miles from the city, and was so celebrated, that during a pestilence at Rome, B. C. 293, a deputation was sent from this city to implore the aid of the Epidaurian god. It was once richly decorated with offerings, but these had for the most part disappeared, either by open theft or secret plunder. The greatest depredator was Sylla, who appropriated the wealth deposited in this shrine to the purpose of defraying the expenses of his army in the war against Mithridates. — II. A town on the eastern coast of Laconia, surnamed Limera, from the excellence of its harbour. It was founded by a colony from Argolis, and was also famous for a temple of Æsculapius, the remains of which are still visible. — III. A maritime city of Illyria, south of the Naro. Mannert identifies it with the Arbona of Polybius.

EPIDÏUM, I., one of the Ebudæ Insulæ, supposed to be the same with the modern *Ila*. — II. A promontory of Caledonia, corresponding to the southern extremity of the *Mull of Cantyre*.

EPIDÔTÆ, deities who presided over the birth of children, and were worshipped by such of the Lacedæmonians as were persecuted by the ghosts of the dead, &c.

EPIGÓNÏ, *descendants*, the sons of the Grecian heroes who were killed in the first Theban war. Ten years after the first war, they resolved to avenge the death of their fathers, and marched against Thebes

under the command of Thersander; or according to others, of Alcmaeon, son of Amphiaraus. The Argives were assisted by the Corinthians, Messenians, Arcadians, and Megarians. The Thebans had engaged all their neighbours in their quarrel, as in one common cause, and the two hostile armies met and engaged on the banks of the Glissas. The fight was obstinate and bloody; but victory declared for the Epigoni; and some of the Thebans fled to Illyricum with Leodamas their general, while others retired into Thebes, where they were soon besieged, and forced to surrender.

EPIMENÏDES, contemporary with Solon, was born either at Phæstus or Cnossus in Crete, B. C. 659. He is known as a philosopher and poet; but he is chiefly celebrated for the extraordinary dream which he is said to have had in his youth, and which is fabled to have lasted fifty or sixty years. All that is credible concerning Epimenides is, that he was a man of superior talents, who pretended to intercourse with the gods; and to support his pretensions, he lived in retirement on the spontaneous productions of the earth, and practised various arts of imposture. Divine honours were paid to him after his death by the superstitious Cretans.

EPIMËTHEUS, a son of Iapetus and Clymene, one of the Oceanides, husband of Pandora, and father of Pyrrha, wife of Deucalion. See PANDORA.

EPIMËTHIS, a patronymic of Pyrrha, daughter of Epimetheus.

EPIPHANËA, I., *Surfendkar*, a town of Cilicia Campestris, south-east of Anazarbus, and situated on the small river Carus, near the range of Mount Amanus. — II. A city of Syria, on the Orontes, below Apamea. Its true name was *Hamath*, founded by Hamath, one of the sons of Canaan, and it was reckoned one of the most magnificent cities in the world. Its name was changed by the Macedonians in honour of Antiochus Epiphanes. It is now *Hama*.

EPIPHÂNES (*illustrious*), I., a surname given to Antiochus IV., king of Syria. — II. Surname of Ptolemy V., king of Egypt.

EPIPHANÏUS, a bishop of Salamis in Cyprus, born in Palestine about A. D. 320. He appears to have been educated in Egypt, where he imbibed the principles of the Gnostics; but, on his return to Palestine, he was converted to Christianity by St. Hilarion, and was made bishop of Salamis, A. D. 367. He opposed the Platonic doctrines of Origen with great

vehemence; and having ultimately embroiled himself with the empress Eudoxia, he resolved to repair to Cyprus, but died at sea, A. D. 403. His chief work is a treatise on Heresies.

ΕΠΙΡΩΛΕ. See SYRACUSÆ.

ΕΠΙΡΟΣ, *mainland* (Gr. *ἡπειρος*), a name given to that district in the Hadriatic to the north-western portion of Greece, situated between the chain of Pindus and the Ionian Gulf, and between the Ceraunian Mountains and the river Achelous, to distinguish it from the large island of Corcyra, which lay opposite to the coast. It was divided into three districts, Chaonia to the north, Molossis to the south, and Thesprotia in the middle; the inhabitants of which successively maintained a preponderance in the country. Alexander, brother of Olympias, wife of Philip of Macedon, was the first who assumed the title of king of Epirus. After his death two sons of his predecessor successively occupied the throne. The name of Pyrrhus sheds a lustre on the annals of Epirus, which it would never otherwise have had. (See PYRRHUS.) The family of Pyrrhus, however, having become extinct three generations after his death, the government was changed into a republic, which subsisted till B. C. 167, when the Epirotes being suspected by the Romans of favouring Perseus, king of Macedon, were nearly utterly exterminated by Paulus Æmilius, and the country became thenceforth a Roman province. Epirus was esteemed a rich and fertile country. Its pastures produced the finest oxen, and horses unrivalled for their speed. It was also famous for a large breed of dogs, thence called *molossi*. Epirus corresponds to the Lower *Albania* of the present day.

ΕΠΩΝΑ. See HIPPONA.

ΕΠΟΡΕΔΩΡΙΧ, I., a leading chieftain among the Ædui, in their war against the Sequani. He was subsequently taken prisoner by Cæsar.—II. Another Æduan leader mentioned by Cæsar.

ΕΠΥΤΙΔΕΣ, a patronymic of Periphanthes, son of Epytus, and companion of Ascanius.

ΕΠΥΛΩΝΕΣ, one of the four great religious corporations at Rome, the other three being the Pontifices, Augures, and Quindecimviri. They were first created B. C. 198, and their duty consisted in preparing the banquets given in honour of the gods. Their number was originally only three; but it was afterwards increased to seven, called the Septemviri Epulonum.

ΕQUIRΙΑ, horse races said to have been instituted by Romulus in honour of Mars, and celebrated in the Campus Martius.

ΕQUIΤΕΣ, a class of Roman citizens, com-

monly represented by the English word knights, but not answering in all respects to its meaning. The origin of the Equites was the body of Celeres, instituted by Romulus; and they originally consisted of those who were rich enough to serve in war on horseback, but afterwards they became a distinct order. They were chosen promiscuously from the patricians and plebeians whose age was above eighteen years, and whose fortune, at least towards the end of the republic, not less than 400 sesteria, or 3229*l*. The badges of the equites were a gold ring and a robe with a narrow purple border; and to them were appropriated the fourteen rows of seats in the theatres next the orchestra, where the senators sat. This body disputed with the senate the privilege of forming the jury who assisted the prætor in trials; but, after repeated transfers of this office from one to the other, it was finally shared between both. The equites also furnished the farmers of the public revenue, or *publicani*; but though they had enjoyed this privilege under the republic, it was only during the empire that they looked to such offices as their birthright. Cicero affirms that the flower of the Roman chivalry, the ornament of Rome, the strength of the empire, lay in these engrossers of the public revenue: "*florem equitum Romanorum, ornamentum civitatis, firmamentum reipublicæ, publicanorum ordine contineri.*"

EQUUS TUTICUS, a town of Samnium, on the Appian Way, about thirty-two miles north-east of Beneventum; but the precise situation is unknown. The Oscan term Tuticus is equivalent to the Latin *Magnus*.

ΕΡΑΣΙΣΤΡΑΤΟΣ, a physician of Iulis, in the island of Ceos, and grandson of Aristotle. After attending the schools of Chrysippus, Metrodorus, and Theophrastus, he passed some time at the court of Seleucus Nicator, and finally retired to Alexandria, where he devoted himself to the study of anatomy. He immortalised himself by the discovery of the *via lactea*, and would seem to have come very near that of the circulation of the blood. A few fragments of his writings have been preserved by Galen.

ΕΡΑΤΟ, the Muse who presided over erotic poetry (Gr. *eros*, love). She was invoked by lovers, and is represented as crowned with roses and myrtle, holding a lyre in her hand, with a thoughtful, sometimes gay and animated look. Erato was the name of several other mythological persons.

ERATOSTHĒNES, a native of Cyrene, born B. C. 276, contemporary with Archimedes, and like him distinguished for his mathematical and astronomical attainments. Among other discoveries attributed to him, he is said to have determined the obliquity of the circles, and pointed out a method for finding the circumference of the earth. Eratosthenes was entrusted with the care of the Alexandrian library; and, besides his mathematical, dedicated his time to poetry, and grammatical criticism, but more particularly to geography, to the last of which Strabo was considerably indebted. He starved himself to death in his 82d year, B. C. 194, unable to bear the depression of spirits occasioned by the decay of his sight.

ERATOSTRĀTUS, or **HEROSTRATUS**, an Ephesian, who set fire to the famous temple of Diana, in order to perpetuate his name by so uncommon an action. The states general of Asia Minor endeavoured to frustrate his intention, by passing a decree that his name should never be mentioned; but ineffectually, as the event has shown.

ERBESSUS, a strongly fortified town of Sicily, which the Romans made their principal place of arms in the siege of Agrigentum. It was soon afterwards destroyed. This city is not to be confounded with Erbessa or Herbessa, which lay nearer Syracuse.

ERCHĪA, one of the boroughs of Attica, belonging to the tribe Ægeis. It was the native place of Xenophon and Isocrates.

ERĒBUS, a deity of hell, son of Chaos and Darkness. The poets often use the word for the gloomy region in the Lower World, distinguished both from Tartarus, the place of torment, and from Elysium, the region of bliss. See **HADĒS**.

ERECHTHEUS, son of Pandion I., sixth king of Athens, and father of Cecrops II., Metion, Pandorus, Creusa, Orithyia, Procris, and Othonia, by Praxithea. After death he received divine honours. He reigned fifty years, and died B. C. 1347. According to some accounts, he first introduced the mysteries of Ceres at Eleusis. The name Erechtheus, which means literally *the Shaker*, was in all probability merely a title of Neptune, whose temple, called the Erechtheum, was in high celebrity at Athens.

ERECHTHIDÆ, a name given to the Athenians, from their king Erechtheus.

ERESSUS, or Eresus, *Eresso*, a town of Lesbos, famous for its wheat, and for being the birthplace of Theophrastus and Pha-

nias, both distinguished pupils of Aristotle.

ERETRIA, I., formerly called Melaneis and Arotria, a town of the island of Eubœa, on the coast of the Euripus, south-east of Chalcis. It was said by some to have been founded by a colony from Triphylia in Peloponnesus; but it owed its origin more probably to a party of Athenians belonging to the demus of Eretria. At an early period the Eretrians had conquered the islands of Ceos, Tenos, Teos, and others. It was frequently embroiled with Chalcis. At a later period it was destroyed by Darius; but was subsequently rebuilt, and fell successively into the hands of Ptolemy, a general of Antigonus, and the Romans, by whom it was declared free. At one time Eretria possessed a distinguished school of philosophy and dialectics; and its festivals in honour of Diana were long celebrated for their pomp and splendour. D'Anville gives the modern name as *Gravilinais*. — II. A demus of Attica. — III. A town of Thesaly, between Pharsalus and Phæræ.

ERĒTUM, a town of the Sabines, north-east of Fidenæ, and near the Tiber. Virgil mentions it in his list of the Sabine towns which sent aid to Turnus; and it was, in after times, the scene of many a contest between the Romans and Sabines leagued with the Etruscans. The modern *Rimane* is supposed to occupy its site.

ERICHTHONIUS, I., one of the early Attic kings, and the immediate successor of Amphictyon. He was fabled to have been the offspring of Vulcan and Minerva. He reigned fifty years, and died B. C. 1437. The invention of chariots is attributed to him, and the manner of harnessing horses to draw them. — II. Son of Dardanus and Bateia, husband of Asyoche, daughter of the river Simois, and father of Tros, succeeded to the throne of Dardania, and died B. C. 1374, after a reign of seventy-five years.

ERICŪSA, *Varcusa*, one of the Lipari isles. See **ÆOLLÆ**.

ERIDĀNUS, a river of Italy, in Cisalpine Gaul, called also Padus, now *Po*. Some consider the name Eridanus as derived from a river in the north of Europe, *Rodaun*, which flows into the *Vistula*, near *Dantzic*. See **PADUS**.

ERIGŌNE, I., a daughter of Icarus, who hung herself through grief, after being conducted to her father's grave by Maera, her faithful dog. (See **ICARIUS**.) Jupiter made her a constellation under the name of *Virgo*. — II. A daughter of Ægisthus and Clytemnestra, step-sister of Orestes,

and mother of Penthilus, who shared the regal power with Timasenus, son of Orestes and Hermione.

ERIGONEUS, a name applied to the Dogstar, because looking towards Erigone, &c.

ERINNA, a poetess, friend and contemporary of Sappho, born about the middle of the sixth century B. C. either in Lesbos, Rhodes, Teos, or Telos. She wrote a poem called "The Distaff," and died in her nineteenth year.—II. A poetess who lived B. C. 354, and is probably identical with the person mentioned by Pliny, as having sung the praises of Myro. No fragments of either of these poetesses remain.

ERINNYES, the Greek appellation for the Furies or Furiæ of the Latins. According to Hesiod they sprang from the blood drops that fell from the wound inflicted by Kronos or Saturn on his father Uranus. Their number was first said to be three by Euripides, and the names Alecto, Megæra, and Tisiphone, are first mentioned by the Alexandrian writers. They were generally regarded as active and avenging spirits who inflicted punishment on impious criminals, awakening remorse in this life, and torturing them in Hades. They were worshipped by the Greeks under the propitiatory title of Eumenides (*benevolent*) and *Σεινὴν Θεῶν* (*venerable goddesses*), and were regarded as the maintainers of order, both in the natural and moral world.

ERIPHYLE, a sister of Adrastus, king of Argos, wife of Amphiarus, and daughter of Talaus and Lysimache. See AMPHARAUS.

ERIS, the Greek name for the goddess of Discord. See DISCORDIA.

ERISICHTHON, a Thessalian, son of Triops, who, having derided Ceres, and cut down her groves, was afflicted by the goddess with continual hunger. He squandered all his possessions to gratify the cravings of his appetite, and at last devoured his own limbs for want of food. His daughter Metra had the power of transforming herself into whatever animal she pleased, and used that artifice to maintain her father, who sold her; after which she assumed another shape, and became again his property.

EROS, ἔρως, the god of Love among the Greeks, identical with the Amor or Cupido of the Romans. See CUPIDO.

EROTIA, a festival in honour of Eros, god of Love; celebrated by the Thespians every fifth year with sports and games.

ERYCINA, a surname of Venus, from Mt. Eryx, where she had a temple. The

Erycinian Venus appears to have been the same with the Astarte of the Phœnicians whose worship was brought over by the latter people, and a temple erected to her on Mt. Eryx.

ERYMANTHUS, I., *Olonos*, a mountain-chain in the north-west angle of Arcadia, celebrated as the haunt of the savage boar destroyed by Hercules.—II. *Dogana*, a river of Arcadia, which rises in the cognominal mountain, flows near the town of Psophis, and after receiving the Aroanius, joins the Alpheus on the borders of Elis.

ERYTHÆA, an island of the Atlantic, in the Sinus Gaditanus, *Bay of Cadiz*, called by the inhabitants Junonis Insula; and by later writers, Aphrodisias. It was remarkable for its fertility, and especially for the richness of its pastures;—a circumstance which probably induced mythologists to fix upon it as the residence of Geryon, with the legend of whose oxen it is mentioned in connection. Many commentators have agreed to identify with Erythæa the *Isla de Leon*.—II. A daughter of Geryon.

ERYTHRÆ, one of the twelve cities of Ionia, situated near the coast, opposite Chios. Its founder was said to have been Erythrus, son of Rhadamanthus, who established himself here with a body of Cretans, Carians, and Lycians; but at a later period it admitted an Ionian colony under Cleopus, son of Codrus. Erythræ was famous as the residence of one of the Sibyls at an early period, and in the time of Alexander we find another making her appearance here, with similar claims to prophetic inspiration. The site of the ancient city is said to be occupied by *Gesme*; a little to the north of which are found some ruins which bear the name of *Rythre*.

ERYTHRÆUM MARE, a name applied by the Greeks to the whole ocean, from the coast of Ethiopia to the island of Taprobana, and so called from Erythras, an ancient monarch, who reigned along these coasts. Afterwards the term Erythræan sea was applied merely to the sea below Arabia and to the Arabian and Persian gulfs. The oriental name Idumæan signifying "red," the sea of the Idumæans was called the *Red sea* and the *Erythræan sea*, (*Ἐρυθρὰ Θάλασσα*.) See ARABICUS SINUS.

ERYX, I., a son of Butes and Venus, who challenged all strangers to fight with him in the combat of the cestus. Hercules accepted his challenge after many had yielded to his dexterity, and Eryx was killed in the combat.—II. A mountain of Sicily, near Drepanum, which received its name from Eryx, who was buried there.

On its summit stood the temple of Venus Erycina, one of the most celebrated fanes not only of Sicily, but of the whole ancient world; and lower down, accessible only by a long and difficult path, stood the city Eryx, renowned in the annals of the first Punic war as the scene of one of the most brilliant and daring of the exploits of Hamilcar. The foundation of the temple was ascribed to Æneas, and sometimes to Eryx; and its celebrity attracted thither numerous strangers long after the city had sunk into insignificance. At the distance of thirty stadia stood the harbour of the same name. The native inhabitants were called Elymi; and Eryx is said by some to have been their king. On the summit of the mountain, now called *St. Giuliano*, is an ancient castle, supposed to have been erected by the Saracens.

ESQUILÆ and ESQUILINUS MONS, the most extensive of the seven hills of Rome, added to the city by Serv. Tullius, and divided into two principal heights, called Cispius and Oppius. The Campus Esquilinus was granted by the senate as a burying-place for the poor, and stood without the Esquiline Gate. On this hill were the baths and palace of Titus, among the ruins of which was found the celebrated statue of Laocoon and his sons, the gardens of Mæcenas, and a temple of Juno, the site of which is now occupied by the church of Santa Maria Maggiore.

ESSEDŌNES, a people of Sarmatia Asiatica, above the Palus Mæotis; but their precise position has not been accurately ascertained.

ESTLĒŌTIS, that portion of Thessaly which lies between Pindus and Upper Macedonia. It is said to have been originally the country of the Dorians.

ETEŌCLES, a son of Œdipus, king of Thebes, and Jocasta. After his father's death, it was agreed between him and his brother Polynices that they should reign alternately each a year; but Eteocles, who first ascended the throne, refused to give up the throne, on which Polynices, with the assistance of Adrastus, king of Argos, made war upon Thebes, and the two brothers fell in single combat. See ADRASTUS.

ETEŌCLUS, one of the seven chiefs of the army of Adrastus, in his expedition against Thebes. He was killed by Megareus, son of Creon, under the walls of Thebes.

ETĒSĒ, northern winds of a gentle and mild nature, blowing every year at a stated period over the Ægean sea.

ETRŪRIA. See HETRURIA.

EUÆPHNUS, a treacherous Spartan, who,

when Polychares, a Messenian, sent some of his cattle to graze on his pastures, secretly sold them to some foreign traders, and declared that they had been carried off by pirates. The treachery being explained to Polychares by one of his slaves, Euæphnus implored forgiveness, and promised to pay the full value of the cattle, if the son of Polychares would accompany him home; but as soon as they were on Laconian ground, Euæphnus treacherously slew the youth, and Polychares having vainly sought justice at Sparta, thenceforward put to death every Spartan that fell into his hands. In this personal quarrel originated the Messenian wars, which so long devastated Sparta and Messenia.

EVADNE, a daughter of Iphis or Iphicles of Argos, who slighted the addresses of Apollo, and married Capaneus, one of the seven chiefs who went against Thebes. Her husband having been struck with thunder by Jupiter for impiety, and his ashes scattered to the winds, she threw herself on his burning pile, and perished in the flames.

EVAGŌRAS, I., a king of Salamis in Cyprus, and a descendant of Teucer, son of Telamon, the founder of the city. Previously to his birth, the throne had been usurped by a Phœnician, who was afterwards deposed by a native of Cyprus; but Evagoras, who had meanwhile grown up to manhood, retired to Soli, in Cilicia, where he assembled a small band of followers, and succeeded in gaining possession of his rightful throne. Judging from the panegyric of Isocrates, Evagoras must have been a prince of rare and distinguished virtue; he patronised arts and literature; entertained at his court distinguished men of all nations; and by his aid Conon, after the battle of Ægos Potamos, was enabled to prepare a fleet which restored the naval supremacy of his country. The close of his reign was marked with great misfortunes. Being attacked by Artaxerxes Mnemon, Evagoras was eventually stripped of all his dominions except the town of Salamis, and obliged to become tributary to the power of Persia. He was assassinated, soon after this fatal change of fortune, by an eunuch, B. C. 374; leaving two sons, Nicocles, who succeeded him, and Protagoras.—II. Grandson of the preceding, succeeded his father Nicocles on the throne of Salamis. His uncle Protagoras, taking advantage of his unpopularity, deprived him of his power, and Evagoras fled to Artaxerxes Ochus, who gave him a government more extensive than that of Cyprus; but his oppression

rendered him odious, and he was accused before his benefactor, and put to death.

EVAN, a surname of Bacchus, which he received from the wild ejaculation of *Evan, Evan!* by his priestesses.

EVANDER, a son of Hermes and the prophetess Carmenta, and king of Arcadia. An accidental murder having obliged him to leave his country, he came to Italy, drove the aborigines from their ancient possessions, and reigned in that part of the country where Rome was afterwards founded. He received Hercules hospitably on his return from the conquest of Geryon, assisted Æneas against the Rutuli, and distinguished himself by his hospitality. It is said that he first brought the Greek alphabet into Italy, and introduced there the worship of the Greek deities. He was honoured as a god after death, and his subjects raised an altar on Mount Aventine to his honour.

EVARCHUS, a river of Asia Minor, flowing into the Euxine, south-east of Sinope. The name was afterwards changed to Evechus. This river formed the ancient boundary between Paphlagonia and Cappadocia.

EVAS, a native of Phrygia, who accompanied Æneas into Italy, where he was killed by Mezentius.

EUBAGES, priests held in great veneration among the Gauls and Britons; a branch of the Druids.

EUBÆA, a celebrated island, along the coast of Locris, Bœotia, and Attica; known at different times by the appellations of Macris, Oche, Ellopia, Asopia, and Abantia. Its inhabitants, called Abantes by Homer, were among the earliest navigators of Greece, and, according to Herodotus, joined the Ionian colonists on the coast of Asia Minor. They also founded settlements at a very early period in Illyria, Sicily, and Campania. Soon after the expulsion of the Pisistratidæ, the island became a dependency of Athens, but recovered its liberty, after a hard struggle, in the twenty-first year of the Peloponnesian war. It afterwards became attached to the Macedonian interests, and was taken by the Romans from Philip, the son of Demetrius. It then gradually declined in population and importance; and Pausanias alludes to its fallen state under the emperors. At the dismemberment of the Eastern empire by the Franks, the Venetians obtained possession of Eubœa, but were expelled from it, in 1470, by the Turks, who held it till the formation of the new kingdom of Greece, in 1829. In breadth this island never ex-

ceeds twenty miles, but it is nowhere less than two. Its opulence is apparent from the designation and value affixed to the talent, so frequently referred to under the name of Euboicum. The chief towns of Eubœa were Chalcis and Caristus. Its modern name is *Negropont*, formed, by a series of corruptions, from Euripus, which designated the narrow channel separating the island from the Bœotian coast.

EUBOÏCUS, belonging to Eubœa, an epithet sometimes applied to Cumæ, because that city was built by a colony from Chalcis, a town of Eubœa.

EUBULIDES, a native of Miletus, and successor of Euclid in the Megaric school. He was a strong opponent of Aristotle, and is famous for the quibbles and subtleties which he introduced into the science of dialectics. No particulars of his life are recorded.

EUBULUS, I., an Athenian orator, rival of Demosthenes, and said to have been bribed by Philip. — II. A Comic poet of Athens, born in the borough of Atarneia, who exhibited about B. C. 375. Some fragments of his productions have been preserved by Athenæus.

EUCHEIR, a term signifying skilful, applied figuratively to the Greek artists who flourished prior to authentic history. It was also the name of an Athenian sculptor, mentioned by Pausanias and Pliny, whose statue of Minerva was placed at Pheneia.

EUCLIDES, I., a native of Megara, and founder of the Megaric or Eristic sect. He was long a disciple of Socrates; but eventually quarrelled with his master and retired to his native city, where he taught the art of disputation. He held that there was one supreme good, which he called by the different names of Intelligence, Providence, God; and that evil, considered as an opposite principle to the sovereign good, has no existence. — II. A celebrated mathematician of Alexandria, who flourished B. C. 280, in the reign of Ptolemy Lagus, by whom he was highly esteemed. He applied himself to various sciences, but chiefly to mathematics; and to him is due the merit of having given a systematic form to the principles of this science which had been discovered by his predecessors. His "Elements of Geometry" has been repeatedly published.

EUDAMIDAS, I., a son of Archidamus IV., and brother of Agis IV., after whose death he succeeded to the Spartan throne, B. C. 330. — II. A son of Archidamus, king of Sparta, who succeeded B. C. 268.

EUDOCIA, or EUDOXIA, daughter of Leontius, an Athenian sophist, and wife of Theo-

dosius the Younger, emperor of Rome, was born A. D. 369. Her original name was Athenais, but on her marriage she embraced Christianity, and received the baptismal name of Eudocia. She possessed great beauty and talent. She put into verse several books of the Old Testament, and wrote paraphrases on some of the Jewish prophets. Being suspected of infidelity to her husband, she took refuge in Palestine, whither, however, her husband's jealousy pursued her; and having, in a fit of indignation, caused one of his spies to be slain, she was degraded from her rank, and twenty years afterwards died at the age of 67.—II. Daughter of the preceding, and wife of Valentinian III. After the murder of her husband she was compelled to marry the usurper, Petronius Maximus; but in revenge called in the aid of Genserich, king of the Vandals, who plundered Rome, and carried her into Africa. She died at Constantinople A. D. 462.

EUDOXUS, I., a celebrated astronomer and geometrician, born at Cnidos, about B. C. 340. He was a disciple of Archytas and Plato; but afterwards went to Egypt, where he became instructed in all the knowledge of the Egyptian priests, and subsequently opened a school first at Cyzicus, and afterwards at Athens, with great success. He died B. C. 352. None of his writings have reached our time.—II. A native of Cyzicus, who was sent by Ptol. VII., Euergetes, on a voyage to India, and some years after, on a second voyage by Cleopatra, widow of that prince. He subsequently attempted the circumnavigation of Africa.

EVĒNUS, I., a name common to several epigrammatic poets, for an account of whom the reader is referred to *Jacobs Cat. Poet. Epig.*—II. A river of Ætolia, rising in the chain of Mount Ceta and flowing into the sea, near the modern town of *Missolonghi*. Its more ancient name was *Lycormas*, and it is celebrated in fable for the story of Nessus, who was slain here by Hercules for offering violence to Deianira. The modern name is *Fidari*.

EUERGĒTÆ, a people of Upper Asia, whose proper name was *Ariaspæ*. The Greeks called them *Euergetæ*, "benefactors," translating the Persian appellation. This title they are said to have received for succours afforded to the army of Cyrus, when suffering from cold and hunger. They dwelt near the *Etymander*, *Hindmend*, between *Drangiana* and *Arachosia*, in the vicinity of the modern city *Dercasp*.

EUERGĒTES, a surname, signifying, "be-

nefactor," given to Ptolemy III. and IV. of Egypt, and to some kings of Syria, Pontus, &c.

EUGAMMON, a cyclic poet, who celebrated in the *Telegonia*, in two books, the story of Ulysses after his return.

EUGĀNĒI, an ancient nation of Italy, which occupied all the country to which the *Veneti*, its subsequent possessors, communicated the name of *Venetia*. Driven from their ancient abodes, they appear to have retired across the *Adige* (Athesis), and to have settled on the shores of the lakes *Benacus* and *Isæus*, and in the adjacent valleys. At one time they held thirty-four towns, which were admitted to the rights of Latin citizens under Augustus.

EUGĒNIUS, I., a general who opposed *Dioclesian*, A. D. 290, but was slain on the same day at the gates of Antioch, in the attempt to capture that city.—II. A favourite of *Arbogast*, who induced him to usurp the imperial title after the death of *Valentinian II.*, A. D. 392. After having held power for two years, he was defeated by *Theodosius the Great*, taken prisoner, and put to death.

EUHEMĒRUS, a native of Messene, or, as some say, of Sicily. Being sent on a voyage of discovery by *Cassander*, king of Macedonia, he came to an island called *Panchaia*, in the capital of which, *Panara*, he found a temple of the *Triphylian Jupiter*, where stood a column inscribed with a register of the births and deaths of many of the gods. *Euhemerus* endeavoured to show, by investigating their actions, and recording the places of their births and burials, that the mythological deities were mere mortal men, raised to the rank of gods on account of the benefits conferred on mankind. Many particulars concerning *Euhemerus* are mentioned in a fragment of *Diodorus Siculus*, preserved by *Eusebius*.

EUÏUS, a surname of *Bacchus* given to him by *Jupiter*, whom he was aiding in the contest with the giants. *Jupiter* was so delighted with his valour, that he called out to him, εὖ νῆε, "Well done, O son!" Others suppose it to have originated from a cry of the *Bacchantes*, Εὖ οἶ.

EULÆUS, or CHAOSPES, a river of Persia, flowing near the city of *Susa*. It was the only water drank by the Persian monarchs, hence *Milton* says,

"— *Choaspes*, drink of kings."

The appellation *Eulæus*, which is equivalent to the scriptural *Ulai* (*Daniel* viii. 2.), signifies "clear or pure water." *Choaspes* is said to be either the modern *Karoon*, *Abzal*, or *Kerat*.

EUMÆUS, the steward of Ulysses, who recognised his master at his return home from the Trojan war, after twenty years' absence, and assisted in removing Penelope's suitors. He was a son of Ctesias, king of Scyros; and had been carried off, when quite young, by Phœnician pirates, and sold to Laertes, father of Ulysses.

EUMĒDES, a Trojan, son of Dolon, who accompanied Æneas to Italy, where he was killed by Turnus.

EUMĒLUS, I., a son of Admetus, king of Phæræ, in Thessaly. He took part in the Trojan war, had the fleetest horses in the Grecian army, and distinguished himself in the funeral games of Patroclus. — II. Son of Amphilytus, one of the Corinthian Bacchiadæ, and author of a history of Corinth in heroic verse, B. C. 750. He accompanied Archias to Syracuse.

EUMĒNES, I., a native of Cardia, a town of the Thracian Chersonese, who, though of humble birth, played an important part in the troubled scenes that were enacted after the death of Alexander the Great. He had been admitted into the service of Philip of Macedon at a very early age, had acted both to that monarch and Alexander for twenty years in the capacity of secretary, and had greatly endeared himself to the latter. In the general division of Alexander's conquests he obtained the government of Paphlagonia and Cappadocia by the aid of Perdiccas, to whom he remained faithful to the last. In the war between Ptolemy and Perdiccas, A. C. 321, he received the command of Asia Minor, and defeated Antipater and Craterus, the generals of Pompey; and after the death of Perdiccas, his arms were directed against Antigonus, by whom he was conquered, chiefly owing to the treachery of his officers, and put to death B. C. 315. Antigonus honoured his remains with a splendid funeral, and conveyed his ashes to his wife and family in Cappadocia. Eumenes was the only officer of Alexander in whose conduct gratitude and disinterestedness may be traced. — II. King of Pergamus, succeeded his uncle Philetærus B. C. 263. He made war against Antiochus, son of Seleucus, and enlarged his possessions by seizing on many of the cities of the king of Syria. He lived in alliance with the Romans, whom he aided in their war against Prusias, king of Bithynia, was a great patron of learning, and died after a reign of twenty-two years, in consequence of intemperance, leaving his kingdom to his cousin Attalus. — III. The second of that name succeeded his father Attalus on the throne of Asia and Pergamus. His alliance with the Romans

did not a little contribute to the increase of his dominions, after the victories obtained over Antiochus the Great. He carried his arms against Perseus and Antigonus, and died B. C. 159, after a reign of forty-seven years, leaving the kingdom to his infant son Attalus III., with his brother, usually called Attalus II., as regent. Among other splendid monuments of his love of learning and the fine arts, Eumenes founded the celebrated library of Pergamus, which yielded only to that of Alexandria in extent and value.

EUMĒNIA, a city of Phrygia, north of Peltæ, which probably derived its name from Eumenes king of Pergamus.

EUMĒNIDES. See **ERINNYES**.

EUMĒNIDIA, an annual festival at Athens, in honour of the Eumenides, called by the Athenians *Σεμναὶ Θεαὶ*, *venerable goddesses*. None but free born citizens of known virtue and integrity were allowed to participate in this solemnity.

EUMOLPINÆ, the priests of Ceres at Eleusis; descended from Eumolpus, king of Thrace, in whose family the priesthood continued for 1200 years.

EUMOLPUS, a king of Thrace, and son of Neptune and Chione, who threw him into the sea, to conceal her shame from her father. Neptune saved his life, and carried him into Æthiopia, where he was brought up by Benthesisyme, one of whose daughters he married. An act of violence to his sister-in-law obliged him to flee to Thrace with his son Ismarus, who married the daughter of Tegyrus, king of the country; but having conspired against Tegyrus, he fled to Attica, where he was initiated in the mysteries of Ceres of Eleusis, and made Hierophantes or High-Priest. Being afterwards reconciled to Tegyrus, he inherited his kingdom; and having subsequently made war against Erechtheus, king of Athens, who had appointed him to the office of high-priest, he perished in battle. But the statements of the ancient writers respecting the end of Eumolpus are exceedingly discrepant.

EUNAPIUS, a physician, sophist, and historian, born at Sardis in Lydia in the fourth century of our era. A fragment of his history of the Cæsars, from Claudius II. to Arcadius and Honorius, is still extant; as well as the lives of the philosophers of his time.

EUNUS, a Syrian slave, who inflamed the minds of the servile multitude by pretended inspiration and enthusiasm. Oppression and misery compelled 2000 slaves to join his cause, and he soon saw himself at the head of 50,000 men. With such a force

he defeated the Roman armies, till Perpenna obliged him to surrender by famine, and exposed on a cross the greatest part of his followers, B. C. 132.

EUPÁTOR, a surname given to many of the Asiatic princes, particularly to Mithridates VII. of Pontus, and Antiochus V. of Syria.

EUPATŌIA, I., a town of Pontus, at the confluence of the Lycus and Iris, which received from Pompey, who finished it, the title of Magnopolis. Its site appears to correspond to *Tchenikeli*. — II. A town of the Tauric Chersonese, on the Sinus Carcinites, founded by one of the generals of Mithridates. It is supposed to answer to *Koslof*, or *Gosleve*.

EUPHĀES, succeeded his father Antiochus on the throne of Messenia about B. C. 743. In his reign the first Messenian war began; and after having displayed great courage and prudence, he was slain in battle in the sixth year of the war.

EUPHEITHES, a prince of Ithaca, father of Antinous. In the early part of his life he had fled before the vengeance of the Thesprotians, whose territories he had laid waste in the pursuit of some pirates; and during the absence of Ulysses he was one of the most importunate lovers of Penelope.

EUPHORBUS, a famous Trojan, son of Panthous, who wounded Patroclus, but perished by the hand of Menelaus, who hung his shield in the temple of Juno at Argos. Pythagoras, who maintained the transmigration of souls, affirmed, that during the Trojan war his soul had animated the body of Euphorbus; and, in proof of his assertion, is said to have recognised the shield in the temple.

EUPHORION, I., a son of Æschylus, who conquered four times with posthumous tragedies of his father's composition, and also wrote several dramas himself. — II. An epic and epigrammatic poet, and librarian to Antiochus the Great, was born at Chalcis in Eubœa, B. C. 276. His fragments were collected and published by Meineke.

EUPHRĀNOR, a famous painter and sculptor of Corinth, who flourished about B. C. 362. Pliny has given a list of his works. This name was common to many Greeks.

EUPHRĀTES, I., a native of Oreus in Eubœa, and a disciple of Plato. He resided for some time at the court of Perdicas, by whom he was highly esteemed; but after his death, having entered into a conspiracy against Philip, he was shut up in Oreus, and either put an end to his own

life or was killed by Parmenio. — II. A Stoic philosopher, a native of Alexandria, who flourished in the second century. He was a friend of the philosopher Apollonius Tyaneus, who introduced him to Vespasian. He voluntarily put a period to his life by drinking hemlock. — III. One of the most considerable rivers of Asia, which rises near Arze, *Erze-Rûm*, among mountains, which Strabo makes to be a part of the most northern branch of Taurus; and falls into the Persian gulf after a course of 1147 English miles. Some of the ancients describe the Euphrates as losing itself in the lakes and marshes to the south of Babylon; but the greatest obscurity and discrepancy pervade all the statements of the ancients respecting this river. Its name is the Greek form or the original appellation *Phrath*, "fruitful," "fertilising;" the Greek particle *eu* denoting "excellence." By the Arabians the river is called *Forat*. The epithet *fertilis* is applied to it by Lucan, Sallust, Solinus, and Cicero.

EUPHROSÝNE, one of the Graces, sister of Aglaia and Thalia.

EUPŌLIS, one of the most distinguished writers of the ancient comedy, born at Athens B. C. 446, and therefore nearly of the same age with Aristophanes. He is said to have been thrown overboard, at the instigation of Alcibiades, whom he had lampooned in one of his plays, during the voyage of the Athenian armament to Sicily, B. C. 415; but Cicero has shown that this story has no foundation in fact. Several fragments of his writings remain.

EURYÁLE. One of the Gorgons. See GORGONES.

EURIPIDES, I., a celebrated Athenian Tragic poet, son of Mnesarchus and Clito, of the borough Phlya, and the tribe Cecropis, was born Olymp. 75, I. B. C. 480, in Salamis (whither his parents had retired during the occupation of Attica by Xerxes), on the very day of the Grecian victory near that island. In early life his father made him direct his attention chiefly to gymnastic exercises, and in his seventeenth year he was crowned in the Eleusinian and Thesean contests. At length, quitting the gymnasium, he applied himself to philosophy and literature under Anaxagoras and Protagoras. Under the celebrated Prodicus, one of the instructors of Pericles, he acquired that oratorical skill for which his dramas are so remarkably distinguished; and Socrates, with whom he lived in terms of great intimacy, was suspected of largely assisting the tragedian in the composition of his plays. Euripides began his public career, as a dramatic writer, Olymp. 81, 2,

B. C. 455, in his twenty-fifth year; but great and well merited as was his success, he was driven from Athens by the persecutions of his enemies, and found an asylum at the court of Archelaus. Euripides was unhappy in his own family. His first wife, Melito, he divorced for adultery; and in his second, Chœrila, he was not more fortunate on the same score. Some pronounced him to be an enemy to the fair sex, and called him *μισογύνης*, "woman-hater." His death, Olymp. 93, 2, B. C. 406, was, like that of Æschylus, in its nature extraordinary. From chance or malice, the aged dramatist was exposed to the attack of some ferocious hounds, and by them so dreadfully mangled as to expire soon afterwards, in his seventy-fifth year. He was buried at Pella, with every demonstration of grief and respect. He is said to have written 120 dramas, of which nineteen have come down to our times, and have been repeatedly edited.—II. Son, or, according to others, nephew of the great dramatist, commonly called Euripides junior. He was also a dramatic poet, and, besides his own compositions, he exhibited several posthumous plays of his uncle.

EURÏPUS, a narrow strait dividing Eubœa from the main land of Greece, whose currents were so strong, that the sea was said by some to ebb and flow seven times a day. From this rapid movement of its waters is derived its ancient name, *εὖρ*, *well*, and *πίπτω*, *to dart*. The strait is now called the gulf of *Negropont*, by a corruption of the ancient name.

EUROPÀ, I., one of the three main divisions of the ancient world, bounded on the east by the Ægean sea, Hellespont, Euxine, Palus Mæotis, and the Tanais in a northern direction; on the south by the Mediterranean, which divides it from Africa; and on the west and north by the Atlantic and Northern Oceans. With the northern parts of Europe the ancients were very slightly acquainted, viz. what are now *Prussia*, *Sweden*, *Denmark*, *Norway*, and *Russia*. They applied to this part the general name of Scandinavia, and thought it consisted of a number of islands. From the Portuguese Cape, denominated by mariners the *Rock of Lisbon*, to the *Uralian Mountains*, the length of modern Europe may be reckoned at about 3,400 British miles, and from *Cape Nord*, in Danish Lapland, to *Cape Matapan*, the southern extremity of the Morea, it may be about 2,450. It is supposed to obtain its name from Europa, daughter of Agenor, who was carried thither by Jupiter; but for a concise account of the numerous

derivations of the term, we beg to refer the reader to Facciolati's Lexicon, art. EUROPA.—II. A daughter of Agenor, king of Phenicia, and Telephassa. Jupiter having become enamoured of her, assumed the shape of a bull, and mingling with the herds of Agenor, while Europa with her female attendants were gathering flowers in the meadows, was caressed by the beautiful maiden who at last had the courage to sit on his back. With precipitate steps the bull retired towards the shore, crossed the sea with Europa on his back, and arrived safe in Crete, where he assumed his original shape, and declared his love. The Nymph consented, though she had once made vows of perpetual celibacy, and became mother of Minos, Æacus, and Rhadamanthus; but she subsequently married Asterius, king of Crete, who, seeing himself without offspring by Europa, adopted her children. Some suppose that Europa lived about B. C. 1552. The simple statement of Herodotus that Europa was carried off by some Cretan merchants, who, according to some authors, arrived at Sidon for mercantile purposes in a ship bearing on its prow a white bull, but according to Diodorus with a commander named Taurus (*bull*), offers one of many probable solutions of this fabulous story. The word is probably derived from *εὖρος*, *large*, and *ὄψ*, *the eye*; large eyes having been regarded by the Greeks, as well as by other nations, as a mark of great beauty.

EURŌPUS, a town of Macedonia, on the Æxius, in the district of Emathia.

EUROTAS, I., a river of Laconia, and the largest in the Peloponnesus. It rises in Arcadia a little to the west of Tegea, and after a brief course disappears under ground, but reappears on the opposite side of the mountains which separate Laconia from Arcadia, and, after flowing past Sparta, falls into the sea near Helos. Eurotas, the third king after Lelex, enlarged and regulated its bed, drew a canal from it, and had his name given to the stream. The modern name is *Basiliptamo*, "royal river."—II. Called also Titaresius, now *Saranta Poros*, a river of Thessaly, rising in Mt. Titarus, a branch of Olympus, and flowing into the Peneus, a little above the vale of Tempe.

EURUS, also called Vulturinus, a wind blowing from the south-east. It was sometimes also used for the east wind.

EURYALUS, a Trojan, who accompanied Æneas into Italy, and rendered himself famous for his immortal friendship with Nisus. See NISUS.

EURYBATES, a herald in the Trojan war,

who took Briseis from Achilles by order of Agamemnon.

EURYBIÄDES, a Spartan commander of the Grecian fleet at the battles of Artemisium and Salamis. He was appointed to this office, although Sparta sent only ten ships, by the desire of the allies, who refused to obey an Athenian. See **THEMISTOCLES**.

EURYDÄMAS, a Trojan skilled in the interpretation of dreams. His two sons were killed by Diomedes during the Trojan war.

EURYDICE, a name common to many distinguished women of antiquity, of whom the most celebrated are: — I. The wife of Amyntas, king of Macedonia, and mother of Alexander, Perdiccas, Philip, and Euryone. A criminal partiality for her daughter's husband, Ptolemy Alorites, made her conspire against Amyntas, who must have fallen a victim to her infidelity, had not Euryone discovered it. Amyntas forgave her. Alexander ascended the throne after his father's death, and perished by the ambition of his mother. Perdiccas, who succeeded him, shared his fate; but Philip secured himself against all attempts from his mother, and ascended the throne. Eurydice fled to Iphicrates, the Athenian general, for protection. The manner of her death is unknown. — II. A daughter of Antipater, and first wife of Ptolemy I. of Egypt, by whom she had several children. Her niece Berenice having supplanted her in the affections of her husband, she retired with her children to the court of Seleucus, king of Syria; but her eldest son, Ptolemy Ceraunus, having afterwards seized upon Macedonia, she followed him thither; and though she was at first received with great respect, yet on the death of her son, B. C. 280, she was obliged to flee to Cassandria, where she spent the remainder of her life. — III. Or **ADEA**, daughter of Amyntas and Cynane, and wife of Philip Arideus, half-brother of Alexander the Great. Aided by Cassander, she for some time after Alexander's death defended Macedonia against Polysperchon and Olympias; but having been at length forsaken by her troops, she fell into the hands of Olympias, who put her to death. — IV. Wife of Orpheus. Fleeing from Aristæus, who wished to offer violence, she was bitten by a serpent in the grass, and died of the wound. Her disconsolate husband determined to descend into the infernal regions, where, by the melody of his lyre, he obtained from Pluto the restoration of his wife to life, provided he did not look behind before he came on

earth. But his eagerness to see his wife rendered him so forgetful, that he violated the conditions, and Eurydice was for ever taken from him. See **ORPHEUS**.

EURÛLÖCHUS, a friend of Ulysses, who alone did not taste the potions of Circe. His prudence however forsook him in Sicily, where he carried away the flocks sacred to Apollo; and for this sacrilegious crime he was shipwrecked.

EURYMEDON, I., a river of Pamphylia in Asia Minor, rising in the chain of Mount Taurus, and flowing into the Mediterranean near the city of Aspendus. Near it was fought a celebrated engagement, B. C. 470, in which the Persians were defeated, both in a land and sea fight, by the Athenians under Cimon. The Eurymedon is now the *Capri-Sou*. — II. A famous Athenian commander associated with Demosthenes in several expeditions. III. The name of one of the Titans.

EURYNÖME, I., the mother of the Graces. — II. One of the Oceanides, who, together with Ophion, ruled over the world before Saturn and Rhea took possession of it.

EURÛPHON, a Cnidian physician, contemporary of Hippocrates.

EURÛPON, a distinguished king of Sparta, son of Sous, whose descendants were called *Eurypontidæ*, although the family belonged to the Proclidæ.

EURÛYLUS, I., a son of Telephus and Astyoche, daughter of Priam. He was killed in the Trojan war by Pyrrhus. — II. A soothsayer in the Grecian camp before Troy, who was sent to consult the oracle of Apollo, how his countrymen could return safe home. The result of his inquiries was the injunction to offer a human sacrifice. — III. A son of Neptune and Astypalæa, and king of the island Cos. Hercules laid siege to his capital, and put him to death.

EURYSTHÈNES, a son of Aristodemus, who reigned conjointly with his twin brother Procles at Sparta. Their mother, who wished to see both her sons raised to the throne, having refused to declare which of the two was born first, both were appointed kings of Sparta by order of the oracle of Delphi, B. C. 1102. The descendants of Eurysthenes were called *Eurysthenidæ*, those of Procles, *Proclidæ*. Eurysthenes had a son called Agis, who succeeded him. His descendants were called *Agidæ*. Thirty-one kings of the family of Eurysthenes mounted the throne.

EURYSTHEUS, a king of Argos and Mycenæ, son of Sthenelus and Nicippe, daughter of Pelops. Juno hastened his

birth by two months, that he might come into the world before Hercules, son of Alcmena, sister of Sthenelus, the younger of the two having been doomed by Jupiter to be subservient to the other. The right thus obtained was cruelly exercised by Eurystheus, and led to the performance of the twelve celebrated labours of Hercules. The success of Hercules in achieving those labours so alarmed Eurystheus, that he furnished himself with a brazen vessel, where he might secure himself a safe retreat in case of danger. After the death of Hercules, Eurystheus renewed his cruelties against his children, and made war against Ceyx, king of Trachinia, with whom they had found refuge; but his forces were defeated, and he himself, as he fled in his chariot along the pass of the Scironian rocks, fell by the hands of Hyllus, the son of Hercules.

EURŶTHĪON and **EURYŦĪON**, I., a Centaur, whose insolence to Hippodamia was the cause of a quarrel between the Lapithæ and Centaurs, at the nuptials of Pirithous. — II. A son of Lycaon, who signalled himself during the funeral games exhibited in Sicily by Æneas.

EURŶTIS (*idos*), a patronymic name of Iole, daughter of Eurytus, who was led away captive by Hercules.

EURŶTUS, I., a king of Œchalia who taught Hercules the use of the bow. Having offered his daughter Iole in marriage to the man who should excel him in archery, he was challenged by Hercules, who defeated him, and on refusing to fulfil his promise was put to death. — II. A celebrated Spartan, who, having been left at Alpenus, on account of sore eyes, about the period of the battle of Thermopylæ, desired his slave to lead him to the fight, where he fell with his 300 gallant companions.

EUSEBĪA, wife of the emperor Constantius.

EUSEBĪUS PAMPHILI, one of the most distinguished among the early Christian writers, was born at Cæsarea in Palestine, of which he was afterwards bishop, about A. D. 264. He pursued his studies at Antioch, and after having been ordained presbyter he opened a school in his native city, where he formed an intimate acquaintance with Pamphilus, a learned presbyter, who suffered martyrdom under Galerius, A. D. 309; and in memory of whose friendship he assumed the name of Pamphili, i. e. the friend of Pamphilus. After spending some time in Tyre he went to Egypt, where he was imprisoned for some time;

but on his return he was appointed bishop of Cæsarea, A. D. 315. In common with many other bishops of Palestine, he at first espoused the cause of Arius, though his opinions were afterwards greatly modified. He took an active part in the council of Nice, A. D. 325; and afterwards in those of Antioch and Tyre, in which he stigmatised the proceedings of Athanasius, the great champion of orthodoxy. Eusebius enjoyed the friendship of the emperor Constantine, and died soon after his imperial patron, A. D. 339. He was a most voluminous writer; and numerous editions of his Universal History, Chronology, Life of Constantine, and *Preparatio Evangelica*, &c. have been published.

EUTERPE, the Muse who presided over music. She was looked on as the inventress of the flute, and was represented as crowned with flowers, and holding a flute in her hands. To her was also sometimes ascribed the invention of tragedy. Her name signifies "well-delighting" (*εὖ, well, and τέρω, to delight*).

EUTHYCRĀTES, a sculptor of Sicyon, son and pupil of Lysippus, who lived in Olymp. 120. His statues of Hercules, Alexander, and Medea were highly celebrated.

EUTRAPĒLUS. See **VOLUMNIUS**.

EUTROPĪUS, I., a Latin historian of the fourth century, who bore arms under Julian in his expedition against the Parthians, and is thought to have risen to senatorian rank. Of all his writings his Roman History, in ten books, has alone reached our times. It commences with the foundation of the city, and concludes with the death of Jovian, A. D. 364. — II. A eunuch and minister of Arcadius, who rose by infamous practices from the vilest condition to the highest pitch of opulence and power. An insult offered to the empress caused him to be banished to Cyprus; but he was afterwards recalled on another charge, condemned, and beheaded, A. D. 399.

EUXĪNUS PONTUS, *Black sea*, inland sea, situate partly in Europe, partly in Asia, to the north of Asia Minor. It was originally denominated *Ἀγεῖος*, "inhospitable;" but when the inhabitants became civilised by intercourse with the Greeks, it changed its name to *Εὐχέως*, "hospitable." The Euxine is 700 miles from east to west, and on an average 320 broad. The chief rivers which fall into it are the Ister, Tyras, and Borysthenes. Notwithstanding the horror entertained by the Greeks, or rather the Greek poets, of this sea, its shores are famous in their true and fabulous history. Colchis, the Temple of the Sun, and scene of the Argonautic expedition, were on its

east coast; the Cimmerian land of everlasting darkness was originally fixed upon its north shore; and in more historical times, the Lydian, Persian, and Byzantine powers, and the exploits of Mithridates, illustrated its south and south-west borders. At an early period, many Greek colonies were planted on its shores. Its commerce was also reckoned of first-rate importance. Athens drew from it her principal supplies of corn and naval stores; and it furnished the favourite slaves to the markets of Greece and Rome. Ovid died in exile somewhere on its borders, but whether on the Danube or Dniester is disputed. From the time of Constantine till the fifteenth century it formed the centre of the Roman world.

EXAGÖNUS, an ambassador of a nation in Cyprus, who came to Rome, and talked so much of the power of herbs, serpents, &c., that the consuls ordered him to be thrown into a vessel full of serpents. But these venomous creatures caressed him, and harmlessly licked him with their tongues.

EXAMPÆUS, a fountain which, according to Herodotus, flows into the Hypanis, and renders its waters bitter. The same author places this fountain in the country of the Ploughing Scythians, and Alazones, called in Scythia *Exampæus*, corresponding to *ἱερὰ ὁδοί*, "sacred ways."

F.

FABĀRIS, Farfaris, or *Farfa*, a river of Italy in the territory of the Sabines.

FABĪA, a Vestal virgin, sister of Terentia, the wife of Cicero. She was accused of criminal intercourse with Catiline, and brought to trial; but was defended by Cicero, and acquitted.

FABIA GENS, a large and powerful family of ancient Rome, which became subdivided into several branches, distinguished by their respective cognomina, such as Fabii Maximi, Ambusti, Vibulani, &c. The Fabii, according to one account, traced their origin to Hercules; but the more probable account assigns to them a Sabine origin, and derives their name from *Faba*, a bean, some of their ancestors having cultivated this pulse. After the expulsion of the Tarquinii, the Fabii exercised considerable influence; and it has been noted as a remarkable fact, that, for seven consecutive years after A. U. C. 268, one of the two annual consulships was filled by three brothers Fabii in rotation. About this period, the state being engaged in various

wars, the Fabii demanded that their family alone should carry on the war against the Veientes; and having obtained permission, set out to the number of more than three hundred. At first they were very successful, defeating the enemy in every encounter, and plundering their territory; but at last, elated with success, they were brought into an ambuscade, and cut off to a man, B. C. 477. Only one of the family survived, whose tender age had detained him at Rome, and from him were descended the noble Fabii in the following ages. See FABIVS.

FĀBIVS, I., M. Ambustus, consul A. U. C. 393, and several times afterwards. He fought against the Hernici and the Tarquinians, and left several sons. — II. Q. Maximus Rullianus, son of the preceding, attacked and defeated the Samnites, A. U. C. 429, against the orders of the dictator Papirius, who ordered him to be put to death; but an appeal to the people saved his life. He was five times consul, twice dictator, and once censor, and triumphed over seven nations near Rome. — III. Q. Maximus, a celebrated Roman, first surnamed *Verrucosus* from a wart on his lip, and *Agnicula* from his inoffensive manners, was gradually raised by merit to the highest offices of the state. In his first consulship he obtained a victory over the Ligurians. The fatal battle of Thrasymenus occasioned his election to the dictatorship; and by a succession of skilful movements, marches, and counter-marches, he greatly harassed the army of Hannibal; and was hence surnamed *Cunctator*, "delayer." When he had laid down his office of dictator, the rashness of Varro and his contempt for the operations of Fabius, occasioned the fatal battle of Cannæ. A few years afterwards, when consul for the fifth time, A. U. C. 543., Tarrentum was obliged to surrender to his arms; and on that occasion the Carthaginian enemy observed that Fabius was the Hannibal of Rome. But he did not live to see the success of the Roman arms under Scipio. He died in his 100th year, after he had been five times consul, and twice honoured with a triumph. His son, grandson, and many other of his descendants, attained to the highest offices in the state. — IV. Pictor, the first Roman who wrote an historical account of his country, called by Livy *scriptorum antiquissimus*. He lived in the time of the second Punic war.

FABRĀTERĪA, a town of Latium, near the junction of the Trerus with the Liris. It belonged originally to the Volsci.

FABRICIVS, I., Caius, surnamed Lus-

cinus, a celebrated Roman, who, in his first consulship, B. C. 283, obtained several victories over the Samnites and Lucanians, and was honoured with a triumph. Two years after, he went as ambassador to Pyrrhus, and displayed his magnanimity by making a discovery of the perfidious offers of the king's physician, who had pledged himself to the Roman general for a sum of money to poison his royal master. To this greatness of soul was added consummate knowledge of military affairs, and great simplicity of manners. He lived and died in the greatest poverty. — II. Veiento, a man of consular rank in the reigns of Domitian, Nero, and Nerva. He had gained the good graces of Domitian by his accommodating disposition; but he was banished by Nero for some libellous verses, and recalled on the accession of Nerva. He was contemporary with Catullus Messalinus, the infamous "delator," bitterly satirised by Juvenal.

FÆSULÆ, *Fiesoli*, a town of Italy, in Etruria, north-east of Etruria, whence it is said the augurs passed to Rome.

FALERIÆ, *Falleroni*, a town of Picenum, south-west of Firmum. The inhabitants were called Falerienses.

FALERII, (or *ium*.) a town of Etruria, capital of the ancient Falisci, so well known from their connection with the early history of Rome. (See FALISCI.) It belonged originally to the Siculi, who again were succeeded by the Pelasgi, and it was not finally subjugated by Rome till the third year of the first Punic war. The waters of this territory were supposed, like the Clitumnus, to impart a white colour to the oxen, which, on this account, were preferred for sacrifice. The modern *Civita Castellana*, or more probably *Santa Maria di Faleri*, occupies the site of the ancient town.

FALERNUS, a part of Italy famous for its wine. Falernus is spoken of by Florus and Martial as a mountain; but Pliny, Polybius, and others denominate it a field or territory. See CÆCUBUS.

FALISCI, a people of Etruria, originally a Macedonian or Sicilian colony. The early wars of the Falisci with Rome are chiefly detailed in the fifth book of Livy, where the celebrated story of Camillus occurs. When their capital, Falerii, was besieged by the Roman general, a school-master went out of the city with his pupils, and betrayed them into the hands of the Roman enemy, that he might oblige the place to surrender. Camillus ordered the man to be stripped naked, and whipped back to the town by those whom

his perfidy wished to betray: and this generosity operated on the people so powerfully, that they surrendered to the Romans.

FALISCUS GRATIUS. See GRATIUS.

FAMA, (*fame*.) a goddess at Rome, generally represented as blowing a trumpet, &c.

FANNIÆ, a woman of Minturnæ, who hospitably entertained Marius in his flight, though he had formerly sat in judgment on her, and divorced her from her husband.

FANNIUS, I., an inferior poet, ridiculed by Horace. — II. Caius, an author in Trajan's reign, who wrote a history of the cruelties of Nero's reign, now lost.

FANUM VACŪNÆ, a temple of Vacuna, in the vicinity of Horace's Sabine Villa, supposed to have stood on the summit of *Rocca Giovane*.

FARFĀRIS. See FABARIS.

FASCELIS, a surname of Diana, because her statue was brought from Taurica by Iphigenia in a bundle of sticks, (*fascis*.) and placed at Aricia.

FAUNA, a deity among the Romans, daughter of Picus, originally called Marica. Her marriage with Faunus procured her the name of Fauna, and her knowledge of futurity that of Fatua and Fatidica. She was ranked among the gods after death. Some writers identify her with Bona Dea or Cybele.

FAUNĀLIA, an annual festival at Rome, celebrated in honour of Faunus, on the 13th of February, the day on which occurred the slaughter of the Fabii. Another festival of the same name was celebrated on the Nones of December.

FAUNI, certain rural deities of the Romans, bearing a strong resemblance in appearance and character to the Satyri of Grecian mythology, with whom they are generally identified in the works of the poets. The Fauni presided over the fields; the Satyrs inhabited woody plains; and the Sylvani, woods on the mountains. See SATYRI.

FAUNUS, an ancient Latin rural deity, who presided over woods and wilds, and whose attributes bear a strong analogy to those of the Grecian Pan, with whom he is sometimes identified. He was an object of peculiar adoration of the shepherd and husbandman; and at a later period he is said to have peopled the earth with a host of imaginary beings identical with himself. (See FAUNI.) Like his sister Fauna, he was possessed of prophetic powers; and at an early period he had two oracles situated in sacred groves, one near Tibur at the sources of the Albunea, and the other

on Mount Aventine. In later times he was mortalised, like all the other Italian gods, and was said to have been son of Picus, a just and brave king, and devoted to agriculture.

FAVO, a Roman mimic, who, at the funeral of Vespasian, imitated the manners and gestures of the deceased emperor.

FAVORINUS. See **PHAVORINUS**.

FAUSTA, I., a daughter of Sylla, and wife of Milo, the friend of Cicero. She disgraced herself by a criminal intimacy with the historian Sallust. — II. Daughter of Maximian, and wife of Constantine the Great. She long exercised great influence over her husband, who, however, ultimately put her to death, on discovering the falsity of a charge which she had made against Crispus, his son by a former marriage.

FAUSTINA, I., Annia, daughter of Annius Verus, præfect of Rome, and wife of Antoninus Pius. She was notorious for her licentiousness; but her husband appears to have been blind to her faults, for on her death, which took place in the third year of his reign, he accorded her divine honours. — II. The younger daughter of the preceding, and wife of her cousin M. Aurelius, was endowed with beauty, liveliness, and wit, but is represented as having become even more profligate than her mother. She died A. D. 176, in a village of Cappadocia, while returning with her husband from Syria. — III. The third wife of Heliogabalus bore that name.

FAUSTITAS, a goddess among the Romans, supposed to preside over cattle, and the productions of the seasons generally. She is frequently equivalent to the *Felicitas Temporum* of Roman medals.

FAUSTULUS, the shepherd who, in the old Roman legend, having found Romulus and Remus in the act of being suckled by a she-wolf, took them home with him and brought them up.

FAUSTUS, an obscure poet under the first Roman emperors, two of whose dramatic pieces are mentioned by Juvenal.

FEBRUARIA, a feast at Rome of purification and atonement, in the month of February, which continued for twelve days. The month of February is sometimes said to have derived its name from this expiatory festival, the people being then purified (*februati*) from the sins of the whole year; but others deduce the name from the old Latin word *fiber*, signifying the end or extremity of anything, and hence applied to February as being the last month in the earlier Roman year.

FECIALES, priests at Rome employed in declaring war and concluding peace. When the Romans thought themselves injured, the *feciales* were sent to demand redress, and if it was not given within thirty-three days, they returned to the confines of the hostile state, and threw a bloody spear into them, in proof of intended hostilities. The *fecial*, who took the oath in the name of the Roman people, in concluding a treaty of peace, was called *Pater patratus*. The College of *Fecials* was instituted by Numa, and is supposed to have been borrowed from the Greeks. They were about twenty in number.

FELICITAS JULIA. See **OLISIPPO**.

FELIX M. ANTONIUS, I., a Roman governor of Judæa, A. D. 53, brother of the freedman Pallas, the favourite of Claudius, and husband of the celebrated Drusilla, daughter of Agrippa, whom he succeeded in detaching from her husband Azizus, king of Emesa. His government was very oppressive, and he is accused by Josephus of having caused the assassination of the high-priest Jonathas, to whom he in a great measure owed his place. It was before him that St. Paul appeared at Cæsarea (Acts xxiv.); and two years afterwards he was deposed from his office. — II. A native of Rome, who succeeded Dionysius the Calabrian, as bishop of that city A. D. 271, and suffered martyrdom four years afterwards. An epistle bearing his name is extant against Paul of Samosata.

FELSINA, an Etrurian city in Gallia Cisalpina, afterwards called Bononia, now *Bologne*. It was the principal seat of the Tuscans north of the Apennines; received a Roman colony A. U. C. 653; and though it suffered considerably during the civil wars, it was restored by Augustus, and long held a high rank among the great cities of Italy.

FELTRIA, *Feltri*, a town of Italy, north of Venice, capital of the small Rhaetian community, *Feltrini*.

FENESTELLA, I., a Roman historian who lived in the age of Augustus, and died at Cannæ, A. D. 21. Of his historical work, styled *Annales*, only a few fragments remain. — II. One of the gates of Rome.

FENNI, or **FINNI**, inhabitants of *Finningia* or *Eningia*, considered as *Finland*.

FERALIA, a festival at Rome of the *Dii Manes*, which continued for eleven days, during which presents were carried to the graves of the deceased, marriages forbidden, and the temples of the gods shut. Various derivations of the word have been given. Properly speaking, the last day of the so-

lemnities, which fell on the 18th February, was alone styled the *Feralia*.

FERENTĪNUM, I., *Ferenti*, a town of Etruria, south-east of Vulturni. The emperor Otho's family belonged to this city. — II. *Ferentino*, a town of Latium, about eight miles beyond Anagnina on the Via Latina. It belonged originally to the Volsci, but fell into the hands of the Romans, Hernici, and Samnites, successively.

FERENTUM, or **FORENTUM**, *Forenza*, a town of Apulia, eight miles south-east of Venusia.

FĒRĒTRĪUS, an appellation of Jupiter among the Romans, so called from the *feretrum*, a frame supporting the *spolia opima*, dedicated to Jupiter by Romulus; or, more probably, from *φέρειν*, which Livy calls *ferculum*, the same as *feretrum*. See **SPOLIA OPIMA**.

FERIÆ, the days set apart to celebrate festivals. They were either public or private. The public were of four different kinds: — 1. The *feriæ stativæ*, or immovable. 2. The *conceptivæ*, or moveable feasts, among which were the *feriæ Latinæ* (see **LATINÆ FERIÆ**), observed by the consuls before they set out for the provinces, the *Compitalia*, &c. 3. The *feriæ imperativæ*, appointed only by the consul, dictator, or prætor, or a public rejoicing for some important victory. 4. The *feriæ nundinæ*, regular days in which the people of the country assembled together, and exposed their respective commodities to sale, so called because kept every *ninth* day. The *feriæ privatæ* were observed only in families in commemoration of birthdays, &c. The days on which the *feriæ* were observed, were called *festi dies*, because dedicated to mirth and festivity.

FĒRŌNĪA, a goddess commonly ranked among the rural divinities, and worshipped with great solemnity both by the Sabines and the Latins, but more especially by the former. She had a famous temple at Soracte, and another near Anxur, near the former of which great fairs were held during the celebration of her festivals, and in the latter manumitted slaves used to go through certain formalities to complete their freedom. The Sabine form of her name (*Heronia*) has sometimes led to her being confounded with Juno Virgo, whose Greek appellation was *Hera*.

FESCENNĪA (*iorum* or *ium*), a town of Etruria east of the Ciminian lake, and near the Tiber. It is supposed to have been founded by the Siculi, who were afterwards expelled by the Pelasgi, and to correspond to the modern *Galese*. The

Fescennine verses are said to derive their origin from this city. These were a sort of rustic dialogue spoken extempore, in which the actors exposed the failings and vices of their adversaries. They were often repeated at nuptials, and at harvest-home, with gesticulations adapted to the sense of the unpolished verses. They were proscribed by Augustus as of immoral tendency.

FESTUS, I., Porcius, proconsul, who succeeded Felix as governor of Judæa, and was solicited by the Jews to condemn St. Paul, or to send him to Jerusalem. The apostle's appeal to Cæsar (Nero) frustrated their intentions. — II. Sextus Pomponius Pompeius, a well-known grammarian, supposed to have lived during the latter half of the third century of our era. None of the particulars of his life are known. See **FLACCUS III**.

FIBRĒNUS, a river of Latium, near Arpinum, falling into the Liris, but before its junction with which it formed a small island, on which was situated the property of Cicero and of his ancestors, and on which the orator himself was born. The river is now called *Fiume della Posta*, and the island *S. Domenico Abate*.

FICARIA, *Serpentera*, a small island on the east of Sardinia.

FICULEA or **FICULNEA**, a town of Latium beyond Mt. Sacer, north of Rome. Cicero had a villa there, and the road, which led to the town, was called *Ficulnensis*, afterwards *Nomentana Via*.

FIDĒNÆ, a town of the Sabines, on the Tiber, about five miles from Rome. It was originally a colony of Alba Longa, fell subsequently into the hands of the Etrurians, or rather of the Veientes, and was finally conquered by Romulus. Of several attempts which it made to throw off the Roman yoke, the last, which took place, A. U. C. 329, ended in the complete destruction of the city, under the Roman general, Æmilius Mamercus. But that it again arose into importance is evident from the tremendous accident which occurred in the reign of Tiberius, when, owing to the fall of a wooden amphitheatre, 50,000 persons were killed or wounded. Its site is fixed at *Castel Giubileo*.

FIDES, the goddess of faith and honesty, worshipped by the Romans.

FIDĪUS DIUS, a Roman divinity, whose name frequently occurs in adjurations. The origin of this deity has greatly embarrassed the critics; but the general opinion seems to be that *Fidius Dius* is equivalent to the *Zeus Πίστης* of the

Greeks, or "god of honour," and to the Sancus of the Sabines, and the Hercules of the Romans.

FIRMUS, M., a wealthy merchant of Seleucia in Egypt, who assumed the purple in the time of Aurelian, but was defeated and crucified by the latter.

FIRMUM, Fermo, a town of Picenum, about four miles from the coast, below the Tinna. It was called Firmum Picenum, probably to distinguish it from another town of the same name, now unknown; and was colonised about the beginning of the first Punic war. The Castellum Fermanorum of Pliny is represented by *Porto di Fermo*.

FISCELLUS, that part of the chain of the Apennines which separated Picenum from the territory of the Sabines; and said to be the only spot in Italy where wild goats were to be found.

FLACCUS, I., Valerius. (See **VALERIUS**.) **II.** One of the names of Horace. (See **HORATIUS**.) **III.** Verrius, a grammarian, who was tutor to the grandsons of Augustus, and the author of a work entitled "De Verborum Significatione," which was abridged by Festus Sextus Pomponius.

FLAMINES, the name of a peculiar college of priests at Rome, whose duties, like those of the Salii and others, consisted in attending to the festivals and other sacred rites of particular deities. The most important were the Flamen Dialis, or priest of Jupiter, who, among other privileges, had a seat in the senate by virtue of his office, the Flamen Martialis, or priest of Mars, and the Flamen Quirinalis, or priest of Romulus. The derivation of the word is altogether uncertain.

FLAMINIÀ VIA, I., a celebrated road, which led from Rome to Ariminum and Aquileia, named from Flaminius, by whom it was constructed, A. U. C. 533.—**II.** A gate of Rome opening to the same road, now *del popolo*.

FLAMINIŪS, C. NĒPOS, a Roman consul of an impetuous disposition, drawn into a battle near the lake of Thrasymenus, by the artifice of Hannibal, and killed in the engagement, with an immense number of Romans, B. C. 217.

FLAMINIŪS, I. T. Q., a celebrated Roman raised to the consulship B. C. 554. Being sent at the head of the Roman troops against Philip, king of Macedon, he totally defeated him on the confines of Epirus, made all Locris, Phocis, and Thessaly tributary to the Roman power, and proclaimed all Greece independent at the Isthmian Games. He received the name of

father and deliverer of Greece: and on his return to Rome a brilliant triumph of three days was decreed to him for his exploits. In the year B. C. 183, he was sent to Prusias, king of Bithynia, to demand the person of Hannibal, then in his old age, and a refugee at the Bithynian court; B. C. 168, he was made augur; and after this period he disappeared from history, though it has been said that he was found dead in his bed, after having throughout a long life practised the virtues of his model Scipio.—**II.** Lucius, brother of the preceding, during whose first campaign he commanded the Roman fleet, and subsequently distinguished himself in the wars of Greece. He was afterwards expelled from the senate by Cato the Censor, for having put to death a Gallic prisoner.—**III.** Calp. Flamma, a tribune, who, at the head of 300 men, saved the Roman army in Sicily, B. C. 258, by engaging the Carthaginians, and cutting them to pieces.

FLANATICUS SINUS, a gulf lying between Istria and Liburnia, in the Adriatic, and so called from the adjacent town of Flano, *Fiannona*. It was also named Polaticus Sinus, from the town of Polo in its vicinity. It is now the *Gulf of Quarnaro*.

FLAVIA LEX, agraria, a law enacted by L. Flavius, A. U. C. 693, for the distribution of some lands among Pompey's soldiers and the commons.

FLEVUS, a canal intersecting the country of the Frisii, made by Drusus. Being in progress of time increased by the sea, it assumed the name of *Zuyder Zee*, Southern sea; and of several channels which afford entrance to the ocean, that named *Vlie* indicates the genuine egress of the Flevus.

FLORA, the goddess of flowers and gardens among the Romans. Her worship was originally of Sabine origin, and was introduced at Rome by Titus Tatius, the colleague of Romulus, and a peculiar priest or flamen was assigned to her by Numa. The games in her honour, called Floralia, which were first established B. C. 238, were celebrated annually on the 28th of April and four following days, and were characterised by singular licentiousness. She is sometimes identified with the Chloris of the Greeks.

FLORENTIA, Florence, a town of Etruria, on the Arnus. It was colonised by Cæsar, suffered greatly during the war of Sylla and Marius, but again rose into celebrity under Tiberius. At a later period it was destroyed by Totila, and rebuilt by Charlemagne.

FLORIĀNUS, brother of the emperor

Tacitus, on whose death, A. D. 276, he assumed the purple; but his troops, rather than hazard a battle with Probus, who had been proclaimed emperor by the army of the East, revolted to the latter, and put Florianus to death, after a reign of less than three months.

FLŌRUS, I., L. Annæus, a native either of Gaul or Spain, who wrote in Latin a history of Rome in the reign of Trajan. He was still alive under Hadrian, and is sometimes confounded with Julius Florus or Floridus, who wrote at that time a poem called "*Pervigilium Veneris*," in imitation of Horace's "*Carmen Seculare*." His work, which is more a panegyric than a history of the Roman people, is in four Books, and comprises the history of Rome from its foundation down to the closing of the temple of Janus by Augustus. The best edition is that of Duker, Lugd. Bat. 1722, 2 vols. 8vo. — II. Lucius Julius, a Roman, who accompanied Tiberius in his military expeditions, and to whom Horace has addressed two of his epistles.

FOVS SOLIS, *Fountain of the Sun*, a celebrated fountain in the Oasis, on which was situated the oracle of Jupiter Ammon. It was tepid at dawn, cool as the day advanced, very cool at noon, diminishing in coolness as the day declined, warm at sunset, and boiling hot at midnight.

FonteiUS. See CAPITO.

FORDICIDIA, an annual festival, celebrated at Rome on the 15th of April, so called from the sacrifice of *fordæ boves*, or pregnant cows, of which the embryos were burnt by the senior Vestal virgin, and the ashes kept for the purifications of the Palilia.

FORMIÆ, a town of Latium, south-east of Caieta, said to have been anciently the abode of the *Iæstrygones*. It is chiefly interesting from having been long a favourite residence of Cicero, and the scene of the tragical event which terminated his existence. It was called *Mamurrarum urbs*, from a family of consequence which lived there; and the hills in its neighbourhood produced a species of vine which yielded excellent wine. Near its ruins is the modern *Mola di Gaeta*.

FORMIĀNUM, a villa of Cicero near FORMIÆ. See FORMIÆ.

FORMIO, *Risano*, a river of Istria, the ancient boundary of Italy to the north-east, afterwards extended to the Arsia.

FORNAX, a goddess at Rome, who presided over the baking of bread. Her festivals, *Fornacalia*, first instituted by Numa, were held on the 21st of February.

FORTŪNA, in mythology, the goddess who presided over the destinies of mankind, and generally speaking over all the events of life. She was represented as blind, with winged feet, and resting on a wheel. This goddess was not known in the more ancient systems of the Greek theogony: all the guidance of human affairs, for instance, is intrusted by Homer to Destiny; but in Italy, and chiefly at Rome, Actium, and Præneste, her worship was most assiduously cultivated.

FORTŪNĀTÆ INSULÆ, islands lying off the western coast of Africa, which derived their name from their remarkable beauty and fertility. They were represented as the seats of the blessed, where the souls of the virtuous were placed after death, and are supposed to be the *Canary* isles of the moderns.

FŌRUM ROMĀNUM, a large open space at Rome, called until recently *Campo Vaccino*, situated between the Capitoline and Palatine hills, and the great centre of business, political and commercial. Here stood the temples of Jupiter Stator and of Concord, in which the senate met, the triumphal arch of Septimius Severus, and various other monuments of the grandeur of ancient Rome.

FORUM, a name given in Roman geography to many places in which there was either a public market, or in which the prætor held his court. Of these the most remarkable were, I., Appii. (See APPII FORUM. — II. Allieni, a town of Gallia Cisalpina, now supposed to be *Ferrara*. — III. Aurelii, a town of Etruria, now *Montalto*. — IV. Claudii, another in Etruria, now *Orolo*. — V. Corneli, now *Imola*, in the Pope's dominions. — VI. Domittii, a town of Gaul, now *Frontignan*, in *Languedoc*. — VII. Flaminii, a town of Umbria, now *San Giovane*. — VIII. Gallorum, a town of Gaul Togata, now *Castel Franco*, in the Bolognese. — IX. Julii, a town of Venice called *Forajuliensis urbs*, now *Friuli*. — X. Julii, a town of Gaul Narbonensis, now *Frejus*, in Provence. This town was a place of importance in the time of Julius Cæsar, who gave it his own name. Augustus sent thither the 200 galleys taken from Antony at the battle of Actium, made *Forum Julii*, a naval station of importance, and planted in it a colony of soldiers of the eighth legion. Agrippa further devoted his endeavours to increase the prosperity of the town. Its strong fortifications protected it for a considerable period against the barbarians; but about the year 940 it was destroyed by the Saracens, nor has it since recovered so

much as the shadow of its former prosperity.

FOSI, a people of Germany, north of the Cherusci, of whom they are supposed to be a branch, living along the Visurgis, *Weser*.

FOSSA, I., *Straits of Bonifacio*, between Corsica and Sardinia, called also Taphros. — II. Drusi or Drusiana, a canal opened by Drusus from the Rhine to the Yssel. — III. Mariana, *Galejou*, a canal cut by Marius from the Rhone to Marseilles during the Cimbrian war; sometimes the plural is used, *fossæ*. — IV. Fossa Philistina, one of the mouths of the Po, now the *Po Grande*, excavated by the Tuscans to drain the marshy lands about Hadria. It had seven arms or branches, called Septem Maria, or Fossiones Philistina.

FRANCI, tribes of Germans who inhabited the districts on the Lower Rhine, and assumed the title of *Franks*, i. e. *Freemen*, from a temporary union among themselves against the Roman power. They first appear on the stage of history in the last quarter of the second century of our era; under the emperor Honorius they obtained a permanent footing in Gaul, and they remained in alliance with the Roman empire till about A. D. 500, when Clovis, or Chlodiviz, reduced them under his power, and founded the French monarchy.

FRĒGELLÆ, a considerable city of Latium, near the Liris, and close to the Via Latina. It was captured by the Romans A. U. C. 427. It suffered greatly from Pyrrhus and from Hannibal, but subsequently attained such prospects as to attempt to shake off the Roman yoke; but it was recaptured by L. Opimius after a vigorous resistance, and completely destroyed. Its ruins are to be seen either at *Ceperano*, or at *S. Giovanni Incarico*.

FRENTĀNI, a people of Italy north-west of Apulia, named from the Frento, now *Fortore*, which runs through the eastern part of their country. Their country answers to the modern *Abruzzo Citra*. The Frentani were of Samnitic origin, but they long possessed an independent political existence, and, in other respects, their history is closely identified with that of the Marsi, Marrucini, and Vestini, &c. They formed an alliance with Rome at an early period, and distinguished themselves, in the war with Pyrrhus and Hannibal, in the Roman cause; but during the civil war joined the confederated states of Italy against Rome.

FRISĪ, a people of Germany occupying the territory now called *Friesland* and *Groningen*. Their enmity to the Cherusii

induced them to form a friendship with the Romans, whom they aided on numerous occasions; but they were subsequently overwhelmed by the Roman arms.

FRONTĪNUS, SEX. JUL., a Latin writer, born of a patrician family, was prætor of Rome A. D. 70, and about five years later was sent into Britain by Vespasian, where he greatly distinguished himself as a commander. Under Nerva he was raised to the consulship, A. D. 97, and being appointed superintendent of the aqueducts, brought the waters of the Anio to Rome by means of a splendid aqueduct. He died A. D. 106, in the reign of Trajan, leaving behind him several works, of which that bearing the barbarous title "*De Aquæductibus*," &c. is the best known. At his death he held the office of augur, in which he was succeeded by Pliny.

FRONTO, I., M. Cornelius, a Latin writer, born at Cirta in Africa. He came to Rome in the age of Hadrian, where he taught rhetoric with such success that Antoninus Pius appointed him præceptor of his adopted sons, raised him to the consulship, and made him proconsul of Asia. He died at an advanced age in the reign of M. Aurelius. A collection of valuable letters to his pupils, with their answers, was discovered by Angelo Maio in the Vatican, and published in 1823. — II. Julius, a munificent patron of literature at Rome, thrice consul, and a colleague of Trajan. His house and grounds were thrown open to the public; and he is described by Martial, as "*clarum militiæ, togæque decus*." — III. A rhetorician of Emesa, and uncle of Longinus.

FRUSĪNO, *Frusinone*, a city of Latium, on the Cosa, captured by the Romans A. U. C. 450.

FŪCĪNUS, *Celano*, a large lake of Italy, north of the Liris. To prevent the inundations to which it was subject, Claudius excavated a canal three miles in length through a mountain to the river Liris, into which its superfluous waters were discharged; and after the completion of this undertaking, the splendid but sanguinary show of a real Naumachia or sea-fight was exhibited on the lake. Remains of this work are visible between *Avezzano* and *Lugo*.

FUGALIA. See REGIFUGIUM.

FULVĪA, I., Gens, an illustrious Roman family, the chief branches of which were Curvus, Nobilior, Flaccus, Pætinus, &c. — II. A Roman lady, who disclosed to Cicero the details of Catiline's conspiracy, which she had learned from her paramour Quintus Curius. — III. An ambitious, cruel, and revengeful woman, who married first

the tribune Clodius, then Curio, and at last M. Antony. She took an active part in all the intrigues of the triumvirate. When Cicero's head had been cut off by order of Antony, Fulvia ordered it to be brought to her, and barbarously bored the tongue with a golden bodkin. While Antony was prosecuting the war against Brutus and Cassius, she remained at Rome, where she exercised a paramount influence, disposing at her pleasure of the chief offices of the state, and heaping honours upon the most undeserving persons. After the battle of Philippi, irritated by her husband's intercourse with Cleopatra, she attempted to persuade Augustus to take up arms against him; and not succeeding in her design, she made war upon Octavius herself with the aid of her brother-in-law; but, after some spirited efforts, she was besieged in Perusia, and compelled to surrender. She then retired into Greece, when she re-joined her husband, who coldly received her, and she soon afterwards died at Sicyon, A. U. C. 712, through chagrin and wounded pride.

FULVIUS, I., L. Curvus, was created consul B. C. 320, and six years afterwards, master of the horse to the dictator L. Æmilius. — II. M. Curvus Paetinus was created consul B. C. 305, and took the Samnitic city of Bovianum. — III. Cn. Paetinus was consul B. C. 300; gained a memorable victory over the Samnites, for which he enjoyed a triumph, and three years afterwards greatly distinguished himself as proprætor in Etruria. — IV. S. Paetinus Nobilior was the colleague of Æm. Paulus Lepidus in the consulship, B. C. 255. After the defeat of Regulus he accompanied his colleague to Africa, and after acquiring much glory against the Carthaginians, was shipwrecked at his return with 200 ships, of which only eighty were saved. — V. Q. Flaccus was elected four times consul in the course of twenty-eight years, B. C. 237—209. Having defeated Hanno near Bovianum, he laid siege to Capua, which surrendered after the lapse of a year, and was dreadfully ravaged; and he subsequently subdued the Hircani, Lucani, and other Italian nations that had embraced the cause of Hannibal. — VI. M. Nobilior greatly distinguished himself as prætor in Spain B. C. 196, and as consul in Greece three years afterwards. On his return he was accused of having maltreated the Roman allies, but acquitted, and honoured with a triumph. He was elected colleague of Æmilius Lepidus in the censorship, B. C. 181. He formed a port at the mouth of the Tiber, and decorated

Rome with many public structures. — VII. Q. Flaccus was sent into Spain as prætor B. C. 181, when he gained such a decisive victory over the Celtiberi, that, on his return to Rome, he received a triumph and the consulship. Being elected censor B. C. 174, he, together with his colleague, Posthumius Albinus, caused the streets of Rome to be paved; and on the following year he plundered the marble temple of the Lacinian Juno, to finish the building of one erected to Fortune, an act of sacrilege for which he is said to have been deprived of reason. — VIII. M. Flaccus was consul B. C. 125, and seconded the projects of Tiberius Gracchus, to obtain the rights of citizenship for the states of Italy. He obtained a triumph for his exploits in Gaul; and having subsequently become involved in the seditious movements of the Gracchi relative to the Agrarian law, he fell in an affray which ensued, and his body was thrown into the Tiber. See GRACCHUS.

FUNDANUS, originally called Amyclanus, from Amyclæ in its vicinity, a lake of Italy near Fundi, which discharges itself into the Mediterranean.

FUNDI, *Fondi*, a town of Italy, near Caieta, on the Appian way near the Lacus Fundanus. It received most of the privileges of Roman citizenship A. U. C. 417; its inhabitants were enrolled in the Æmilian tribe A. U. C. 564, and it was subsequently colonised by the veterans of Augustus.

FŪRIA LEX, *de Testamentis*, a law enacted by C. Furius the tribune, forbidding any person to leave as a legacy more than 1000 *asses*, and inflicting a fine of four-fold the amount on him who should accept more.

FŪRIÆ. See EUMENIDES; ERYNNYES.

FŪRĪ, a family which migrated from Medullia in Latium, settled at Rome under Romulus, and was admitted among the patricians. Camillus was of this family, and first raised it to distinction.

FURĪNA, an early Latin goddess, whose functions are supposed to have been equivalent to those of the Furies. Her festivals, called Furinalia, were celebrated annually on the 25th of July; but her worship had ceased long previously to the time of Varro.

FURIŪS, I., a military tribune with Camillus, by whom he was sent against the Tuscans. (See FURIA LEX.) M. Bibaculus, a Latin poet of Cremona, who wrote annals in Iambic verse, and was ridiculed by Horace for the turgidity and bombast of his style.

FUSCUS, I., ARISTĪUS, a friend of Horace, conspicuous for his integrity, learning, and abilities. To him are addressed the well-

known ode and epistle of Horace. — II. Corn, a Roman prætor, who when a boy had acted as charioteer to Nero. Having squandered his wealth in charioteering, he was made præfect of the prætorian bands by Domitian, and fell in the Dacian war.

FUSIUS, a Roman actor, ridiculed by Horace for falling asleep through intoxication, and resisting every effort that was made to rouse him.

G.

GABÆ, I., a city of Persia, in the province of Persis, supposed to be *Darabgherd*. — II. Or Gabaza, a city of Sogdiana, south-west of Cyreschata. The precise position of this city is uncertain, but it was one of the first places in the East to which the exploits of Alexander gave celebrity.

GABELLUS, *La Secchia*, a river falling into the Po, opposite the Mincius.

GABII, I., *Grotto di Torri*, a Sabine town near the Via Salaria, not far from Cures. — II. An ancient city of Latium, somewhat north of Tusculum, whose site is supposed to be occupied by the modern *l'Osa*. It was one of the numerous colonies founded by Alba, and first came into the possession of the Romans by the artifices of Sextus, son of Tarquin, who gained the confidence of the inhabitants by deserting to them, and pretending that his father had ill treated him. It suffered severely during the civil wars, but appears to have again risen into importance under Antoninus and Commodus. The inhabitants had a peculiar mode of tucking up their dress, whence the phrase *Gabinus cinetus*. Juno was worshipped with peculiar sanctity at Gabii; hence she was styled *Gabina*.

GABINIA LEX, *de Comitibus*, a law enacted by A. Gabinus, tribune, A. U. C. 684, which required that in public assemblies for electing magistrates, the votes should be given by ballot, and not *vivâ voce*. — II. *De Militia*, a law proposed by A. Gabinus, tribune, A. U. C. 685, granting to Pompey the power of carrying on the war against the pirates during three years, and of obliging all kings, &c., to supply him with the necessities which he wanted. — III. *De Usura*, a law proposed by Aul. Gabinus, tribune, A. U. C. 685; ordaining that no action should be granted for the recovery of any money borrowed on small interest, to be lent on larger, which obtained the name of *versuram facere*.

GABINIUS, AULUS, the author of what were termed the Gabinian laws, was at-

tached first to Sylla, and afterwards to Pompey. He first distinguished himself as tribune of the commons (see *GABINIA LEX*); and having subsequently attained the consulship, he espoused the party of Clodius against Cicero, and powerfully contributed to his banishment. He then obtained the province of Syria, at that time distracted by the rival claims of Hyrcanus and Aristobulus to the throne, and having re-established tranquillity, he demanded a thanksgiving from the senate, who refused, and ordered his return. But, instead of complying with their request, he marched into Egypt, thus violating the law which prohibited the transgression of the boundaries of a province, and replaced Ptol. Auletes on the throne, and at length returned to Rome to stand his trial for high treason. By the interest of Cæsar and Pompey, he was acquitted, but was subsequently accused of extortion, and though even Cicero pleaded for him, he was found guilty, and condemned to perpetual exile. Many years afterwards he was recalled by Cæsar, and sent into Illyricum, where he died, A. U. C. 707, in consequence of chagrin at the defeats his army sustained from the barbarians. — II. A Roman general under Claudius, who distinguished himself in Germany, A. D. 31; but accused, at his return, of receiving bribes. Cicero ably defended him; but he was banished, and died about A. D. 40, at Salona.

GADES, (*ium*), GADIS, (*is*), and GADIRA, *Cadiz*, a commercial city of Spain, built upon a small cognominal island, at the mouth of one of the arms of the Bætis. It was said to have abounded with wild olive-trees, and hence named *Cotinus* (*Κοτινοῦσα*). Gades was founded about B. C. 1500, by a Phœnician colony; it came into the power of the Carthaginians in the first Punic war, and in the second surrendered itself voluntarily to the Romans. From J. Cæsar it received the privileges of a Roman colony; and in a later age styled *Augusta Julia Gaditana*. Hercules, surnamed *Gaditanus*, had there a celebrated temple. The inhabitants were called *Gaditani*. Near Gades lay the small island *Erythea*, called by the inhabitants *Juno's island*, with which it was sometimes identified.

GADITANUS SINUS, *Bay of Cadiz*.

GADITANUM FRETUM, *Straits of Gibraltar*. See *ABYLA* and *CALPE*.

GÆTULIA, a country of Africa, south of Numidia, now answering in some degree to *Biledulgerid*, "region of locusts." Its situation and limits are not precisely ascertained.

GAIA, the goddess of the earth among the Greeks, equivalent to the Terra or Tellus of the Romans. See **TELLUS**.

GAINAS. See **RUFINUS**.

GAIVS, one of the most distinguished Roman classical jurists, of whose personal history nothing is known, except that he lived under Antoninus Pius and Aurelius. His celebrated work, called the "Institutes," and others of his writings, were largely used in the compilation of the Pandects; but the originals had been lost for nearly sixteen centuries, when they were accidentally discovered by Niebuhr in 1816, among the Palimpsests in the library of Verona, and were deciphered and given to the world by a Committee of Prussian literati, in several editions.

GALÆSUS, a freedman of Camillus, celebrated for the courage he displayed when about to be put to death by the emperor Claudius, A. D. 42.

GALANTHIS, a servant-maid of Alcmena, whose sagacity eased the labours of her mistress at the birth of Hercules, and baffled the designs of Juno, who had solicited Lucina to retard the pains of Alcmena, and hasten those of the wife of Sthenelus. Lucina, irritated at the deception practised on her, changed Galanthis into a weasel.

GĀLĀTÆ, the inhabitants of Galatia.

GĀLĀTÆA and **GALATHÆA**, a sea-nymph and daughter of Nereus and Doris, and passionately fond of Acis, a shepherd of Sicily, whom the Cyclops Polyphemus through jealousy killed with a fragment of broken rock. See **ACIS**.

GĀLĀTĪA, or **GALLOGRÆCĪA**, I., a country of Asia Minor, lying south of Paphlagonia, west of Pontus, and north-east of Phrygia. It was originally a part of Phrygia; but the Gauls or Celtæ having invaded Asia Minor in several bodies, conquered and settled in this country about B. C. 241. Hence the Greeks gave the new settlements of this people in Asia a double name, — Galatia, from the nation itself, and Gallo-Græcia, from the Greek colonies, which became subsequently intermingled with them.

GALBA, I., Sergius, a Roman orator who, having been accused of cruelty while pro-consul in Spain by Cato the Censor, saved himself from condemnation by embracing his two infant children in the presence of the people. — II. Servius Sulpitius, a Roman lawyer, father of the emperor Galba. — III. Serv. Sulpicius, son of the preceding who, after having filled the highest offices of the state, both at home and abroad, was elected emperor by the soldiers after the death of Nero. When

seated on the throne, he suffered himself to be governed by favourites, whose confessions and rapacity raised several tumults which the adoption of the strongest measures alone repressed. His adoption of Piso Licinianus as his successor, to the prejudice of Otho, who had expected to be the object of his choice, led to a conspiracy being formed against him, and he was put to death after a reign of seven months, in the seventy-third year of his age, A. D. 68. Otho was proclaimed his successor.

GALĒNUS CLAUDĪUS, a celebrated physician in the age of M. Antoninus and his successors, was born at Pergamus, A. D. 131. Having finished his preliminary studies at Pergamus, under the ablest philosophers of the day, he repaired to Alexandria, then the most distinguished medical school in the world, where he completed his studies, and he thence removed to Rome, where his celebrity was speedily acknowledged, and he was appointed physician to Marcus Aurelius. But the jealousy of rivals, who attributed his success to magic, forced him to retire to his native country; and nothing further is known of his personal history, except that he was alive in the reign of Septimius Severus. Those of his works which have come down to our times fill five folio volumes.

GĀLĒRĪUS, a Roman emperor. See **MAXIMIANUS**.

GĀLĒSUS, I., *Galesò*, a river of Calabria, flowing into the bay of Tarentum; celebrated for the shady groves in its neighbourhood, and for the beautiful fleeces of the sheep which pastured on its banks. — II. A rich native of Latium, killed as he attempted to make a reconciliation between the Trojans and Rutulians, when Ascanius had killed the favourite stag of Tyrrheus, the prelude of all the enmities between the hostile nations.

GALILÆA. See **PALESTINA**.

GALLI, I., a warlike race of antiquity. (See **GALLIA**). — II. One of the names of the Corybantes, or priests of Cybele. See **CORYBANTES**.

GALLĪA, an extensive country of Europe, bounded on the west by the Atlantic, on the north by the Insula Batavorum and part of the Rhenus, *Rhine*, on the east by the Rhenus and Alps, on the south by the Pyrenees. The Greeks called the country itself Galatia, Celtice (Κελτική), and Celto-Galatia, the last being used to distinguish it from Galatia in Asia Minor. At the invasion of Gaul by Julius Cæsar, the whole country was divided among the three great nations, Belgæ, Celtæ, and

Aquitani, whom the Romans called by one general name Galli, while the Greeks styled them Celtæ. The Celtæ extended from the Sequana, *Seine*, in the north, to the Garumna, *Garonne*, in the south. Above the Celtæ lay the Belgæ, between the *Seine* and *Lower Rhine*, intermixed with Germanic tribes. The Aquitani lay between the *Garonne* and Pyrenees, and were intermingled with Spanish tribes. These three great divisions, however, were subsequently altered by Augustus, B. C. 27, who extended Aquitania into Celtica, as far as the Liger or *Loire*; the remainder of Celtica was called Gallia Lugdunensis, from the colony of Lugdunum, *Lyons*, while the rest of Celtica, towards the Rhine, was added to the Belgæ, under the title of Belgica: and, lastly, the south of Gaul, which, from having been the first provinces occupied by the Romans, had been styled Gallia Provincia, was distinguished by the name of Narbonensis, from Narbo, *Narbonne*. Gallia Narbonensis was called *Braccata*, on account of the peculiar covering of the inhabitants for their thighs. The epithet of *Comata* is applied to Gallia Celtica, because the people suffered their hair to grow to an uncommon length. In later ages these four provinces were called the Four Gauls, and subdivided into seventeen districts. The inhabitants were great warriors. They overcame the Roman armies under Brennus, invaded Greece in different ages, and spread themselves over the greatest part of the world; but were ultimately subjected to the Roman sway by Julius Cæsar and his successors, and so remained till the overthrow of Lyægrius at *Soissons*, A. D. 486, by Clovis, the founder of the French monarchy.

GALLIA CISPALPINA, Gaul on this side of the Alps, with reference to Rome, a name given to the northern part of Italy, as occupied by the Gallic tribes which had poured over the Alps into this extensive tract of country. Livy assigns to these migrations of the Gauls as early a date as the reign of Tarquinius Priscus, that is, about 600 B. C. It was called also Gallia Citerior, and Gallia Togata, from the Roman toga being worn by the inhabitants after their admission to Roman citizenship, and was subdivided into three parts: Gallia Cispadana, or Gaul on this side the Po, containing the tribes Boii, Lingones, &c.; Gallia Transpadana, or Gaul on the further side the Po, containing the Taurini, Salassi, Insubres, Cenomani, Euganei, Veneti, &c.; and Liguria, answering to the *Riviera* of Genoa. This portion of

Italy was styled by Cicero the flower of the country, and the support and ornament of the Roman empire.

GALLICUS AGER, the name given to the country between Picenum and Ariminum, whence the Galli Senones were banished, and which was divided among the Roman citizens.

GALLIENUS, Publ. Licinius, appointed Cæsar, and colleague of his father, the emperor Valerian, A. D. 253. While still young, he displayed great courage and generalship against the Alemanni; and even acquired considerable reputation as an orator and a poet. On his father being taken prisoner by the Persians, he was acknowledged sole emperor, A. D. 260; but from this period he gave but few indications of the talents he had previously shown. His time was spent in the greatest debauchery, and he is said to have heard, with equal indifference, the loss of a rich province and the execution of a malefactor. In the midst of the distractions to which the indolence and effeminacy of the emperor gave birth, two of his officers having revolted and assumed the imperial purple, Gallienus, at length roused from his torpor, marched against his antagonists, and put all the rebels to the sword, without showing the least favour to rank, sex, or age. But the spirit of mutiny had proceeded too far to be checked. A number of usurpers, known by the name of the thirty tyrants, sprang up in almost every province of the empire; and at last Aureolus, being proclaimed emperor by the troops of Illyricum, entered Italy, took possession of Milan, and was even on the march to Rome, when he was encountered and defeated by Gallienus, near the Adda, and obliged to retreat to Milan. Gallienus hastened to besiege it, but during the siege he was murdered by some conspirators, A. D. 268, and succeeded by Claudius II.

GALLINARIÆ SILVA, a wood near Litternum in Campania, famous as the retreat of robbers.

GALLIPŒLIS, I., a fortified town of the Salentines, on the Ionian sea, now *Gallipoli*. — II. A city on the Thracian Chersonese on the Hellespont, at the opening of the Propontis, *Sea of Marmora*.

GALLOGRÆCIA. See GALATIA.

GALLŌNIUS, P., a luxurious Roman, who never dined well, because he was never hungry.

GALLUS, I., Caius or Cn. Sulpitius, consul B. C. 166, was famous for his knowledge of astronomy, and exact calculations of eclipses. He is said to have foretold

the eclipse which took place on the evening before the great battle of Pydna.—II. Cornelius, an eminent general and statesman, and one of the most distinguished Roman elegiac poets, was born at Forum Julii, *Frejus*, B. C. 66. Little is known of his early history. He accompanied Octavius to Rome after the battle of Modena, and, when the latter became master of the empire, was appointed to the highest offices of the state. After the battle of Actium and the death of Cleopatra, he received the prefecture of Egypt, the most important of the imperial provinces; but, forgetful of the emperor's favours, he pillaged his province, and is said to have applied to Augustus such injurious expressions that he was recalled on a charge of treason, found guilty, and condemned to perpetual exile: a disgrace which operated so powerfully on him, that he killed himself in despair, A. D. 26. Gallus was the intimate friend and patron of the chief poets of his age, but more especially of Virgil, who has mentioned him with affection and respect in different parts of his works, and whose tenth Eclogue is devoted to the misery of Gallus, in consequence of the perfidy of his mistress Lycoris. (See LYCORIS.) Of his four books of elegies, so highly spoken of by his contemporaries and immediate successors, no fragments remain; the elegies bearing the name of Gallus being the production of Max. Gallus Etruscus, who lived under Anastasius.—III. Ælius, a Roman of equestrian rank, in the age of Augustus. Being appointed procurator of Egypt, he made an incursion into Arabia; but in consequence of the treachery of Syllaëus, the commander of the Arabian auxiliaries, who led him into sandy deserts, the expedition entirely failed. Gallus was an intimate friend of Strabo, who has given minute details of the expedition.—IV. C. Vibius Trebonianus, governor of Mæsia in the reign of Decius, after whose death he was raised to the imperial throne, A. D. 252. He associated Hostilianus, son of Decius, with him in the government, and after his death his own son Volusianus. Having freed the empire from the incursions of the Goths, he ruled with great mildness and equity; but on Æmilianus, his successor in the government of Mæsia, being proclaimed emperor by the provincial army, Gallus marched against him, and the troops of the latter, seeing themselves the weaker, prevailed upon by promises, murdered Gallus, and went over to Æmilianus, A. D. 253.—V. A river in Phrygia, whence

the priests of Cybele are said to have been named Galli, because when they drank of its waters they became furious.—VI. Flavius Claudius Constantinus, a brother of Julian, was sent to Antioch, with the title of Cæsar, by Constantius, his cousin; but having conspired against his benefactor, he was recalled and beheaded, A. D. 354.

GAMELIA (*γάμος, marriage*), the name of a sacrifice offered in the temple of Minerva at Athens on the day before girls were married. It also signified marriage solemnities in general.

GANGARĪDÆ, a people near the mouths of the Ganges. Their capital was Ganga Regia, which is said to correspond to the modern *Raji-mohol*.

GANGES, a famous river of India, whose source has been recently discovered to be a small stream issuing from under a mass of perpetual snow on the Himmaleh mountains. After pursuing its course through rugged valleys and defiles, it enters the vast plains of Hindostan, and flows thence with a smooth navigable stream to the ocean, a distance of 1500 miles, diffusing abundance on all sides by its waters, its products, and the facilities it affords for internal transit. The Ganges is said to have been the boundary of Alexander's conquests in the East; and in the eyes of the superstitious Hindoos, it has for ages been an object of great reverence. The banks of the Ganges are studded with more cities than those of any river in the world: its chief tributaries are the Jumna, Gogra, and Burrampooter.

GANGETĪCUS SINUS, the *Bay of Bengal*, into which the Ganges falls.

GĀNŸMĒDES, son of Tros and Callirrhœë, daughter of the Scamander, and brother of Ilus and Assaracus. He was remarkable for his beauty, and was on this account carried away by the eagle of Jupiter to be his celestial cup-bearer in place of Hebe.

GĀRĀMANTES (sing. *Garamas*), a people of Africa, south of Fazania, named from the city of Garama, *Garmes*. They were conquered in the reign of Augustus.

GĀRĀMANTIS, a nymph, mother of Iarbas, by Jupiter.

GARGĀNUS, *Punta di Viesti*, a lofty mountain of Apulia, terminating in a bold promontory of the same name. It is frequently mentioned by the Latin poets, especially on account of its fine groves of oaks.

GARGĀPHĪA, a valley near Plataea, with a fountain of the same name, where Actæon was torn to pieces by his dogs.

GARGĀRUS (pl. *a, orum*), one of the

highest summits of Mt. Ida in Troas, the root of which formed the promontory Lectum. On it was a town called Gargara.

GARGETTUS, a deme, or borough, of the tribe Ægeis in Attica, celebrated for being the birthplace of Epicurus.

GARUMNA, *Garonne*, a river of Gaul, which rises in the valley of *Arran*, and falls into the Oceanus Cantabricus, *Bay of Biscay*. In Julius Cæsar's division of Gaul, it constituted the boundary of Aquitania, which it separated from Gallia Celtica.

GAUGAMĒLA, a village of Assyria, in the district of Aturia, near which Alexander obtained his third victory over Darius. It was about 500 stadia from Arbela, which, from its greater importance, is generally spoken of in connection with that famous battle.

GAULUS, I., *Gozo*, a small island, adjacent to Melite, *Malta*. — II. Another below the south shore of Crete, now called *Gozo of Candia*, to distinguish it from *Gozo of Malta*.

GAURUS, *Monte Barbaro*, a mountain of Campania, bordering on Lake Avernus, famous for its wines.

GAZA, one of the five Philistine satrapies, or principalities, towards the southern extremity of Canaan, fifteen miles south of Ascalon, near the Mediterranean. Its port was called *Gazæorum Portus*. Gaza is mentioned in *Genesis*, x. 18. Alexander destroyed it after a desperate siege of two months; but it was subsequently rebuilt, and repeatedly taken from the Syrians by the Maccabees. In the time of St. Luke it was reduced to a desert. It was afterwards called, and is now termed by the Arabs, *Rassa*.

GEBENNA. See CEBENNA.

GĒDRŌSĪA, *Mekran*, a barren province of Persia, south and south-east of Carmania. Its chief city was Pura, now *Fokrea*.

GĒLA, I., a river of Sicily, east of the Himera, and falling into the sea on the south-eastern coast, near the cognominal city. It derived its name from the icy coldness of its waters, and is said to have abounded in whirlpools. — II. A city of Sicily, near the mouth of the river of the same name. Founded by a Rhodian and Cretan colony, B.C. 713, it soon became one of the Grecian colonies in Sicily, and in little more than a century after its own foundation, colonised Agrigentum. Gelon, tyrant of Syracuse, first gave a blow to its prosperity, by removing a large portion of its inhabitants to Syra-

cuse; it was afterwards depopulated by Dionysius and Agathocles; and, about 400 years after its foundation, it received its last blow from Phintias, tyrant of Agrigentum, who removed the inhabitants to Phintias, a town in the neighbourhood which he had founded, and employed the stones of Gela to beautify his own city. The inhabitants were called *Gelenses*, *Geloi*, and *Gelani*. The plains in its vicinity, called *Campi Geloi*, were celebrated for their fertility. The modern *Terra Nova* occupies part of the site of the ancient Gela.

GELIUS, AULUS, was born at Rome in the early part of the second century. Having finished his studies at Rome, he went to Athens, where he attended the lectures of Phavorinus; and, on his return, was appointed one of the centumviri, or civil judges. His work called *Noctes Atticæ*, a kind of scrap-book, which, as he states in the preface, was composed at Athens during the long nights of the winter, is still extant, and has been often edited. He died in the reign of M. Aurelius.

GELOI. See GELA.

GELON, I., a son of Dinomenes, who, after distinguishing himself as a commander, made himself absolute at Gela, B.C. 491, on the death of Hippocrates, and five years afterwards was raised to supreme power at Syracuse, whither he transferred the inhabitants of Gela. (See GELA.) He conquered the Carthaginians at Himera, B.C. 480, made various other conquests, and contributed by his taste and liberality at once to the embellishment and prosperity of his capital. His great equity and moderation endeared him to the people, and his death, which took place B.C. 478, was universally lamented. He was succeeded by his brother Hiero. — II. A son of Hiero the Younger, who outlived the battle of Cannæ.

GĒLŌNES and GĒLŌNI, a people of Scythia, inured from their youth to labour and fatigues. They painted themselves, to appear more terrible in battle, and were said to have been descended from Gelonus, son of Hercules.

GENONIÆ SCALÆ, steps at Rome, near the prison called Tullianum, down which the bodies of criminals were thrown into the forum, to be gazed at by the multitude.

GENĀBUM, a town of the Aureliani, on the Ligeris, *Loire*, afterwards called Aureliani, now *Orleans*.

GENAUNI, a people of Vindelicia. See BRENNI.

GĒNĒVA, a city of the Allobroges, at the western extremity of the Lacus Lemanus, *Lake of Geneva*. It has retained its ancient name.

GENIUS. See **DÆMON**.

GENSĒRIC, king of the Vandals, succeeded his brother Gonderic A. D. 429. He led an army into Hispania Bætica, of which he took entire possession, and having crossed over to Africa, conquered the whole country west of Carthage, and ultimately took that city by surprise, A. D. 439. Menaced by both the eastern and western empires, he then formed an alliance with Attila, king of the Huns. With a powerful fleet he ravaged and captured many islands in the Mediterranean, and sailing up the Tiber, on the invitation of the empress Eudoxia, he delivered up Rome to pillage for fourteen days, A. D. 455. Five years afterwards he destroyed a fleet which the emperor Majorian had collected for the invasion of Africa; carried the terror of his arms throughout all the maritime cities of Europe, and having at last defeated the emperor Leo's admiral, off Carthage, in a great naval battle, A. D. 468, he remained undisputed sovereign of the sea till his death, which took place A. D. 477. He belonged to the sect of the Arians.

GENŪS, a king of Illyricum, who, being bribed by Perseus, king of Macedonia, imprisoned the Roman ambassadors; but he was conquered by Anicius, and led in triumph with his family, B. C. 169.

GENŪA, *Genoa*, a celebrated town of Liguria, whose origin is lost in obscurity. It was a great emporium, even in the second Punic war, during which it was burned by Mago the Carthaginian; but it was subsequently restored by the Romans, and formed into a municipium. In the time of Strabo it was a flourishing city; and after several vicissitudes in its government, during which, however, it continued to advance in prosperity, it finally became the great commercial rival of Venice in the middle ages.

GENŪSUS, *Semno*, a river of Illyricum, falling into the Adriatic, above Apollonia.

GENUTĪA LEX, *de magistratibus*, a law enacted by L. Genutius, tribune A. U. C. 411, ordaining that no person should exercise the same magistracy within ten years, or be invested with two offices in one year.

GEORGICA, a poem of Virgil, in four books, which treats of husbandry in general, and of all the duties and employments of the agriculturist. This poem ranks by universal consent as the most finished production that Roman literature has be-

queathed to us. The name is derived from γῆ, *the earth*, and ἔργον, *labour*.

GERÆSTUS, *Cape Mantelo*, a promontory and haven in the south-west of Eubœa.

GERGIS or **GERGĪTHIA**, an ancient city of Dardania, in Troas, a settlement of the Teucri. It was a place of great strength as well as antiquity, and was famous for a temple of Apollo Gergithius. The inhabitants of Gergis were removed by Attalus, king of Pergamus, to a town of the same name, which he built on the Caicus; and, at a later period, the Romans consigned the territory of the old town to the Illyenses.

GERGOVĪA, *Gergovie*, a strong town and fortress of Gaul, belonging to the Arverni.

GERMĀNĪA, an extensive country of Europe, east of Gaul, whose ancient boundaries were much more extensive than at present, as they comprised the vast tract of country extending from the Baltic to the Vistula, and from the Rhine to the Danube. The Greeks and Romans had little knowledge of Germany previously to the time of Julius Cæsar; but even the extent of his victories was limited by the Rhine; and though the country west of the *Weser* was in after times repeatedly traversed by Roman armies, the Romans never attained any accurate knowledge of the country east of this river; and hence many of the statements relative to the tribes situated in that district are purely conjectural. The inhabitants were divided by Tacitus into three great tribes, which were again subdivided into many smaller ones: 1. the Ingævones, bordering on the ocean; 2. the Hermiones, inhabiting the central parts; and 3. the Istævones, including all the rest. Pliny afterwards made five divisions:—1. The Vindili, including the Burgundiones, Varini, Carini, and Gullones; 2. the Ingævones, including the Cimbri, Teutones, and Chauci; 3. the Istævones, near the Rhine, including the midland Cimbri; 4. the Hermiones, inhabiting the central parts, and including the Suevi, Hermunduri, Catti, and Cherusci; and 5. the Peucini and Bastarnæ, bordering on Dacia. The Romans first became acquainted with the ancient Germans B. C. 113, when they appeared, under the name of Teutones and Cimbri, on the confines of the Roman dominions, and moving southward, carried the terror of their arms over Gaul and part of northern Italy, until overthrown by Marius and Catulus, B. C. 101—103. As already observed, Julius Cæsar subjugated the tribes bordering on the Rhine: under Augustus, the successes of Tiberius, who had advanced the Roman arms as far as

the Elbe, were counterbalanced by the decisive defeat of Varus; and on Germanicus falling in his attempt to re-establish the Roman power, the project of subjugating Germania was abandoned, and never renewed. Our limits preclude us from alluding to the internal dissensions of the German tribes, or the attacks which they from time to time made upon the Roman empire, with which their history became ultimately blended; but the reader will find full particulars on this head in the elaborate work of Mannert, to which we beg to refer. The manners of the ancient Germans have been described by several authors, but particularly by Tacitus, in his admirable treatise "*De Moribus Germanorum*," which is justly esteemed one of the most precious remains of Roman learning, not only as being curious and instructive in itself, but also because it points out the origin of various institutions and customs, many of which still remain among the different countries subdued by the Germans.

GERMĀNICUS CÆSAR, son of Drusus Nero Germanicus and Antonia, the niece of Augustus, nephew of Tiberius, by whom he was adopted, and brother of Claudius, afterwards emperor, was born B. C. 14. His first campaign was made in Dalmatia, on his return from which he enjoyed a triumph, and was elected to the consulship. He soon afterwards went to the Rhine, where he suppressed several revolts of the legions, who would fain have declared him emperor, advanced the Roman arms as far as the Elbe, and amply avenged the disasters of Varus on the victor Arminius. (See ARMINIUS.) But in the midst of his successes, by command of Tiberius, who had become jealous of his popularity, he was recalled to Rome, when he enjoyed a triumph, A. D. 17. On the following year he was appointed joint consul with the emperor, and was sent into the East to quell some disturbances that had arisen; but Piso, whom Tiberius had appointed to the government of Syria, merely to act as a spy upon Germanicus, so thwarted his views that he fell ill, and died at Daphne, near Antioch, A. D. 19, not without strong suspicions of having been poisoned by Piso. He had married Agrippina, by whom he had nine children, one of whom, Caligula, disgraced the name of his illustrious father. He has been commended, not only for military accomplishments, but also for learning and benevolence; and the news of his death was received with the greatest grief. This name was common in the age of the emperors, not

only to those who had obtained victories over the Germans, but even to those who had entered the borders of their country at the head of an army. Domitian applied the name, which he himself had assumed, to the month of September, in honour of himself.

GERMANĪ, an ancient tribe of Persia, from whom, according to some authors, the Germans were originally descended.

GERONTHRÆ, a town of Laconia, north of Helos, founded by the Achæans long before the invasion of the Dorians and Heraclidæ, and afterwards colonised by the latter. It contained temples in honour of Mars and Apollo; and some vestiges of their ruins are found near the village *Hieraki*.

GERRA, the name of four Asiatic and African cities, the chief of which was situated on the Sinus Persicus, and was famous for its commerce. *El Katif* is supposed to occupy its site.

GERRHI, a people of Scythia, in whose country the Borysthenes rises.

GERRHUS, a river of Scythia, probably the *Molozsnijawodi*.

GERUSIA, in ancient history, the senate of Sparta. The number of this council was thirty, including the two kings; and the qualifications of its members were, pure Spartan blood, and an age not below sixty years. The election was performed in a primitive manner by acclamation, the candidates being brought forward one by one before the people. He who was greeted with the loudest applause was held to receive the highest honour next the throne. The functions of the gerusia were partly deliberative, partly judicial, and partly executive. It prepared measures which were to be laid before the popular assembly; it exercised a criminal jurisdiction, with power of capital punishment; and also wielded a kind of censorial authority for the correction of abuses.

GĒRYON and GĒRYŌNES, a celebrated monster, sprung from the union of Chrysaor with Callirrhœ, and represented as having three bodies. He lived in the island of Erythea, close to Gades, where he kept numerous flocks, guarded by a two-headed dog, Orthos, and by the herdsman Eurythion. Hercules, by order of Eurystheus, destroyed Geryon, Orthos, and Eurythion, and carried away all his flocks to Tirynthus.

GESSORIACUM, a town of the Morini, in Gaul, afterwards named Bononia, now *Boulogne*.

GETA, Antoninus, son of Severus, and brother of Caracalla, was born A. D. 190.

On the death of Severus, who had associated him in the empire with Caracalla, he was appointed to the eastern provinces; but the entreaties of his mother Julia prevailed on him to remain at Rome; and being soon afterwards invited to a conference with Caracalla, who envied his virtues, and was jealous of his popularity, he was murdered in the arms of his mother by the hired assassins of his brother, in his twenty-third year.

GETÆ, the name of a northern tribe, which originally inhabited the country south of the Danube, corresponding to *Servia* and *Bulgaria*. They were driven to the north of the Danube by Philip and Alexander of Macedon, together with the Daci, with whom they became completely identified. The country of the Getæ called *Scythia Parva*, and also *Pontus*, is well known, under the latter name, through the poems which Ovid, in his exile, wrote from Tomi, the place of his residence. See Daci.

GIGANTES, sons of Cœlus and Terra, born after the destruction of the Titans. They were represented as of vast stature and strength, and having their feet covered with serpent's scales. The defeat of the Titans incensed them against Jupiter, and they conspired to dethrone him. They made use of rocks, oaks, and burning woods for their weapons, and had already heaped Mount Ossa on Pelion, to scale with more facility the walls of heaven; when Jupiter, in compliance with the behests of an oracle which had declared that the gods could only be successful in this war by the aid of a mortal, armed his son Hercules in his cause; and the giants were soon put to flight, and defeated. Some were crushed to pieces under mountains, or buried in the sea; others were flayed alive, or beaten to death with clubs. The giants were born either in Phlegræ or Pallene. The names of the principal giants were Porphyryon, Alcyoneus, Eurytus, Clytion, Enceladus, Polybotes, Hippolytus, Gration, Agrius, Thoon. They are frequently confounded with the Titans, and with the monsters called the Hundred-handed, Briareus, Gyges, and Cottus.

GINDES. See GYNDES.

GIR, a large river of Africa, represented by Ptolemy as flowing from east to west, and after a course of 1000 miles losing itself in the same lake, marsh, or desert as the Niger. It is sometimes identified with the *Bornou* or *Wad-al-Gazel*, and sometimes with the *Bahr-Kulla*.

GISCÓN, son of Hamilco the Carthaginian general, was banished by the intrigues of

his enemies; but being afterwards recalled, was made a general in Sicily, against the Corinthians, about B. C. 309; and by his success and intrepidity, obliged the enemies of his country to sue for peace.

GLADIATŌRII LUDI, combats which were originally exhibited on the grave of deceased persons at Rome in order to appease their manes by the effusion of blood; but which were subsequently introduced into the public amphitheatres, and became one of the most favourite spectacles of the Roman people. The gladiators were originally either captives or condemned criminals, and their occupation was considered infamous; but at a later period, persons who had enjoyed the highest dignities of the state, patricians, and even emperors, fought in the arena. The gladiators were armed in different ways; and they were distinguished according to the arms and dress into Threces, Myrmillones, Secutores, &c. Being desperate and ruffian characters, they were frequently kept in pay by wealthy and turbulent citizens, or hired to act as bullies. These cruel exhibitions were not, as is commonly said, put an end to by the Christian emperors: they still existed in the fifth century of our era, and probably only ceased on the conquest of Italy by the Goths.

GLANUM, *St. Remi*, a town of Gaul, in Provence.

GLAPHŶRA, I., a daughter of Archelaus, high priest of Comana in Pontus, celebrated for her beauty and licentiousness. (See *ARCHELAUS*.)—II. Grand-daughter of the preceding, and Archelaus, king of Cappadocia. She married Alexander, son of Herod, by whom she had two sons, and after the death of Alexander, became the wife of her brother-in-law Archelaus.

GLAUCE. See CREŬSA.

GLAUCŌPIS, a surname of Minerva, from the blueness of her eyes.

GLAUCUS, I., a son of Hippolochus, son of Bellerophon. He assisted Priam in the Trojan war, and had the simplicity to exchange his golden suit of armour with Diomedes for an iron one, whence came the proverb *Glauci et Diomedis permutatio*, to express a foolish exchange. He was killed by Ajax.—II. A fisherman of Anthe-don in Bœotia, son of Neptune and Nais, or, according to others, of Polybius, son of Mercury. Observing one day that all the fishes which he had caught received such vigour when they touched the grass as to jump again into the sea, his curiosity induced him to taste the grass, when he found himself suddenly moved with a desire of living in the sea; and, on leaping into

the water, was made a sea deity by Oceanus and Tethys. He afterwards became enamoured of the Nereid Scylla, whose ingratitude was severely punished by Circe. (See SCYLLA.) Like the other marine deities, he was endowed with the gift of prophecy; and we find him appearing to the Argonauts during their expedition, and foretelling to them what was to happen. He was represented with a long beard, dishevelled hair, shaggy eyebrows, and the tail of a fish; and according to some accounts, he was the interpreter of Nereus.—III. A son of Sisyphus, king of Corinth, by Merope, daughter of Atlas; born at Potniæ, a village of Bœotia. While returning from the games which Adrastus had celebrated in honour of his father, he was torn in pieces by his mares, which Venus had infuriated.—IV. A son of Minos II. and Pasiphaë, who was smothered in a cask of honey, but miraculously brought to life by means of an herb which had been seen by a soothsayer, Polyidus, to reanimate a serpent.—V. A son of Epytus, who succeeded his father on the throne of Messenia, ten centuries before the Augustan age. He introduced the worship of Jupiter among the Dorians, and first offered sacrifices to Machaon, son of Æsculapius.

GLAUCUS SINUS, *Gulf of Macri*, a gulf of Lycia, at the head of which stood the city of Telmissus, whence the gulf was sometimes called Sinus Telmissus.

GLOTA or CLOTA, a river of Britain, *Clyde*, falling into the Glota Æstuarium, *Firth of Clyde*.

GNATIA. See EGNATIA.

GNIDUS. See CNIDUS.

GNOSSIS and GNOSSIA, an epithet given to Ariadne, because she lived or was born at Gnosus. The crown which she received from Bacchus, and which was made a constellation, is called *Gnosia Stella*.

GNOSSUS. See CNOSSUS.

GOMPHI, *Stugous*, a city of Thessaly, of great strength and importance, and the key of the country on the side of Epirus. It was plundered by Cæsar.

GONĀTAS. See ANTIGONUS.

GONNI and GONOCONDYLOS, a strongly fortified town of Thessaly, at the entrance into Tempe, where Antigonus, surnamed Gonatas, was probably born.

GORDIÆI, mountains in Armenia, where the Tigris rises, supposed to be the Ararat of Scripture.

GORDIĀNUS, M. ANTONIŪS AFRICĀNUS, I., a son of Metius Marcellus, descended from Trajan by his mother's side, was born A. D. 158. His early life was spent in literary pursuits; but he subsequently

entered upon public life, and became successively prætor, quæstor, and consul. Having in his 80th year undertaken the government of Africa, in the capacity of proconsul, he was proclaimed emperor by the rebellious troops of his province; but he long declined to accept the imperial purple, and was only finally prevailed on by threats of immediate death. He associated his son Gordianus with him in the empire, and strangled himself through grief at the death of the latter, which took place within six weeks of his elevation to the throne.—II. M. Antonius Africanus, son of the preceding, and pupil of Serenus Samonicus, who left him his library of 62,000 volumes. He was made præfect of Rome by Heliogabalus, to whom his literary pursuits endeared him; was appointed consul by Severus, and having afterwards passed into Africa in the character of lieutenant, was, on his father's elevation, to the throne, appointed his colleague. He fell in battle at the age of forty-six, fighting against Capellianus, a partisan of Maximinus, who had been dethroned; and his aged father strangled himself through grief.—III. M. Antonius Pius, grandson of the first Gordian, and nephew of the second, was only twelve years old when honoured with the title of Cæsar, and in the following year he was proclaimed sole emperor, on the murder of Balbinus and Maximus, who had been associated with him in the empire after the death of the Gordiani. In his eighteenth year he married Furia Sabina Tranquillina, daughter of Misiheus, celebrated for his eloquence and virtues. Misiheus being intrusted with the most important offices of the state, corrected various abuses which prevailed, and restored the ancient discipline among the soldiers. When Sapor, king of Persia, had invaded the Roman provinces in the East, Gordian boldly marched to meet him, conquered him, and took many flourishing cities in the East, on which the senate decreed him a triumph, and saluted Misiheus as the guardian of the republic. Unfortunately Misiheus died soon afterwards; and Gordian having once more repaired to the East, a mutiny was raised against him by Philippus, who had succeeded Misiheus as his counsellor, and though he consented to associate the rebel with him in the empire, he was soon afterwards assassinated, at the instigation of Philippus, in the twentieth year of his age.

GORDIŪM, a city of Galatia in Asia Minor, to the east of Pessinus, where was preserved the famous Gordian knot. Cleo,

leader of some predatory bands in this quarter, who had supported Octavius at the battle of Actium, changed its name to Juliopolis, in honour of Julius Cæsar.

GORDIUS, a Phrygian, who, though originally a peasant, was raised to the throne. During a sedition, the Phrygians were told by the oracle that their troubles would cease if they chose for their king the first man they met going to the temple of Jupiter seated in a chariot. Gordius was the object of their choice, and consecrated his chariot in the temple of Jupiter. The knot which tied the yoke to the draught-tree being made in such an artful manner, that the ends of the cord could not be perceived, a report was spread that the empire of Asia was promised by the oracle to him who could untie it. Alexander, in his Asiatic expedition, passed by Gordium; and wishing to inspire his soldiers with courage and his enemies with the belief that he was born to conquer Asia, he cut the knot with his sword, and hence asserted that the oracle was really fulfilled, and his claims to universal empire justified.

GORGIAS, a celebrated statesman, orator, and sophist, born at Leontini in Sicily, hence surnamed Leontinus. Few particulars of his life are known. He came to Athens B. C. 427, on a mission to seek assistance for his native city against Syracuse; and, on its successful termination, took up his permanent residence among the Athenians, with an occasional excursion to Larissa, and divided his time between practising at the bar and teaching rhetoric. He lived upwards of a century, and died at Larissa almost contemporaneously with Socrates. Gorgias is usually, though erroneously, called a pupil of Empedocles. Only two fragments of his writings remain.

GORGO, I., wife of Leonidas, king of Sparta, &c.—II. The ship which carried Perseus, after he had conquered Medusa.—III. *Urghez*, the capital of the Chorasmii.

GORGONES, three daughters of Phorcys and Ceto, whose names were Euryale, Stheno, and Medusa, of whom the two first were immortal. Their hair was entwined with serpents, their hands were of brass, their body was covered with impenetrable scales, their teeth resembled the tusks of a wild boar, and above all, they turned to stone all on whom they fixed their eyes. Ovid, however, represents Medusa as extremely beautiful. They dwelt near the Western Ocean, or as some state, in Libya, and are always associated with their guardians the Graiæ. (See GRAIÆ.) By the aid of

Minerva, they were finally conquered by Perseus (see PERSEUS); and the drops of blood which fell to the ground from Medusa's head were changed into serpents, which have ever since infested the sandy deserts of Libya. The horse Pegasus also arose from the blood of Medusa, as well as Chrysaor with his golden sword; and her head, which was placed on the Ægis of Minerva, retained the power of turning the beholder into stone.

GORGŌNIA, a surname of Pallas, because Perseus, armed with her shield, had conquered the Gorgon who had polluted her temple with Neptune.

GORTYS, and GORTYNIA, I., an inland city of Crete, next in splendour and importance to Cnossus, founded by Gortys, son of Rhadamanthus, and famed for the temples of Apollo, Diana, and Jupiter Hecatombeus, so called because Menelaus there sacrificed to Jupiter 100 oxen, when he received information of Helen's elopement. The ruins of this city are still distinctly visible.—II. A town of Arcadia near the Gortynius, south-east of Heræa, and famous for its marble temple, in honour of Æsculapius. *Atchicolo Castro* occupies the site of the ancient city.

GOTHI, Goths, Vandals, Burgundians, and Longobardi, divisions of one people, who originally occupied great portion of European and Asiatic Russia, known to the Romans by the general appellation of Scandinavia. Filimer, the Gothic king, conducted his nation to the coast of the Euxine, where it afterwards increased into a numerous and formidable people under the names of Visigoths and Ostrogoths. The empire of Hermann, A. D. 350, their greatest prince, extended to the Baltic over all the Sarmatian, Finnish, and Vandalic stems, but was at length dissolved by the Huns. The Visigoths crossed the Danube, plundered Rome and Italy, and fixed their residence in Spain, while their kindred, the Ostrogoths, took possession of Italy, which they held till A. D. 544, when they were overthrown by Narses, general of Justinian. From this period the Goths as a nation make no figure in history except in Spain; but traces of their language, manners, and arts are still to be found in every country of the East.

GRACCHUS, I., T. SEMPRONIUS, father of Tiberius and Caius Gracchus, by Cornelia, daughter of Scipio Africanus the Elder. He died while his children were still young, after having been twice consul, once censor, and having twice obtained a triumph for his successes in Gaul and

Spain. His children, Tiberius (born B.C. 163) and Caius (born B.C. 152), were educated under the watchful eye of their mother, and rendered themselves famous for their eloquence, and an obstinate attachment to the interests of the people, which at last proved fatal to them both. With a winning eloquence and uncommon popularity, Tiberius renewed the Agrarian law, which had already caused such dissensions at Rome; and by means of violence his proposition passed into a law. He was appointed one of the commissioners to carry it into effect; but after the legal expiration of his term of office, he attempted to get himself reelected tribune, and was slain in a tumult which arose, B.C. 133. Caius, after his death, though appointed one of the commissioners in room of his brother, does not appear to have taken any part in public affairs till ten years afterwards, when he began to support the cause of the people with more vehemence even than Tiberius. His election to the office of tribune, while it evinced his popularity, enabled him to forward his views; and after proposing various organic changes in the government, and enjoying almost unlimited power, he assembled a large body of partisans on the Aventine Mount, in order to overawe the senate; but the consul Opimius attacked and overthrew his forces, and Caius being closely pursued, desired a slave to put an end to his life, B.C. 121. His body was thrown into the Tiber, and his wife forbidden to put on mourning for his death. — II. Sempronius, a Roman nobleman, who was banished to Cercina for his illicit intercourse with Julia, daughter of Augustus, and after an exile of fourteen years was put to death by Tiberius.

GRADIVUS, surname of Mars, among the Romans, perhaps from *κραδάειν*, *brandishing a spear*, or from *gradiri*, *to advance against the enemy*.

GRÆCIA, a celebrated country of Europe, bounded on the west by the Ionian sea, south by the Mediterranean, east by the Ægean, north by Thrace and Dalmatia; generally divided into four large provinces, Macedonia, Epirus, Achaia or Hellas, and Peloponnesus. When the necessary deduction has been made for the inequalities of its surface, Greece may perhaps be properly considered as a land, on the whole, not less rich than beautiful. And it probably had a better claim to this character in the days of its youthful freshness and vigour. Its productions were various as its aspect: and if other regions were more fertile in grain, and more favourable to the

cultivation of the vine, few surpassed it in the growth of the olive, and of other valuable fruits. Its hills afforded abundant pastures: its waters and forests teemed with life. In the precious metals it was perhaps fortunately poor; the silver mines of Laurium were a singular exception; but the Peloponnesian mountains, especially in Laconia and Argolis, as well as those of Eubœa, contained rich veins of iron and copper, as well as precious quarries. The marble of Pentelicus was nearly equalled in fineness by that of the isle of Paros, and that of Carystus in Eubœa. The Grecian woods still excite the admiration of travellers, as they did in the days of Pausanias, by trees of extraordinary size. Even the hills of Attica are said to have been once clothed with forests; and the present scantiness of its streams may be owing in a great measure to the loss of the shades which once sheltered them. Herodotus observes that, of all countries in the world, Greece enjoyed the most happily tempered seasons. But it seems difficult to speak generally of the climate of a country in which each district has its own, determined by an infinite variety of local circumstances. The inhabitants of Greece maintained that they sprang from the earth where they dwelt; and in the early portion of their history it is impossible to separate fact from fable. Greece, during the earlier ages, had no common appellation. Of the names of tribes used in a sense more or less extensive by the poets, in imitation of Homer, such as Argivi, Achivi, Danaï, Pelasgi, the last is perhaps the most ancient. HELLAS (inhabitants *Hellenes*) was at first the name of a district in Thessaly, but by degrees it acquired a more enlarged signification, so as to comprehend Græcia Propria and Thessaly, and sometimes Peloponnesus also; and at last, in a loose sense, even Macedonia, Epirus, and Acarnania. Our limits preclude us from doing more than merely glancing at the principal epochs in the history of the country. 1. The first great epoch in the annals of Greece is the long period of the Heroic and Homeric ages, amidst the fabulous obscurity of which there are a few prominent points of authentic history. Such, for example, are two events which were the principal means of civilising Greece,—the establishment of the Amphictyonic Council, and the institution of the Olympic Games. 2. The second epoch comprehends—the rise of the Greek republics,—the mutual jealousies and petty warfare among the different states, which gave alternate supremacy to

Athens and Lacedæmon,—the two invasions of the Persians, that which led to the battle of Marathon, and that under Xerxes, which ended in the sea-fight of Salamis. This period carries us down to the 83d Olympiad, B.C. 449, when Athens under Pericles reached the summit of her greatness and glory,—an era nearly contemporaneous with the fall of the decemviri at Rome, and the establishment of the laws of the twelve tables, A.U.C. 302.—3. The third epoch, beginning with this golden age of Athens, includes the events of Grecian history to the defeat and capture of the Athenian fleet at Ægospotami, by Lysander the Lacedæmonian, B.C. 405. This includes the twenty-seven years of the Peloponnesian war.—4. A period of sixty-six years carries us from the demolition of the fortifications of Athens, and the establishment of the Thirty Tyrants, which followed the battle of Ægospotami, to the battle of Chæronea in Bœotia, B.C. 338, which gave Philip of Macedon the command of Greece. This period comprehends the events that led to the peace of Antalcidas, B.C. 386, the political rise of Thebes, and its short-lived preeminence in Greece, from the battle of Leuctra to that of Mantinea.—5. A fifth period extends from the battle of Chæronea to the final submission of Greece to the Roman yoke, after the taking of Corinth by Mummius, B.C. 146. From this time Greece followed the fates of the republic and empire, till the taking of Constantinople by the Turks, A.D. 1453; and, since then, it has been in bondage to them till the establishment of the new kingdom of Greece in 1829.

GRÆCIA MAGNA, a name given to the southern part of Italy, comprising Apulia, Messapia or Iapygia, Lucania, and the country of the Brutii, from Grecian colonies which migrated thither at different periods. The first emigration is said to have taken place about B.C. 1055. The chief cities of Magna Græcia were Tarentum, founded by the Spartans; Crotona, Sybaris, and Metapontum, by the Achæans; Rhegium by the Chalcidians; and in Sicily, Syracuse, founded by the Corinthians; Gela, and Agrigentum, by the Cretans and Rhodians. These cities had made great advances in wealth and power, when the rest of the country was still sunk in barbarism, and were the seats whence emanated the sublime philosophy of Pythagoras and the no less elevated doctrines of the Eleatic school.

GRALE. See PHORCYDES.

GRAMPÏUS MONS, a mountain of Scot-

land, now the *Grampian Hills*, celebrated for being the scene of the great battle fought between the Romans under Agricola, and the Caledonians under Galgacus, in which the forces of the latter were totally defeated.

GRANICUS, *Demotico*, a river of Mysia, in Asia Minor, which had its source in Mount Cotylus, flowed through the Adrasteian plain, and emptied into the Propontis, to the west of Cyzicus. This stream is celebrated in history on account of the signal victory gained on its banks by Alexander the Great over the Persian army, B.C. 334.

GRATÏE. See CHARITES.

GRATIÂNUS, I., a Roman emperor, son of Valentinian I., born at Sirmium in Pannonia, A.D. 359. He was appointed by his father to a share of the empire when eight years old, and was in his seventeenth year when his father died. The officers of the army nominated as his colleague, Valentinian II., younger son of the late emperor, by his wife Justina. Gratian, though hurt at the assumption of authority on the part of the army, yet ratified the election, and even treated his brother with affection. Gaul, Spain, and Britain fell to his share; his brother Valentinian received Italy, Illyricum, and Africa, while his uncle Valens had the empire of the East. The minority of Valentinian, however, and the death of Valens, A.D. 378, having made him sole ruler of the whole Roman empire, he appointed Theodosius, afterwards called the Great, his colleague in the empire. He distinguished himself both by his courage in the field, and by his love of learning and philosophy; but his attachment to the Christian religion having gradually weaned from him the affections of the people, Maximus was declared emperor by the legions in Britain, and Gratian, deserted by nearly all his troops, fled into Gaul, and was put to death in the eighth year of his reign, A.D. 383.—II. A Roman soldier, invested with the imperial purple by the rebellious army in Britain, in opposition to Honorius; but assassinated four months after by the very troops to which he owed his elevation, A.D. 407.

GRATIÛS FALISCUS, a Latin poet, contemporary with Ovid, of whose works about 500 verses remain.

GREGORIÛS, I., Thaumaturgus, *Wonder-worker*, from the miracles he pretended to perform. Before his conversion to Christianity, he was known by the name of *Theodorus*. He was born at Neo-Cæsarea; was disciple of Origen, from whom

he imbibed the principles of the Christian faith; and afterwards became bishop of his native city. Some fragments of his writings are still extant. — II. Nazianzenus, an eminent father of the Church, was born, in the early part of the fourth century, near Nazianzus, a town of Cappadocia, of which his father was bishop. He studied successively at Cæsarea, Athens, and Alexandria, where he formed a friendship that lasted through life with Basilus. He received the episcopal chair of Constantinople from Theodosius, and distinguished himself by his gentle treatment of the Arians, though completely in his power; but he resigned his see on its being disputed, A. D. 381, and returned to his native province, where he passed the remainder of his life in the cultivation of poetry and the exercise of devotion. His writings rival those of the most celebrated orators of Greece, in eloquence and sublimity. He died A. D. 389. — III. A bishop of Nyssa, in Cappadocia, and brother of Basilus. He distinguished himself in the Arian controversy, and died A. D. 396.

GRUDŪ, a people of Gallia Belgica, tributary to the Nervii, supposed to have inhabited the country near *Tournay* or *Bruges*, in Belgium.

GRYLLUS, a son of Xenophon, who is said to have killed Epaminondas, and was himself slain, at the battle of Mantinea, B. C. 363. Like the other candidates for the honour of having slain the Theban hero, extraordinary honours were paid to his remains by his countrymen; and in a celebrated painting of the battle he occupied a distinguished place.

GRYNEUM and GRYNĪUM, a town of Æolis, on the coast of Lydia, celebrated for its temple and oracle of Apollo, who is hence called Grynæus.

GRYNEUS, one of the Centaurs, who fought against the Lapithæ.

GRYPHES or GRYPES (Γρυπές), griffins, which, according to Herodotus, guarded the gold found in the vicinity of the Arimaspians, a Scythian race, from the attempts of that people to possess themselves of it. (See ARIMASPI.) The most probable explanation of this fable is that which regards the Grypes as a nation in the north-east of Asia, who practised mining, the gold which they were said to guard being nothing more than the produce of their mining industry.

GYĀRUS or GYĀROS, *Ghioura*, a small island of the Archipelago, belonging to the Cyclades. At a late period of its history, it became the place whither criminals

or others were banished by the Roman emperors.

GŶAS, I., one of the companions of Æneas, who distinguished himself at the games exhibited after the death of Anchises in Sicily. — II. A Rutulian, son of Melampus, killed by Æneas in Italy.

GŶGES or GYES, I., a son of Cœlus and Terra, represented as having 100 hands. With his brothers, Briareus and Cottus, he made war against the gods, and was afterwards punished in Tartarus. — II. A Lydian, who obtained possession of the throne of Lydia at the instigation of the wife of king Candaules, whose feelings the latter had outraged. Having murdered Candaules, he married the queen, ascended the vacant throne, about B. C. 718, which he occupied thirty-eight years, and distinguished himself by the immense presents which he made to the oracle of Delphi. He was the first of the Mermnadæ who reigned in Lydia.

GYLIPPUS, a Lacedæmonian, sent, B. C. 414, to assist Syracuse against the Athenians, and obtained a celebrated victory over Nicias and Demosthenes. He afterwards accompanied Lysander in his expedition against Athens, and was intrusted by the conqueror with the money taken in the plunder. As he conveyed it to Sparta, he unsewed the bottom of the bags which contained it, and secreted about 300 talents. His theft was discovered; and, to avoid punishment, he fled from his country.

GYLON, the grandfather of Demosthenes, who settled in Bosphorus thirty years before the birth of his grandson, and married a rich lady, of Scythian origin, whose daughter was the mother of Demosthenes.

GYMNASĪUM, a place among the Greeks where all the public exercises were performed, and where not only wrestlers and dancers exhibited, but also philosophers, poets, and rhetoricians repeated their compositions. The laborious exercises were running, leaping, throwing the quoit, wrestling, and boxing, called *πένταθλον*, Lat. *quinquertia*. In wrestling and boxing, the athletes were often naked, whence the word Gymnasium, from *γυμνός*, *naked*. They anointed themselves with oil to brace their limbs, and render their bodies slippery, and more difficult to be grasped.

GYMNĒSĪÆ. See BALEARES.

GYMNOSOPHISTÆ (*naked philosophers*), a sect of Indian philosophers who lived naked in the woods, whence they derived their name, and submitted to other strange austerities. They believed in the immortality of the soul, and its migration into several

bodies. They enjoyed great reputation for astronomical and physical science. There was likewise an African sect of philosophers bearing the same name, who are said to have lived in Æthiopia, near the sources of the Nile, whose habits differed from those of the Indian sect, inasmuch as they lived as anchorites, while the latter congregated in societies. The Gymnosophists are often confounded with the *Brachmanes*; but this latter is properly the name of only one class of these philosophers, divided into several sects — *Brachmans*, *Samanæans*, and *Hylobians*.

GYNÆOTHENAS, a name of Mars at Tegea, on account of a sacrifice offered by women only.

GYNDES, *Zeindeh*, a river of Assyria, falling into the Tigris. By cutting numerous canals in this river, and thus diverting its course, Cyrus was enabled to take Babylon.

GYTHÆUM, the sea-port town of Sparta, at the mouth of the Eurotas, in Peloponnesus, built by Hercules and Apollo, who had there desisted from their quarrels. The inhabitants were called *Gytheatæ*. The earlier name was *Trinesus*, "Three Islands," from some small islands lying in front. The site is now called *Palæopoli*.

H.

HADES or *EREBUS*, the name given by the Greeks to the abode of departed spirits. It was said to lie under our world, and the entrance to it was placed on the western bank of the great stream of Ocean, at the spot where the rivers *Phlegethon* and *Cocyus* (the latter being a branch of the *Styx*) flow into *Acheron*. Its divisions were *Elysium* and *Tartarus* (see these terms), the respective abodes of the good and the bad; but it must be observed that in the Homeric times, this arrangement formed no part of the popular creed. According to Homer, the natural objects in *Hades* were shadowy representations of the world above; but all wears a cold and gloomy aspect, for there is no sun to vivify and illumine the scene. The spirits of the good and the bad mingle together, and pursue the same occupations as on earth; while rewards, and even punishments, except for some atrocious or impious crime, are unknown. The inhabitants are represented as discontented and unhappy. *Hades* was also sometimes used as a title of *Pluto*, signifying "invisible."

HADRANUM, a town of Sicily, near Mount *Ætna*, founded by *Dionysius*.

HADRIANUS, ÆLIUS, a celebrated Roman emperor, son of *Ælius Adrianus Afer*, was born at Rome A. D. 76. Left an orphan at the age of ten years, he was adopted by his cousin *Trajan*, afterwards emperor; and after distinguishing himself by his love of literature at school, accompanied his illustrious kinsman in various expeditions, and filled successively the offices of *quæstor*, *prætor*, and *consul*. On the death of *Trajan*, he was saluted emperor by the soldiers; and after an expedition into the East, and some incursions upon the *Alani* and *Sarmatæ*, he passed over into Britain, where he built a wall between the modern towns of *Carlisle* and *Newcastle*, sixty-one English or seventy-four Roman miles long, to protect the Britons from the incursions of the *Caledonians*. He sent also a Roman colony to Jerusalem, calling the city *Ælia Capitolina*, after the name of his family, and erected a temple to *Jupiter Capitolinus* on the site of the ancient temple, which caused a revolt of the Jews. In the beginning of his reign, he followed the virtues of his adopted father and predecessor *Trajan*; he remitted all arrears due to his treasury for sixteen years, and publicly burnt the account-books that his word might not be suspected. It is said that he wished to enrol Christ among the gods of Rome; but his apparent partiality towards Christianity was disproved by the erection of a statue to *Jupiter* on the spot where *Jesus* rose from the dead, and one to *Venus* on Mount *Calvary*. After the conclusion of the Jewish war *Hadrian* returned to Italy, where a lingering illness put a stop to his unsettled mode of life, and eventually terminated his existence at *Baizæ*, A. D. 138, in the sixty-third year of his age, after a reign of twenty-one years. *Hadrian* composed a history of his own times, which he published under the name of his freedman *Phlegon*; but all that we have of his productions at the present day are, a fragment of a work on military operations, entitled *Ἐπιτήδευμα*, and the celebrated epigrammatic address to his soul, "*Animula, vagula, blandula*," &c., written a short time before his death, and remarkable at once for its elegance and its scepticism.

HADRIATICUM MARE. See *ADRIATICUM MARE*.

HÆMON, son of *Creon*, king of *Thebes*, who was so captivated with the beauty of *Antigone* that he killed himself on her tomb, when he heard that she had been put to death by his father's orders. *Apollodorus* says that he was devoured by the *Sphinx*.

HÆMŌŊĀ, one of the earlier appellations of Thessaly, supposed to be derived from the name of an ancient monarch, Hæmon.

HÆMUS, now the *Balkan*, was the general name given to the whole of the eastern portion of the great chain of mountains by which Thrace and Macedonia were separated from the valley of the Danube. The range, as it extended westward, bore the names of Mons Scomius, Mons Arbelus, Mons Scardus, Mons Beticus, &c. It was celebrated for its great elevation and extent. It received its name from Hæmus, son of Boreas and Orithyia, who was changed into this mountain for aspiring to divine honours.

HAGNON, or AGNON, son of Nicias, was present at the taking of Samos by Pericles. In the Peloponnesian war he went against Potidæa, but abandoned his expedition through disease. Hagnon was the founder of Amphipolis; but the citizens of that city, forgetful of past services, opened their gates to Brasidas, the Spartan general, and when the body of this commander was subsequently interred within Amphipolis, they threw down every memorial of Hagnon.

HALESA. See ALESA.

HALÆSUS, and HALĒSUS, I., an Argive, who, after the murder of Agamemnon by Clytemnestra and Ægisthus, settled in Italy, in the vicinity of Mons Massicus, a mountain of Campania. At the head of the Aurunci and Osci, he assisted Turnus against Æneas, but fell by the hand of Pallas. Halæsus is said by Virgil to have been the son of a soothsayer, who foretold the fate of his child; and, in order to avert this, if possible, brought him up in the woods. The epithet *Agamemnonius*, therefore, which Virgil applies to him (*Æn.* 7. 724.), and which some suppose has reference to his being the son of Agamemnon, is merely used by the poet to denote the pretended origin of his race.—II. A river of Lydia which rises on Mount Galleus, and after flowing near the city Colophon, falls into the Ægean. It was said to be the coolest of all the streams of Asia Minor.

HALCYŌNE, or ALCYŌNE, I., daughter of Æolus, and wife of Ceyx, who was drowned as he was going to consult the oracle. The gods apprised Alcyone in a dream of her husband's fate; and when she found, on the morrow, his body washed on the sea-shore, she threw herself into the sea, and was, with her husband, changed into birds of the same name, which keep the waters calm while they build, and sit on their nests on the surface of the sea.—II.

One of the Pleiades, daughter of Atlas. (See PLEIADES.)—III. An appellation given to Cleopatra, daughter of Idas and Marpessa, from the halcyon-like cry uttered by her mother when she was carried away by Apollo. See MARPESSA.

HALIACMON, a large and rapid river of Macedonia, rising in the chain of mountains called Cambunii, on the northern confines of Thessaly, and flowing into the Sinus Thermaicus, *Gulf of Saloniki*, a little below Pydna. It is now *Jenikora*.

HALIARTUS, a town of Bœotia, northwest of Thebes, founded by Haliartus, son of Thersander. Homer applies to it the epithet *ποιεύετρα*, from the marshes and meadows in its vicinity. It was destroyed by the prætor Lucretius for having embraced the cause of Perseus, king of Macedonia, and its inhabitants were sold into slavery. Some identify the modern *Mikro Kouza* with the ancient city.

HALĪAS, a district of Argolis (so called apparently from the fisheries established along the coast) twice ravaged by the Athenians during the Peloponnesian war.

HALICARNASSUS, *Bodron*, a celebrated city of Asia Minor, and the capital of Caria, situated on the northern shore of the Sinus Ceramicus. It was founded by a Doric colony from Træzene, and was originally included in the six confederate Dorian cities; but having been subsequently excluded, on account of the impiety of Agasicles (see CARIA), it became an independent monarchy under Lygdamis, and soon afterwards assumed dominion over all the Carian territory. This city was distinguished for its excellent fortifications, convenient ports, and great riches: here the mausoleum, one of the seven wonders of the world, was erected (see ARTEMISIA); and it was remarkable for having given birth to Herodotus, Dionysius, and Heraclitus the poet. The celebrated fountain of Salmacis gave its name to the citadel. It was razed by Alexander the Great, but was afterwards rebuilt, and restored to a great degree of its former prosperity by Quintus, Cicero's brother.

HALICŲÆ, *Saleme*, a town of Sicily, near Lilybæum.

HALIRRHOTHIUS, a son of Neptune and Euryte, who committed an outrage on Alcippe, daughter of Mars, and was in consequence slain by that deity. Neptune having summoned Mars to trial for the murder of his son, the cause was heard before the gods on the celebrated hill at Athens, which, from this circumstance, was ever afterwards called the Areopagus, or "Hill of Mars." Mars was acquitted.

HALMYDESSUS. See SALMYDESSUS.

HALONNĒSUS, *Dromo*, a small island at the opening of the Sinus Thermaicus, celebrated as having been a subject of contention between Philip, son of Amyntas, and the Athenians.

HALYS, a celebrated river of Asia Minor, rising on the confines of Pontus and Armenia Minor, and entering the Euxine north-west of Amisus. Arrian and Pliny make it rise in Cataonia, at the foot of Mt. Taurus. It formed the western boundary of the dominions of Cræsus, and is connected with the famous oracular response which ultimately cost him his dominions. See CRÆSUS.

HAMADRYÆDES. See DRYÆDES.

HAMILCAR, I., a Carthaginian general, son of Mago, or, according to others, of Hanno, who was conquered by Gelon in Sicily, the same day that Xerxes was defeated at Salamis.—II. Surnamed Rhodanus, a Carthaginian general, who was put to death by his countrymen, on suspicion of his having tampered with Alexander of Macedon.—III. A Carthaginian, whom the Syracusans called to their assistance against the tyrant Agathocles, who had besieged their city. Hamilcar having soon after favoured the interest of Agathocles, he was accused at Carthage and condemned to death; but died in Sicily before the sentence could be carried into effect, B. C. 311.—IV. The son of Giscon, a Carthaginian general, who was sent into Sicily, B. C. 311, to oppose the progress of Agathocles. After some successes, he was taken prisoner and put to death, B. C. 309, while attempting to capture Syracuse.—V. A Carthaginian, surnamed Barcas, father of the celebrated Hannibal. He was general in Sicily during the first Punic war. After a peace had been made with the Romans, he quelled an insurrection of the Libyans and Gallic mercenaries, who had besieged Carthage and taken many towns of Africa, and rendered themselves so formidable to the Carthaginians that they begged and obtained assistance from Rome. After this he passed into Spain with his son Hannibal, then nine years of age, and laid the foundation of the town of Barcelona. He was killed in a battle against the Vettones, B. C. 229. He had formed the plan of an invasion of Italy, by crossing the Alps, which his son afterwards carried into execution. His great enmity to the Romans was the cause of the second Punic war. He used to say of his three sons, that he kept three lions to devour the Roman power.—VI. A Carthaginian general, son of Bomilcar, conquered by the

Scipios when besieging Ilitings in Hispania Bætica, along with Hasdrubal and Mago, B. C. 215. Some authors identify him with the general of the same name, who, fifteen years afterwards at the head of a body of Gauls, sacked Placentia, and was defeated and slain before Cremona; while others allege that he was taken prisoner three years later in an engagement near the Mincius, and adorned the triumph of the conqueror.

HAMMON. See AMMON.

HANNIBAL, a celebrated Carthaginian general, son of Hamilcar, was born B. C. 247, and educated in his father's camp. He passed into Spain when nine years old, and, at the request of his father, took a solemn oath he never would be at peace with the Romans. After his father's death, he was appointed over the cavalry in Spain; and, on the death of Hasdrubal, was invested with the command of all the armies of Carthage, though not in the twenty-fifth year of his age. In three years, he subdued all the nations of Spain which opposed the Carthaginian power, and took Saguntum after a siege of eight months. This was the cause of the second Punic war. He levied three large armies, one of which he sent into Africa, left another in Spain, and marched at the head of the third towards Italy. Marching up the Rhone till he reached the Isara, he followed its course to the Alps, which he crossed in nine days,—an exploit till then believed impossible,—and remained some time in the territories of the Insubrian Gauls to recruit his forces. After defeating P. Corn. Scipio, and Sempronius, near the Rhone, the Po, and the Trebia, he crossed the Apennines, and invaded Etruria. He defeated the army of the consul Flaminius near the lake Trasimenus, and soon after met the two consuls C. Terentius and L. Æmilius at Cannæ. His army consisted of 40,000 foot and 10,000 horse, when he engaged the Romans at the celebrated battle of Cannæ. No less than 40,000 Romans were killed: the conqueror made a bridge with the dead carcasses, and, as a sign of his victory, sent to Carthage three bushels of gold rings, taken from 5630 Roman knights slain in the battle. He then retired to Capua. After the battle of Cannæ the Romans became more cautious; and, after many important debates in the senate, it was decreed that war should be carried into Africa, to remove Hannibal from the gates of Rome; and Scipio, the proposer of the plan, was empowered to put it into execution. This

recalled Hannibal from Italy. He and Scipio met near Carthage, and determined to come to a general engagement. The battle was fought near Zama: Scipio made a great slaughter of the enemy; 20,000 were killed, and the same number made prisoners. Hannibal, after he had lost the day, fled to Adrumetum, afterwards to Syria, to king Antiochus, whom he advised to make war against Rome. Antiochus distrusted the fidelity of Hannibal, and was conquered by the Romans, who granted him peace on condition of delivering their mortal enemy into their hands. Hannibal, apprised of this, fled to Prusias, king of Bithynia, and encouraged him to declare war against Rome. The senate sent ambassadors to demand him of Prusias. The king was unwilling to betray Hannibal, though he dreaded the power of Rome. Hannibal extricated him from his embarrassment, by taking poison, which he always carried with him in a ring on his finger. He died in his sixty-fifth year, according to some, B. C. 183.

HANNO, and **ANNO**, a name common to many Carthaginians, who signalled themselves during the Punic wars against Rome, and in their wars against the Sicilians. Of these the principal was, I., the Carthaginian commander who was sent on a voyage of colonisation and discovery along the coast of Africa, about B. C. 570, or, as some maintain, between B. C. 633 and 530. On his return, Hanno deposited an account of his voyage in the temple of Saturn; and a Greek translation of the original Punic version, called the *Periplus*, has reached our times. (See *MURR. GEO.*)

—II. A Carthaginian commander, who aspired to the sovereignty in his native city. His design was discovered, and he thereupon retired to a fortress, with 20,000 armed slaves, but was taken and put to death, with his son and all his relations.—

—III. A commander of the Carthaginian forces in Sicily along with Bomilcar (B. C. 310), defeated by Agathocles.—IV. A Carthaginian commander, defeated by the Romans near the Ægades Insulæ (B. C. 242). On his return home he was put to death.—V. A leader of the faction at Carthage, opposed to the Barca family. He voted for surrendering Hannibal to the foe, after the ruin of Saguntum, and also for refusing succours to that commander after the battle of Cannæ.—VI. A Carthaginian, who, wishing to pass for a god, trained up some birds, who were taught by him to repeat the words "Hanno is a god." He only succeeded in rendering himself ridiculous.

HARMODIUS and **ARISTOGEITON**, two Athenians, united by ties of the closest intimacy, whose names have become famous for the share which they had in the expulsion of the Pisistratidæ. The tyrant Hipparchus having offered an insult to the sister of Harmodius, the two youths determined to be avenged; and others, actuated by various motives, having entered into their project, it was agreed to murder Hipparchus and his brother Hippias at the festival of the Panathenaia, when, as those who formed the procession were clad in armour, their design might be most easily accomplished. But on the day of the festival Harmodius and his friend seeing one of their friends talking familiarly with Hippias while marshalling the procession outside the city, feared they were betrayed; and resolving at all events that Hipparchus should not escape, they fled back into the city and slew him. Harmodius was slain on the spot. Aristogeiton escaped for the moment, but was afterwards taken; and on being put to the torture to induce him to declare his accomplices, he named the most intimate friends of Hippias, who were consequently put to death. (For another version of the story, see *HIPPIAS*.) Though Harmodius and Aristogeiton perished, their example infused a spirit into the Athenians, which displayed itself in the banishment of Hippias, three years after, about B. C. 510; and the Athenians, to reward the patriotism of their fellow citizens, bestowed on them almost heroic honours, erected statues to their memory, and made a law that no slave should ever bear the name of Aristogeiton and Harmodius.

HARMONIA, or **HERMIONÆA**, a daughter of Mars and Venus, and wife of Cadmus. Vulcan, to avenge the infidelity of her mother, made her a present of a vestment dyed in all sorts of crimes, which inspired all the children of Cadmus with impiety.

HARMONIDES, a fabulous name for an excellent ship-builder, referring to his art in joining planks.

HARPÆGUS, a Persian noble, who, being cruelly forced by Astyages to eat the flesh of his own son, because he had disobeyed his orders in not putting to death the infant Cyrus, revolted from Astyages, and became a distinguished general under Cyrus.

HARPÆLUS, I., a friend of Alexander the Great, who made him treasurer when he entered upon his Indian expedition. Expecting, probably, that Alexander would never return, Harpalus squandered the royal treasure with the most reckless pro-

fusion; but on hearing of the king's return he fled to Tænarus with about six thousand mercenaries, whom he left there, and proceeded with his treasures to Athens as a suppliant. His cause was embraced by many eminent orators hostile to Alexander; and even Demosthenes, who at first opposed his projects, is said to have been gained over by a bribe of twenty talents. The Athenians, however, remained faithful to their treaty; and Harpalus, being obliged to quit Athens, carried his troops into Crete, where he was assassinated by Thimbro, B. C. 325. — II. A celebrated astronomer of Greece, who lived about B. C. 400, and corrected the cycle of Cleostratus from eight into nine years, which was afterwards increased by Meton into nineteen years.

HARPÁLŶCE, the daughter of Harpalycus, king of Thrace. Her father fed her with the milk of cows and mares, and inured her early to sustain the fatigues of hunting. When her father's kingdom was invaded by Neoptolemus, son of Achilles, she defeated the enemy with great courage; but the death of her father, which happened soon after in a sedition, rendered her disconsolate; she fled society, and lived in the forests on plunder. Every attempt to secure her proved fruitless, till her great swiftness was overcome by intercepting her with a net. After her death the people of the country appeased her manes by oblations on her tombs.

HARPOCRĀTES, a divinity supposed to be the same as Horus, son of Isis, among the Egyptians. He was represented as holding one of his fingers on his mouth, and thence called god of Silence, intimating that the mysteries of religion ought never to be revealed. The Romans placed his statues at the entrance of their temples.

HARPOCRATION, **VALERIUS**, a rhetorician and grammarian of Alexandria, who flourished about A. D. 354. He wrote a "Lexicon" of the persons mentioned in the ten principal Athenian orators, which has reached our times.

HARPYIÆ, daughters of Neptune and Terra; winged monsters who had the face of a woman, the body of a vulture, and their feet and fingers armed with sharp claws; called Aello, Celæno, Ocypete. They were sent by Juno to plunder the tables of Phineus, whence they were driven to the islands called Strophades by Zethes and Calais. They emitted an infectious smell, and spoiled whatever they touched by their filth. They plundered Æneas during his voyage towards Italy, and predicted many of the calamities which befel

him. The Harpies are generally understood to be personifications of demon deities who directed storms and tempests.

HARUSPICES, called also **EXTISPICES**, soothsayers at Rome, who foretold future events from the entrails of the victims offered at the altars of the gods. Their college was not held in the same respect as that of the augurs; and Cicero mentions the introduction of one of their body to the senate as an insult to the latter. Like that of the augurs their art was brought from Etruria; but the period of its introduction into Rome, and the number of its members, are involved in obscurity. The term *Aruspex* is derived from *ara*, an altar, and *specio*, to examine; and that of *Extispex* from *exta*, entrails, and *specio*. Donatus derives *Haruspex* from *haruga* (the same as *hostia*, victim,) and *specio*.

HASDRŪBAL, a name common to several Carthaginian generals, of whom the most distinguished were, I., the son-in-law of Hamilcar, who distinguished himself in the Numidian war, was appointed chief general on the death of his father-in-law in Spain, and for eight years carried on military operations in that country with great success. He founded Carthago Nova, and reduced the whole country south of the Iberus, which was declared by a treaty with the Romans to be the frontier of the Carthaginian possessions in Spain. He was assassinated in his tent, B. C. 220, by a slave whose master he had murdered. — II. A son of Hamilcar, who crossed the Alps and entered Italy with a large reinforcement for his brother Hannibal; but some of his letters to Hannibal having fallen into the hands of the Romans, the consuls, M. Livius Salinator and Claudius Nero, attacked him suddenly near the Metaurus, and defeated him, B. C. 207. He was killed in battle, and 56,000 of his men shared his fate. The Romans lost about 8,000 men, and took upwards of 5000 prisoners. The head of Hasdrubal was cut off and some days after thrown into the camp of Hannibal, who, in the moment that he was in the greatest expectation of a promised supply, exclaimed at the sight, "In losing Hasdrubal I lose all my happiness, and Carthage all her hopes." — III. Son of Gisco, appointed general of the Carthaginian forces in Spain, in the time of the great Hannibal. He made head against the Romans in Africa, but was soon after defeated by Scipio, and died B. C. 206. — IV. A Carthaginian general, who, after ineffectually attempting to drive Scipio from before the walls of Carthage during the second Punic war, retired

within the city, and, on being compelled to yield, begged his life from the conqueror, who granted his request. When he was shown to the Carthaginians as a suppliant, his wife, with a thousand imprecations, threw herself and her two children into the flames of the temple of Æsculapius, which she and others had set on fire. He was not of the same family as Hannibal. — V. A son of Hanno, who was conquered by L. Cæcilius Metellus in Sicily, in a battle in which he lost 130 elephants, B. C. 251. These animals were led in triumph all over Italy by the conquerors; while Hasdrubal, who fled to Lilybæum, was condemned to death by his countrymen.

HEBE, the goddess of youth, a daughter of Jupiter and Juno; or, according to others, the daughter of Juno only, who conceived her after eating lettuces. In Olympus she appears as a kind of hand-maiden; presenting the nectar at the banquets of the gods, preparing the chariot of Juno, and bathing and anointing the wounds of Mars. When Hercules was translated to the skies, Hebe was given to him in marriage. She was dismissed from her office of celestial cup-bearer, and superseded by Ganymedes, for having once fallen as she was handing round nectar to the gods. She was worshipped at Phlius and Sicyon under the name of *Dia*, and at Rome under the name of *Juventas*. In the arts she is represented as a young virgin crowned with flowers, arrayed in a variegated garment, with an eagle at her side.

HEBRUS, I., *Maritza*, the largest river of Thrace, and one of the most important of Europe. It rises at the point where Mt. Rhodope branches off from Mt. Hæmus and Mt. Scymus, and after a course of about 300 miles falls into the Ægean opposite to Samothrace, one of its branches emptying itself into the Stentoris Palus, *Gulf of Ænus*. It was supposed to roll its waters on golden sands. — II. A friend of Æneas, son of Dolichæon, killed by Mezentius in the Rutulian war.

HECALËSIA, a festival instituted by Theseus in honour of Jupiter of Hecale, or in commemoration of the kindness of Hecale, which Theseus had experienced, when he went against the bull of Marathon, &c.

HECÆTÆ FANUM, a celebrated temple of Hecate at Stratonicea in Caria.

HECÆTÆUS, I., a celebrated historian, son of Hegesander, born at Miletus, B. C. 520, Ol. 65., in the time of Darius Hystaspes. He was a pupil of Protagoras,

and, like Herodotus, who has quoted his works, appears to have travelled in different countries to collect materials for his writings, a few fragments of which have come down to our times. — II. An historian, philosopher, critic, and grammarian of Abdera, who accompanied Alexander the Great into Asia. He was a disciple of Pyrrho, and wrote a work "On the Antiquities of the Jews." — III. A native of Eretria, who belonged to the class of cyclic poets, and is also said by Plutarch to have been one of the many historians of Alexander.

HECÆTE (Gr. *Ἑκάτη*), in mythology, a Grecian goddess, daughter of Jupiter, or of Perses and Asteria. She presided over popular assemblies, war, the administration of justice, and the rearing of children. There is a good deal of obscurity attached to this goddess, who is often confounded with Artemis or Diana, and Proserpine; whence she is sometimes considered the patroness of magic and the infernal regions. She was called the triple goddess, and was supposed to wander along the earth at night. Statues were set up to her in market places, and especially at cross roads. Her festivals, called Hecatesia, were observed by the Stratonicensians; and the Athenians paid also particular worship to her, as the patroness of families and children.

HECATOMBOIA (*ἑκατόν and βοῦς*), the name given to part of the ceremonies observed in the festivals of Juno, consisting of a sacrifice of 100 bulls, the flesh of which was distributed amongst the poorest citizens. (See *HERÆA*.) An anniversary sacrifice in Laconia, offered for the preservation of the 100 cities which once flourished in that country, was also called by this name.

HECATOMPHŌNIA (*ἑκατόν and φονεύω*), a solemn sacrifice offered by the Messenians to Jupiter, when any of them had killed 100 enemies.

HECATOMPHŌLIS, an epithet given to Crete, from the 100 cities which it once contained; and to Laconia, from its 100 demi or boroughs.

HECATOMPYLOS, I., an epithet applied to Thebes in Egypt, on account of its 100 gates (see *THEBÆ I.*) — II. The metropolis of Parthia, and royal residence of the Arsacidæ, in the district of Comisene.

HECATONNĒSI, small islands between Lesbos and Asia, so called from *ἑκατος*, an epithet of Apollo, whose worship was assiduously cultivated in the continent off which they lay. The modern name is *Muonisi*, "Isles of Mice."

HECTOR, son of Priam and Hecuba, and the most valiant of all the Trojan chiefs who fought against the Greeks. He married Andromache, daughter of Eëtion, by whom he had Astyanax; was appointed captain of all the Trojan forces, and for a long period proved the bulwark of his native city. The fates having decreed that Troy could never be taken as long as Hector lived, every opportunity was sought by the most eminent of the Grecian chiefs to engage him in battle; but all their efforts to overthrow him were in vain, till at length Minerva having assumed the form of Deiphobus, urged him to encounter Achilles, who, eager to avenge the death of his friend Patroclus, (who had fallen by the hand of Hector), slew him, and thus effected the overthrow of Troy. (See **ACHILLES**.) After suffering inhuman treatment from the victor, his dead body was ransomed by Priam, who repaired in person for this purpose to the tent of Achilles; and amid the splendid obsequies paid to him the action of the *Iliad* terminates.

HECÜBA, daughter of Dymas, a Phrygian prince, or, according to others, of Cisseus, a Thracian king, second wife of Priam, king of Troy, and mother of nineteen children, among whom were Antiphon, Deiphobus, Helenus, Hipponous, Hector, Paris, Polites, Polydorus, Troilus, Creusa, Cassandra, Ilione, Laodice, and Polyxena. When pregnant of Paris, she dreamed that she had brought forth a burning torch, which had reduced all Troy to ashes; and the soothsayers having declared that the child whom she should bring into the world would prove the ruin of his country, she exposed him, soon after his birth, on Mt. Ida, to avert the calamities threatened; but her attempts to destroy him were fruitless, and the prediction of the soothsayers was fulfilled. (See **PARIS**.) During the Trojan war she saw the greatest part of her children perish by the hands of the enemy. When Troy was taken, Hecuba fell to the lot of Ulysses, and she embarked with the conquerors for Greece. The fleet, however, was detained off the Thracian Chersonesus by the appearance of the ghost of Achilles, who demanded the sacrifice of a human victim, to ensure the safety of its return; and Polyxena, daughter of Hecuba, was torn from her mother to be sacrificed; Hecuba was inconsolable; but her grief was still more increased at the sight of the body of her son Polydorus washed on the shore, who had been murdered by Polymnestor, king of Thrace, to whose care and humanity he had

been recommended by Priam. Bent on revenge, she succeeded in getting Polymnestor and his children into her power, and inflicted upon them retributive justice; but her conduct excited the indignation of the Thracians, who assailed her with darts and showers; and in the act of biting a stone in impotent rage, she was suddenly metamorphosed into a dog. Some say that she threw herself into the sea; others, that she was changed into a dog when on the eve of throwing herself into the sea.

HECÜBÆ SEPULCRUM, a promontory of Thrace. See **CYNOSEMA**.

HEGEMON, nicknamed Phake or *lentil*, a native of Thasos, contemporary with Cratinus, and the author of some satiric dramas. He was the friend and protégé of Alcibiades.

HEGESIÄNAX, a Greek writer of Alexandria Troas, who flourished in the reign of Antiochus the Great. He was at once a historian, poet, and actor, and is said by Athenæus to have strengthened his naturally weak voice by abstaining for eighteen years from eating figs.

HEGESIAS, I., a cyclic poet, born at Salamis, in the island of Cyprus, and sometimes said to be the author of the Cyprian Epic. (See **STASINUS**.)—II. A celebrated philosopher of the Cyrenaic sect, whose leading principle, that pleasure is the sovereign good, he pushed so far that, pronouncing it to be unattainable in this world, he prevailed on many of his auditors to commit suicide in the hope of attaining it in death.—III. A native of Magnesia, who wrote a historical work on the companions in arms of Alexander the Great, and corrupted the elegant diction of Attica by the introduction of Asiatic idioms.

HEGESIPPUS, I., an historian, who wrote on the antiquities of Pallene, a peninsula of Thrace, and the supposed asylum of Æneas after the destruction of Troy.—II. A Comic poet of Tarentum, who lived at Athens B. C. 340, and is styled Crobylus by Æschines, from his peculiar manner of dressing his hair. Eight simple epigrams ascribed to him have come down to us.—III. A Christianised Jew, who became bishop of Rome A. D. 177, where he died in the reign of Commodus, about 180. He wrote a history of Christianity from the death of Christ down to his own age, some fragments of which still exist.

HĒLĒNA, I., the most beautiful woman of her age, fabled to have sprung from one of the eggs which Leda, wife of Tyndarus, king of Sparta, brought forth after her amour with Jupiter metamorphosed into a swan. According to some authors, she

was daughter of Nemesis by Jupiter, and Leda was only her nurse; and to reconcile this variety of opinions, some imagine that Nemesis and Leda are the same person. The fame of her beauty being bruited abroad over all Greece, Theseus, assisted by Pirithous, carried her away before she had attained her tenth year, and concealed her at Aphidnæ. But her brothers, Castor and Pollux, recovered her by force of arms, and restored her to her family. From the increased reputation of her personal charms, Helen's hand was subsequently solicited by many of the most celebrated princes of Greece; but Tyn-darus was rather alarmed than pleased at the number of her suitors, who, however, were at length bound, by a solemn oath, to approve of the uninfluenced choice which Helen herself should make, and to unite together to defend her, if ever any attempts were made to force her from her husband. Helen fixed her choice on Menelaus, and married him. Hermione was the early fruit of this union. After this, Paris, son of Priam, came to Lacedæmon on pretence of sacrificing to Apollo, and was kindly received by Menelaus; but, during his absence in Crete, shamefully corrupted the fidelity of his wife Helen, and persuaded her to flee with him to Troy, B. C. 1198. At his return, Menelaus assembled the Grecian princes, and reminded them of their solemn promises. Thereupon they resolved to make war against the Trojans; but previously sent ambassadors to Priam to demand the restitution of Helen. They returned home without receiving the satisfaction required; and soon afterwards the combined Grecian forces assembled and sailed for the coast of Asia. The behaviour of Helen during the Trojan war is not clearly known. When Paris was killed, in the ninth year of the war, she voluntarily married Deiphobus, one of Priam's sons; but, on the capture of Troy, made no scruple to betray him, to ingratiate herself with Menelaus, who forgave her infidelity, and took her with him to Sparta. Here she lived many years; but on the death of her husband she was driven from Peloponnesus by Megapenthes and Nicostratus, illegitimate sons of Menelaus, and retired to Rhodes, where Polyxo, a native of Argos, who reigned over the country, remembering that Helen was the cause of her widowhood, her husband Tlepolemus having perished in the Trojan war, caused her to be tied to a tree and strangled. Her misfortunes were afterwards commemorated, and the crimes of Polyxo expiated by the temple

which the Rhodians raised to Helen Dendritis, "tied to a tree." Helen was honoured after death as a goddess; the Spartans built her a temple at Therapne, which was said to be endowed with the power of giving beauty to all deformed women who entered it. Such is the account in the main given by Herodotus of this beautiful woman; but nothing is more uncertain than her history; and it would be impossible within our limits to attempt to reconcile the discrepant statements that exist respecting her. — II. A young woman of Sparta, frequently confounded with the daughter of Leda. As she was going to be sacrificed, because the lot had fallen on her, an eagle came and carried away the knife of the priest, on which she was released, and the barbarous custom of offering human victims was abolished. — III. (Known in ecclesiastical history by the name of St. Helen), born of obscure parents in a small village of Bithynia, was wife of Constantius Chlorus, and mother of Constantine the Great. When her husband was elevated to the rank of Cæsar she was repudiated; but on the accession of her son, A. D. 320, she received the title of Augusta. Having embraced Christianity, she went on a pilgrimage to Jerusalem, where she was said to have found the remains of the true Cross, and after erecting many churches to the true God, she died at Nicodemia A. D. 327, in her eightieth year. — IV. Daughter of Constantine the Great, married her cousin Julian, when he was appointed Cæsar, A. D. 355. She died without children at Vienne A. D. 359. — V. An island off the coast of Attica, so called from Helen having first landed on it in her flight with Paris from Sparta. It was sometimes called Cranæ and Macris, and is now *Macronisi*.

HELÉNOR, a Lydian prince, who accompanied Æneas to Italy, and was killed by the Rutulians. His mother's name was Licymnia.

HELÉNUS, a celebrated soothsayer, and the only son of Priam and Hecuba who survived the siege of Troy. When Helen was given in marriage to his brother Deiphobus in preference to himself, he retired to Mount Ida, where Ulysses took him prisoner by the advice of Calcas. The Greeks made use of prayers, threats, and promises, to induce him to reveal the secrets of the Trojans; and among other predictions he declared that Troy could not be taken, unless Philoctetes could be prevailed on to quit his retreat at Lemnos, and repair to the siege. After the ruin of his country, he fell to the share of

Pyrrhus, son of Achilles, whose favour he so conciliated that he not only gave him in marriage Andromache, widow of his brother Hector, but nominated him his successor in the kingdom of Epirus to the exclusion of his own son Molossus. He received Æneas as he voyaged towards Italy, and foretold him some of the calamities which attended his fleet. The manner in which he received the gift of prophecy is doubtful. (See CASSANDRA.) Cestrinus was the offspring of his union with Andromache.

HELIIADES, I., the daughters of the Sun and Clymene; three in number, Lampethusa, Lampetic, and Phaëtusa: or, according to Hyginus, seven: viz. Ægle, Ætheria, Dioxippe, Helie, Lampetic, Merope, and Phœbe. They were so afflicted at the death of their brother Phaëton, that they were changed by the gods into poplars, and their tears into amber, on the banks of the Po. — II. The first inhabitants of Rhodes. This island being covered with mud, when the world was first created, was warmed by the cherishing beams of the sun, and thence sprang seven men, Heliades, ἀπὸ τοῦ ἡλίου, “from the sun.”

HELLEA (Gr. Ἡλιάδα), in ancient history, the chief of the ten courts among which the 6000 Athenian jurymen were distributed, and which on important occasions sometimes contained them all. It probably derived its name from being open to the sun (ἥλιος). Before this tribunal causes of consequence to the state and individuals which did not involve bloodshed were brought. The judges were called Heliastæ.

HĒLICE, I., a name sometimes given to the Ursa major, from the town of Helice, of which Calisto, changed into the Great Bear, was a native. — II. One of the chief cities of Achaia, situated on the shore of the Sinus Corinthiacus, and celebrated for the temple and worship of Neptune, thence called Heliconius. It was destroyed by a tremendous inundation, B. C. 373.

HĒLICON, a famous mountain in Bœotia, near the Gulf of Corinth, sacred to Apollo and the Muses, thence called Heliconiades. The Muses had here their statues of wood; here also were statues of Apollo and Mercury, Bacchus, Orpheus, and famous poets and musicians. On it were situated the fountains Hippocrene and Aganippe, the grand sources of poetic inspiration. It is now called Παλαιονοῦνι or rather Zagura.

HELIODORUS, I., a Greek poet who is supposed to have lived in the first or, at the latest, in the second century of our era,

while some maintain that he is the same with the rhetorician of that name who was one of Horace's companions in his celebrated journey to Brundisium. Sixteen of his hexameters are cited by Stobæus. — II. An Athenian physician mentioned by Galen, and the author of a didactic poem entitled “Justification.” — III. A mathematician of Larissa, whose era is unknown, though he probably lived long after the reign of Tiberius. Besides other works he was the author of a treatise upon “Optics,” or rather an abridgment of the work upon this subject attributed to Euclid. — IV. A Greek romance writer, who was born at Emesa in Phœnicia, and lived under Theodosius and Arcadius in the fourth century. He was raised to the bishopric of Tricca in Thessaly; and to him is ascribed the custom of deposing all priests who lived in matrimony after their ordination. Numerous works are attributed to him; but the most celebrated is the romance entitled Αἰθιοπικά, in ten books, being the history of Theagenes and Chariclea, daughter of a king of Æthiopia, which has passed through numerous editions, and been translated into almost all the languages of modern Europe.

HELIOGABĀLUS, or ELAGABALUS, I., a Phœnician deity, supposed to be identical with the Sun, or with Jupiter, and worshipped chiefly at Emesa. His image was a large black stone of a conical shape. — II. M. Aurelius Antoninus, a Roman emperor, son of Varius Avitus Bassianus and Soæmis, daughter of Mæsa, sister of the empress Julia, was born at Antioch A. D. 204. His true name was Varius Avitus Bassianus; but his grandmother, from ambitious motives, gave out that he was a son of Caracalla; and on this plea induced the legion stationed at Emesa to rebel against Macrinus, who had been elevated to the throne on the death of Caracalla. After defeating Macrinus, A. D. 218, he was invested with the imperial purple by the senate, and assumed the name of Heliogabalus, because he had been priest of that divinity in Phœnicia. On his arrival in Rome, though only fourteen years of age, he commenced a career of extravagance, folly, cruelty, and debauchery, which outstripped even that of his pretended father Caracalla. He married four wives, among others a Vestal; and the imperial palace became a scene of debauch and open prostitution. He raised his horse to the honours of the consulship, made his grandmother Mæsa, and mother Soæmis, his colleagues on the throne; and chose a senate of women, over which his mother presided, and prescribed

all the fashions which prevailed in the empire. To the god Heliogabalus, no other than a large black stone, temples were raised, and the altars of the gods plundered to deck those of the new divinity. But even these acts of madness and folly were outdone by his licentious depravity and brutality; but we refrain from sullyng our columns with the catalogue of his crimes and vices. In her desire to conciliate the people towards her worthless grandson, Mæsa induced him to associate with him in the empire his cousin Alexander Severus, a youth of promising dispositions; but Heliogabalus, jealous of his popularity, attempted to annul his appointment, though without success; but at length a report of his death, which Heliogabalus caused to be circulated, led to an insurrection in which he perished, together with his mother, his principal favourites, and the ministers of his crimes, A. D. 222, after a reign of nearly four years. He was succeeded by Alexander Severus.

HELIOΠΟΛΙΣ, I., a celebrated city of Egypt, not far from modern *Cairo*; famous for its oracle of Apollo, and a temple of the Sun, in which was maintained and worshipped the sacred ox Mnevis, as Apis was at Memphis. This city was a favourite resort of the Greek philosophers; and among others, Plato is said to have lived here three years. It was sacked by Cambyzes, and in the time of Strabo was completely deserted. The modern name is *Matarea*. — II. A celebrated city of Syria, southwest of Emesa, on the opposite side of the Orontes. Its Grecian name, Heliopolis (Ἡλιούπολις), "City of the Sun," is merely a translation of the native term *Baalbeck*, which appellation the ruins at the present day retain. Heliopolis was famed for its temple of the sun, erected by Antoninus Pius, and the ruins of this celebrated pile still attest its former magnificence.

HELŪM, a name given to the mouth of the Maese in Holland.

HELŪS, ἥλιος, the Greek name of the Sun or Apollo.

HELLANICUS, a native of Miletus, who lived about 460 B. C., and wrote various historical and geographical works, of which his "History of Argos" is the most celebrated. He died at the age of eighty-five.

HELLAS, I., a term first applied to a city and region of Thessaly, in the district of Phthiotis, where Hellen, son of Deucalion, reigned, but afterwards extended to all Thessaly, and finally to the whole of Greece, Thessaly itself excluded. (See *GRÆCIA*.) — II. A beautiful woman be-

loved by Marius, who slew her in a fit of passion, and afterwards destroyed himself.

HELLE, a daughter of Athamas and Nephele. To avoid the cruel oppression of her mother-in-law Ino, she fled from Thessaly with her brother Phryxus. She was carried through the air on the ram with the golden fleece, which her mother had received from Neptune; but in her passage became giddy, and fell into that part of the sea, from her named the *Hellaspont*, and was drowned. Some say that she was carried on a cloud, or rather on a ship. Phryxus proceeded on his way to Colchis. See *PHRYXUS*.

HELLEN, son of Deucalion and Pyrrha, reigned in Phthiotis about B. C. 1495, and gave the name of Hellenians (Ἕλληνες) to his subjects. From his three sons, Æolus, Dorus, and Xuthus (who again was the father of Ion and Achæus), sprang the Dorians, Æolians, Ionians, and Achæans, the four tribes into which the Hellenic nation was for many centuries divided, and distinguished from each other by many peculiarities in language and institutions.

HELLÈNES, the name originally given to the subjects of Hellen, but afterwards a general appellation for the people of Greece. See *HELLAS*.

HELLESPONTUS, *Dardanelles*, a narrow strait between Asia and Europe, near the Propontis, named from Helle, drowned there in her voyage to Colchis. (See *HELLE*.) Its modern name is supposed to be derived from the ancient city of Dardanus. (See *DARDANUS*.) It is celebrated for the love and death of Leander, and the bridge of boats which Xerxes built over it when he invaded Greece. The country along the Hellespont on the Asiatic coast bears the same name.

HELLOPIA, a district of Eubœa, in which Histiaea was situated.

HELLŌTĪA, the name of two festivals, celebrated, the one at Corinth in honour of Athena, the other in Crete in honour of Europa, at which a myrtle garland, called ἑλλῶτις, no less than twenty cubits in circumference, was borne in procession.

HELŌRUS, an ancient city of Sicily below Syracuse, at the mouth of a cognominal stream. The vestiges are called *Muri Ucci*; and the adjacent country was so beautiful as to be called the *Helorian Tempe*.

HELOS, a town of Laconia, on the left bank of the Eurotas, not far from its mouth, said to have owed its origin to Helius, the son of Perseus. The inhabitants of this town, having revolted against the Dorians and Heraclidæ, were reduced to slavery,

and called Helots, a name afterwards extended to the various people who were held in bondage by the Spartans. They were employed either as domestic slaves, cultivators of the land, or in the public works; and though they do not appear to have been treated ordinarily with much severity, yet the recollection of their former state urged them frequently to revolt, while their numbers rendered them so formidable to their masters as to drive the latter to schemes of the most abominable treachery for their repression. Müller rejects the etymology usually assigned to the word Helots, and derives it from ἔλω, *to take captive*.

HELVEȚII, an ancient nation of Gaul, conquered by J. Cæsar. Their country is generally supposed to have corresponded to the modern *Switzerland*; but ancient Helvetia was of less extent than modern Switzerland, being bounded on the north by the Rhenus, and Lacus Brigantinus or *Lake of Constance*, on the south by the Rhodanus and the *Lake of Geneva*, and on the west by Mons Jura.

HELVIDIŪS PRISCUS, son-in-law of Pætus Thræsea. He was banished by Nero for his hatred of tyranny, but recalled by Galba; and was subsequently prosecuted for sedition by Vespasian, but acquitted.

HELVI, a people of Gaul, whose territory corresponds to *Viviers*. Their capital was Alba Augusta, now *Alps*.

HENĒTI, a people of Paphlagonia, along the coast of the Euxine. See VENETI.

HENIŌCHI, a people of Asiatic Sarmatia, near Colchis, descended from Amphytus and Telhius, charioteers (ἡνίοχοι) of Castor and Pollux. They are mentioned by the ancient writers as bold and skilful pirates.

HEPHÆSTĪA, I., one of the two chief capital towns of Lemnos, the other being Myrina. — II. A festival in honour of Vulcan (Ἡφαίστος) at Athens. See LAMPADOPHORIA.

HEPHÆSTĪADES, a name applied to the Lipari isles, as sacred to Vulcan (Ἡφαίστος).

HEPHÆSTĪON, I., a grammarian of Alexandria, A. D. 150, preceptor of Ælius Verus, afterwards emperor. He must be distinguished from Ptolemæus Hephæstionis, A. D. 123, surnamed *Chennus*, also a grammarian of Alexandria. — II. A Macedonian famous for his intimacy with Alexander the Great. He accompanied the king in his Asiatic expedition, and after a long succession of faithful services, he was seized with a fever at Ecbatana, and died B. C. 325.

HEPHÆSTĪUM, a name given to a region of Lycia near Phaselis, from which fire issued, when a burning torch was applied to the surface, owing to the naphtha with which the soil was impregnated.

HERA, the name of Juno among the Greeks. See JUNO.

HERACLĒA, I., a name given to more than forty towns in Europe, Asia, Africa, and the islands of the Mediterranean; supposed to have been built in honour of Ἡρακλῆς. Of these cities the most celebrated was Heraclea, situated in Asia Minor on the Black Sea, and known by the names of Heraclea Pontica and Perinthus. This city was founded by the Megareans, and early attained to considerable wealth and importance as a place of trade. The inhabitants maintained their independence for several years, subject only to a tribute paid to the Persian monarch. The Heracleots supplied the 10,000 Greeks, under Xenophon, on their memorable retreat, with vessels to carry them back to Cyzicus. The republican government was overthrown, about B. C. 380, by Clearchus, one of the chief citizens, in whose family the government continued nearly a century. Heraclea furnished succours to Ptolemy against Antigonus; and afterwards, notwithstanding the aid furnished to Rome by its marine, and a treaty of alliance, both offensive and defensive, with that powerful state, it was pillaged by Cotta, under the pretext that it had resisted the exactions of the publicans (or tax-farmers) of Rome. Its splendid library, temple, and public baths were plundered and set on fire, and many of the inhabitants put to death by the conqueror. The city, however, continued to flourish under the Roman emperors, and coins of Trajan and Severus are extant, in which it is styled metropolis and augusta. The fleet of the Goths waited here for the return of the second expedition that, in the time of Gallienus, ravaged Bithynia and Mysia; and it is mentioned as still prosperous even so recently as the reign of Manuel Commenus. Athenæus informs us that it was celebrated for its wine, almonds, and nuts. — II. Lyncestis, a town of Macedonia, at the foot of the Candavian Mountains, on the confines of Illyria. Its ruins still retain the name of *Erekli*. Mention is made of this town in Cæsar. — III. Sintica, the principal town of the Sinti in Thrace, supposed to be the same with the Heraclea built by Amyntas, the brother of Philip. Demetrius, the son of Philip, was here imprisoned and murdered. — IV. Trachinia, a town of Thesaly, founded by the Lacedæmonians, and

a colony from Trachis, about B. C. 426, in the sixth year of the Peloponnesian war. Jason, tyrant of Pheræ, took possession of this city at one period, and caused the walls to be pulled down. It however again arose from its ruins, and became a flourishing city under the Ætolians, who sometimes held their general council within its walls; and was taken by the Roman consul, Acilius Glabrio, after a long and obstinate siege. The vestiges of this city are visible on a high flat, at the roots of Mount Œta. — V. *Policoro*, a city of Lucania, between the Aciris and Siris, founded by the Tarentini after the destruction of the ancient city of Siris (B. C. 428). This city is rendered remarkable in history, as having been the seat of the general council of the Greek states. — VI. *Minoa*, a city of Sicily, north-east of Agrigentum, at the mouth of the river Camicus. It was founded by Minos when he pursued Dædalus hither, and was subsequently called Heraclea from Hercules, after his victory over Eryx. Some authorities make the original name to have been Macara, and Minos to have been its conqueror. — VII. A maritime city of Caria, near the mouth of the Latmus, between Miletus and Priene, called, for distinction sake, Heraclea Latini. The site corresponds nearly with the village of *Oufa Bafi*. — VIII. or Heracleopolis Magna, a city of Egypt, in the Heracleotic nome, of which it was the capital. The ichneumon was worshipped here. — IX. or Heracleopolis Parva, a city of Egypt, south-west of Pelusium, within the limits of the Delta. The ruins are now called *Delbom*.

HERACLEUM, the name of several towns and promontories of antiquity. One of the former was situated near Canopus, and gave the name Ostium Heracleticum to the most western mouth of the Nile.

HERACLIANUS, a general in the reign of Honorius, who assumed the purple, A. D. 413, and having entered the Tiber with a large fleet from Africa on his way to Rome, was defeated by one of the imperial generals, and forced to retreat to Africa, where he was captured and beheaded.

HERACLIDÆ, a general designation for the descendants of Hercules, who, after the death of that hero, were expelled from the Peloponnesus by Eurystheus, king of Mycenæ. They went first to Ceyx, king of Trachis, and thence to Athens, where Theseus kindly received them, and treated with contempt the demands of Eurystheus, that they should be given up. Eurystheus thereupon led an army into Attica; but his forces were defeated, and he himself

fell by the hand of Hyllus, son of Hercules. The Heraclidæ now entered the Peloponnesus, and became masters of the whole country; but the following year, a pestilence having broken out, which was attributed by the oracle to their having returned before their time, they once more returned to Attica. They subsequently failed in three different expeditions against the Peloponnesus; but at length Aristodemus, Temenus, and Cresphontes, sons of Aristomachus, encouraged by an oracle, assembled a numerous force, and, after some decisive battles, became masters of all the peninsula. The return of the Heraclidæ, which took place about 140 years after their expulsion, or 80 years after the siege of Troy, forms a celebrated epoch in ancient chronology, as it has been generally considered to mark the transition from the heroic or fabulous ages to the period of authentic history.

HERACLIDES, a name common to numerous individuals, of whom the most celebrated were — I., a Greek, minister of Seuthes, king of Thrace, who promised, and afterwards refused, succours to the ten thousand during their retreat. — II. A Syracusan of high birth, who united himself to Dion for the purpose of overthrowing the younger Dionysius. He was appointed admiral through the influence of Dion, but abused his power in corrupting the people, and in encouraging a spirit of mutiny and dissatisfaction. After various instances of lenity and forgiveness on the part of Dion towards this individual, the friends of the former, finding that, as long as Heraclides existed, his turbulent and factious spirit would produce disorder in the state, broke into his house and put him to death. — III. A young Syracusan of high birth, who brought on the naval conflict in which the Syracusans were completely victorious over the Athenians, B. C. 414. — IV. Surnamed Ponticus, a native of Heraclea Pontica, who travelled into Greece for the purpose of devoting himself to the study of philosophy, and became one of the auditors of Speusippus; or, according to Suidas, of Plato himself. He afterwards attached himself to Aristotle, and following the example of the Peripatetics, he piqued himself on a great variety of knowledge, wrote on subjects of all kinds, and even composed a tragedy, which he published under the name of Thespis. He was always attired with much elegance, which made the Athenians change his name, in sport, from Ποντικός to Πομπικός ("Ostentatious"). Several fragments of his writings remain. — V. A Macedonian painter of naval sub-

jects. On the defeat and captivity of Perses, B. C. 168, he retired to Athens, where he attained considerable reputation. VI. An Ephesian sculptor, son of Agasias, who made, in conjunction with Harmatius, the statue of Mars now in the Paris Museum. His age is uncertain.

HERACLĪTUS, a native of Ephesus, was born about O. 69, B. C. 503, and became founder of a sect derived from Pythagoras, parent of the Italic school. Naturally of a melancholy temper, he devoted himself to retirement and meditation; he made his place of residence a mountainous retreat, and his food consisted of the natural produce of the earth. When Darius heard of his fame, he invited him to his court, but he treated the invitation with contempt. His diet and mode of life at length occasioned a dropsy, of which he died, at the age of 60. The natural haughtiness of his mind made him view with contempt all the pursuits and occupations of mankind; but there is no ground whatever for the oft-repeated story that he was perpetually shedding tears on account of the vices of mankind, and for this reason styled the Weeping Philosopher.

HERÆA, I., a town of Arcadia, above the right bank of the Alpheus, and near the frontiers of Elis, which frequently disputed its possession with Arcadia. Its site is now occupied by the village *Agiani*. — II. The name of the festivals celebrated in honour of Hera or Juno in all the cities of Greece into which her worship was introduced. Argos was the original seat of her worship, whence it spread over the other parts of Greece, and over the Argive colonies, at Samos, Ægina, and other places. These festivals were celebrated every fifth year, and in such solemnity were they held that the Argives always reckoned their years from the date of their high priestess's office. On these occasions the great sacrifice of 100 oxen (ἐκατόμβη) took place.

HERÆUM, I., temple and grove of Juno, between Argos and Mycenæ, where the great festival of the Heræa was celebrated. — II. Another in the island of Samos, constructed by Rhæcus, son of Philaus, who, with Theodorus of Samos, is said to have invented the art of casting in brass.

HERCLĀNĒUM, a maritime city of Campania, near the present *Portici*, destroyed by an eruption of Vesuvius in A. D. 79. The date of its foundation is unknown, and its early history fabulous; but there is little doubt that it was held by the Osci, Pelasgi, and Samnites, before it came into the pos-

session of the Romans. Its inhabitants took an active part in the social and civil wars, and the city suffered considerably in consequence. Little more is known about it except its destruction with Pompeii and Stabiæ, by an eruption of Mount Vesuvius. The volcano had for some centuries been inactive, and even covered with verdure; but in the first year of the reign of Titus, A. D. 79, it burst forth with great violence, and caused those terrible disasters so well described by the younger Pliny, in two entire epistles, and more briefly by Tacitus. Pompeii, which stood near, shared the same fate. After being buried under the lava for 1600 years, those cities were accidentally discovered; Herculaneum in 1713, Pompeii in 1755. It appears that Herculaneum is in no part less than 70 feet, in some parts 112 feet, below the surface of the ground, while Pompeii is buried 10 or 12 feet deep. Many valuable remains of antiquity, busts, manuscripts, &c. have been recovered from the ruins, and are preserved at *Portici*; and the engravings taken from them have been munificently presented to the different learned bodies of Europe. The plan also of many of the public buildings has been laid open, especially that of the theatre; and on the whole, the remains of Herculaneum are so varied and perfect, that they throw a light on the arts and domestic customs of the Romans which no mere description by a classic author could give.

HERCŪLES, a celebrated hero, who, after death, was ranked among the gods, and received divine honours. Diod. S. mentions three of this name, Cicero six, and some authors forty-three. Of all these, the son of Jupiter and Alcmena, generally called the Theban, is the most celebrated; and to him the actions of the others have been attributed. On the day on which Alcmena was to be delivered in Thebes, Jupiter having announced to the gods that a man was that day to see the light who would rule over all his neighbours, Juno, pretending incredulity, exacted from him an oath that what he had said should be accomplished. Upon this Juno, hastening to Argos, brought Eurystheus, son of Sthenelus, brother of Alcmena, to light that day, while she checked the parturition of Alcmena, whose son was thus fated to serve his cousin Eurystheus. Before Hercules had completed his eighth month, the jealousy of Juno sent two snakes to devour him. But the child boldly seized them in both hands, and squeezed them to death, while his brother Iphiclus alarmed the house with his fright-

ful shrieks. He soon became the pupil of the Centaur Chiron, and rendered himself the most valiant and accomplished youth of the age. In his eighteenth year he subdued a huge lion, which preyed on the flocks of Amphytrion, his supposed father; and he afterwards delivered his country from the annual tribute of 100 oxen, which it paid to Erginus. Having been, as already mentioned, subjected, before his birth, to the power of Eurystheus, and obliged to obey him in every respect, he was ordered by the latter to appear at Mycenæ; but he at first refused, and Juno, to punish his disobedience, rendered him delirious. The oracle of Apollo having subsequently declared that he must be subservient for twelve years to the will of Eurystheus, in compliance with the commands of Jupiter, he at length resolved to go to Mycenæ, and bear with fortitude whatever gods or men might impose on him. Eurystheus then commanded him to achieve a number of enterprises the most difficult and arduous ever known, generally called the twelve labours of Hercules; but previously to his undertaking them the hero received a sword from Mercury, a bow from Apollo, a golden breastplate from Vulcan, horses from Neptune, and a robe from Minerva. His first labour, imposed by Eurystheus, was to kill the lion of Nemæa, which ravaged the country near Mycenæ. 2. To destroy the Lernæan Hydra, which had seven heads, according to Apollodorus, fifty according to Simonides, 100 according to Diodorus. 3. To bring alive and unhurt into the presence of Eurystheus a stag famous for swiftness, golden horns, and brazen feet, which frequented the neighbourhood of Cœnoë. 4. To bring alive to Eurystheus a wild boar which ravaged the neighbourhood of Erymanthus. 5. To cleanse the stables of Augeas, where 3,000 oxen had been confined for many years. 6. To kill the carnivorous birds which ravaged the country near the lake Stymphalus in Arcadia. 7. To bring alive into Peloponnesus a prodigious wild bull which laid waste the island of Crete. 8. To obtain the mares of Diomedes which fed on human flesh. 9. To obtain the girdle of the queen of the Amazons. (See HIPOLYTE.) 10. To kill the monster Geryon, king of Gades, and bring to Argos his numerous flocks, which fed on human flesh. (See GERYON.) 11. To obtain apples from the garden of the Hesperides. (See HESPERIDES.) 12. To bring to earth the three-headed dog Cerberus which guarded the portals of the infernal regions. Besides these arduous labours, which Eury-

stheus imposed on him, he achieved others of his own accord equally great and celebrated. (See ANTÆUS, BUSIRIS, CACUS, ERYX, &c.) He accompanied the Argonauts to Colchis before he delivered himself up to the king of Mycenæ; assisted the gods in their wars against the giants (see GI-GANTES), conquered Laomedon, and pillaged Troy. (See LAOMEDON.) When Iole, daughter of Eurystus, king of Cœchalia, of whom he was deeply enamoured, was refused to his entreaties, he became the prey of a fit of insanity, and murdered Iphitus, the only one of the sons of Eurystus who favoured his addresses to Iole. (See IPHITUS.) Some time after he was visited by a disorder which obliged him to apply to the oracle of Delphi for relief. The coldness with which he was received by the Pythia having irritated him, he resolved to plunder Apollo's temple, and carry away the sacred tripod, but the thunderbolts of Jupiter prevented the sacrilege. He was on this told by the oracle, that, to recover from his disorder, he must be sold as a slave, and remain three years in the most abject servitude. He was accordingly sold to Omphale, queen of Lydia. Here he cleared all the country of robbers; on which Omphale restored him to liberty, and married him. After he had completed his slavery, he returned to Peloponnesus, where he re-established on the throne of Sparta Tyndarus, expelled by Hippocoon; became one of Dejanira's suitors, and married her, after he had overcome all his rivals. Some time afterwards, being obliged to leave Calydon, his father-in-law's kingdom, because he had inadvertently killed a man, he retired to the court of Ceyx, king of Trachinia. In his way he was stopped by the swollen streams of the Evenus, where the Centaur Nessus attempted to offer violence to Dejanira, under the perfidious pretence of conveying her over the river. (See DEJANIRA.) Ceyx, king of Trachinia, received him and his wife with friendship. Hercules, however, still mindful that he had been refused the hand of Iole, made war against her father Eurystus, killed him, with three of his sons, and took Iole away captive. Dejanira, informed of her husband's attachment to Iole, sent him the tunic which Nessus had given her, with the assurance that it possessed the power of recalling the wandering affections of a husband. Hercules put it on, and soon finding the poison of the Lernæan Hydra penetrate through his bones, attempted to pull off the fatal dress; but it was too late, and the distemper was incurable. He then

implored the protection of Jupiter, gave his bow and arrows to Philoctetes, erected a large pile on the top of Mt. Cæta, over which he spread the skin of the Nemæan lion, and having laid himself down on it, ordered Philoctetes, or, according to others, Pæan or Hyllus, to set fire to the pile; and was on a sudden surrounded with the flames. After his mortal parts were consumed, he was carried up to heaven in a chariot drawn by four horses. His worship soon became as universal as his fame, and Juno forgot her resentment, and gave him her daughter Hebe in marriage. Hercules has received many surnames and epithets, from the places where his worship was established, or the labours which he achieved. His temples were numerous and magnificent. The white poplar was particularly dedicated to his service. He is generally represented naked, with strong and well-proportioned limbs; sometimes covered with the skin of the Nemæan lion; holding a knotted club in his hand, on which he often leans. The children of Hercules were driven from the Peloponnesus after his death. (See HERACLIDÆ.) Such are the most striking characteristics of the life of Hercules, who is said to have supported for a while the weight of the heavens on his shoulders, (see ATLAS,) and to have separated by the force of his arm the celebrated mountains, afterwards called the boundaries of his labours. (See ABILA.) He is held out by the ancients as a true pattern of virtue and piety; and as his whole life had been employed for the benefit of mankind, he was deservedly rewarded with immortality.

HERCŪLEUM PROMONTORIUM, I., *Capo Spartiventi*, a promontory in the country of the Brutii, forming the most southern angle of Italy to the east. — II. *Fretum, Straits of Gibraltar*, a name given to the strait which forms a communication between the Atlantic and Mediterranean. See CALPE, AELIA, &c.

HERCŪLIS COLUMNÆ, I. (See COLUMNÆ HERCULIS.) — II. *Monæci Portus, Monaco*, a port town of Liguria, near Nicæa, said to have been built by Hercules. — III. *Labronis or Liburni Portus*, a sea-port town of Etruria, now *Leghorn*. — IV. *Portus*, a sea-port of Etruria, which served as a port to the city of Cosa, and was one of the principal stations of the Roman navy. It is now called *Porto d'Ercole*.

HERCŪNIA, an extensive forest of Germany, the breadth of which, according to Cæsar, was nine days' journey, while its

length exceeded sixty. It extended from the territories of the Helvetii, Nemetes, and Rauraci, along the Danube, to the country of the Daci and Anartes; and then, turning to the north, spread over many large tracts of land. As the country became more inhabited, the grounds were gradually cleared; and in modern times this vast forest is called in different places by different names, though the Latin appellation may still be traced in that part called the *Hartz*.

HERENNĪUS SENECIO, I., a native of Spain, and a senator and quæstor at Rome under Domitian, by whom he was put to death on a false charge of high treason. He wrote a life of Helvidius Priscus, which was burned by the hands of the public executioner. — II. Caius, a Roman, to whom the treatise on Rhetoric ascribed generally to Cicero is addressed. See CORNIFICIUS.

HERMÆ, statues of Mercury, which the Athenians had at the doors of their houses.

HERMÆA, festivals of Hermes, celebrated in various parts of Greece, but more especially at Athens, in the Gymnasia, by the Athenian youth. It was also the name of a Cretan festival, during which the slaves indulged in the same freedom as at Rome during the Saturnalia.

HERMÆUM PROMONTORIUM, I., a promontory on the southern coast of Crete, between Cria Metopon, and Phœnix. — II. A promontory on the western shore of Sardinia, a little north of Bosa, now *Capo della Cacca*. — III. A promontory of Africa, in the Zeugitana, now *Cape Bon*.

HERMAPHRŌDĪTUS, a son of Venus and Mercury, educated on Mount Ida by the Naiades. The story relative to him and the Nymph Salmacis is narrated by Ovid.

HERMATHĒNA, (Ἑρμῆς and Ἀθήνη,) a kind of statue raised on a square pedestal, in which the attributes of Hermes or Mercury and Minerva were blended in the same body. It was generally placed in schools where eloquence and philosophy were taught, because these two deities presided over the arts and sciences.

HERMES, I., the name of Mercury among the Greeks. (See MERCURIUS I.) — II. Trismegistus. See MERCURIUS II.

HERMESIÄNAX, son of Agoneus, an elegiac poet of Colophon, who lived in the time of Philip and Alexander; and, after his death, was publicly honoured with a statue.

HERMIÖNE, I., more correctly Harmonia, a daughter of Mars and Venus, and wife of Cadmus. (See HARMONIA.) — II. A daughter of Menelaus and Helen, who was privately promised in marriage to her cousin Orestes, son of Agamemnon; but her father, ignorant of this pre-engagement, gave her to Pyrrhus, son of Achilles; after whose death she married Orestes, and received Sparta as her dowry. — III. A town on the southern coast of Argolis, founded by the Dryopes, whom Hercules had expelled from the valley of Ceta. It was particularly sacred to Ceres, whose temple here was considered an inviolable sanctuary. Near it was a cave which was said to communicate with the infernal regions; the descent to which was so rapid, that, contrary to the usual rite of burial, no money was put into the mouth of the dead to be paid to Charon for their passage. Its ruins are visible not far from *Kastri*.

HERMIÖNES, one of the three great divisions of the Germanic tribes, according to Tacitus, occupying the central parts of the country.

HERMIÖNICUS SINUS, the *Gulf of Kastri*, a bay on the coast of Argolis near Hermione.

HERMÖCRÄTES, a general of Syracuse, who commanded against Nicias the Athenian. His lenity towards the Athenian prisoners being looked upon as treacherous, he was banished from Sicily without a trial, and murdered, as he attempted to return to his country, B. C. 408.

HERMODÖRUS, a philosopher of Ephesus, who is said to have assisted, as interpreter, the Roman decemvirs in the composition of the ten (afterwards twelve) tables of laws, collected in Greece.

HERMÖGÈNES, I., an architect of Alabanda in Caria, employed in building the temple of Diana at Magnesia. — II. A celebrated rhetorician of Tarsus, who came to Rome under Marcus Aurelius, and became professor of rhetoric in his fifteenth year. At the age of eighteen he wrote his celebrated treatise on the oratorical art, which became a standard work in all the Grecian schools, and has been repeatedly published in modern times. The precocity of his youth was followed by a premature old age, for in his twenty-fifth year he lost his memory, and soon afterwards sunk into a state of imbecility. — III. A lawyer in the age of Constantine, who, together with Gregorius, made a collection of the edicts of the emperors from Hadrian to Constantine.

HERMOLÄUS, a young Macedonian no-

bleman, and one of the pages of Alexander the Great. Alexander having ordered him to be whipped for killing a boar when hunting, he entered into a conspiracy against the monarch, and was in consequence put to death.

HERMOPÖLIS, "city of Hermes," the name of two towns of Egypt. The one was in the Delta, north-east of Andropolis; and, for the sake of distinction, called Mikra or Parva. Its position corresponds to *Demenhur*. The other, called Magna, was situated in the Heptanomis, on the western bank of the Nile, opposite Antinoopolis, and was famous for the worship of Anubis. It is now *Ashmuneim*.

HERMOTIMUS, a famous prophet of Clazomenæ. It is said that his soul separated itself from his body, and wandered in every part of the earth to explain futurity, after which it returned again, and animated his frame. His wife, acquainted with the frequent absence of his soul, took advantage of it, burned his body, as if totally dead, and deprived the soul of its natural receptacle.

HERMUNDÜRI, the first of the Hermionic tribes in Germany, lying east and north-east of the Alemanni. They were a great and powerful nation; and in process of time they became allies of the Romans, who conferred on them peculiar privileges.

HERMUS, *Sarabat*, a considerable river of Asia Minor, rising on Mt. Dindymus in Phrygia, and, after flowing through the northern part of Lydia, falling into the Ægean. Its sands were said to be auriferous, a quality which it perhaps derived from the Pactolus, one of its tributaries.

HERNICI, a people of New Latium, whose origin is involved in deep obscurity. They were inveterate enemies of Rome, whose ambitious views they long struggled to thwart, but in vain; but they are chiefly interesting for the fact that the disputes arising from the division of their territory originated the celebrated Agrarian Law, A. U. C. 268.

HERO, I., a beautiful priestess of Venus at Sestos, greatly attached to Leander, a youth of Abydos, who, escaping the vigilance of his family, swam across the Hellespont every night to visit his mistress, while she directed his course by holding a burning torch on the top of a high tower. After many interviews of mutual affection, Leander was drowned in a tempestuous night, as he attempted his usual course; and Hero in despair threw herself from her tower, and perished in the sea. — II. Hero, a native of Alexandria, and dis-

ciple of Ctesibius, flourished B. C. 217. He was a distinguished mechanician, and, among other discoveries, was the inventor of the hydraulic clock, and the machine called the "Fountain of Hero." Many of his writings are still extant.—III. Commonly called the Younger, a mathematician and mechanician, of whom nothing is known, save that he lived during the reign of Heraclius, about A. D. 610. Several of his works have been published, and others in MS. are preserved in some public libraries.

HERŌDES, I., surnamed the *Great* and *Ascalonita*, second son of Antipater the Idumæan, was born B. C. 71, at Ascalon in Judæa. At the age of twenty-five he was made by his father governor of Galilee, and at first embraced the party of Brutus and Cassius; but after their death he reconciled himself to Antony, who appointed him first tetrarch; and, after the expulsion of Antigonus from Judæa, B. C. 37, king of the Jews. The first years of his reign were marked by various intrigues and crimes, to answer for which he was summoned to Rome, but found the means of procuring an acquittal. In the civil war between Octavius and Antony, Herod joined the latter, and undertook, at his command, a campaign against the Arabians, whom he defeated; but after the battle of Actium, he went to meet Octavius at Rhodes, by whom he was kindly received. Having, on his return, put his wife Mariamne to death, on a false charge of adultery, he suffered the deepest remorse, and shut himself up in Samaria, where he was seized with a sickness which nearly proved fatal. Soon afterwards his disregard of the Jewish law and ordinances led to a conspiracy being formed against him; but it was detected in time; and, though the latter part of his reign was disturbed by the most violent private and public dissensions, he maintained his throne till his death, which took place B. C. 4. The birth of our Saviour took place in the last year of Herod's reign, four years earlier than the era from which the common system of chronology dates the years A. D.—II. Antipas, son of Herod the Great, by whose will he was nominated tetrarch over Galilee and Peræa, his other son Archelaus being appointed king of Judæa. Antipas married the daughter of Aretas, king of Arabia, but divorced her, A. D. 26, that he might marry his sister-in-law Herodias, wife of his brother Philip. John the Baptist was seized for remonstrating against this marriage, and subsequently beheaded. Herodias, jealous of the prosperity of her brother

Agrippa, who had become king of Judæa, persuaded her husband to visit Rome, and desire the same dignity from Tiberius. But Agrippa, apprised of his design, accused Antipas of being implicated in the affair of Sejanus, on which he was banished to Lugdunum in Gaul, where he died. It was Antipas who ridiculed Jesus, whom Pilate had sent to him, dressed him in mock attire, and sent him back to the Roman governor as a king.—III. Agrippa, son of Aristobulus, grandson of Herod the Great, was sent to Rome to ingratiate himself with Tiberius. After many vicissitudes of fortune, he was made tetrarch of Batanæa and Trachonitis by Caligula, and on the banishment of Antipas, of Galilee, and king of Judæa by Claudius. His government was extremely popular with the Jews; but his reign was of short duration; for while his subjects were flattering him with the appellation of a god, he was struck by a loathsome disease at Cæsarea, which cut him off, A. D. 44.—IV. Agrippa, son of the preceding, and the last king of the Jews, received from Claudius and Nero a great accession of dominion. It was he before whom the apostle Paul was tried, A. D. 60. On the breaking out of the war, he took part with the Romans, and after the destruction of Jerusalem by Titus retired to Rome, with his sister Berenice, where he died, A. D. 94.—V. Tiberius Claudius Atticus Herodes, an Athenian philosopher and statesman of the age of the Antonines. His father, Julius Atticus, descended from the family of Miltiades, was raised from indigence to wealth by the discovery of a hidden treasure, and was thus enabled to give Herodes an excellent education. Rhetoric, then esteemed a most fashionable accomplishment, became his principal study, and he prosecuted it under the first masters of the age with such success as to acquire great reputation as an orator. After travelling abroad, he settled at Athens, and gave public lectures on eloquence, which attracted such attention, that he was invited by the Emperor Antoninus Pius to become rhetorical tutor to Marcus Aurelius and Lucius Verus, the adopted sons and destined successors of Antoninus. This promotion led to his being created consul, A. D. 143. He was also made prefect of the free cities of Asia Minor, and president of the Panhellenic and Panathenæan games, at which he was crowned. He testified his sense of this honour by building a marble stadium, or course for running matches, one of the grandest works ever executed by a private individual. He also erected a new

theatre at Athens, and repaired and embellished the Odeon of Pericles. Some of his fellow-citizens having preferred accusations against him, he returned to Marathon, his birth-place, where he died about A. D. 185, aged seventy-five. His remains were interred at Athens with public honours.

HERODIĀNUS, I., a Greek historian, who flourished during the first part of the third century of our era, and died about A. D. 240, at the age of seventy years. He is supposed to have been a native of Alexandria; but few particulars of his life are known, though it is certain that he filled various honourable situations, both in the service of the emperors and of the state. His history, which is written in Greek, comprises the period that elapsed from the death of Marcus Aurelius to A. D. 238.—**II.** A grammarian of Alexandria, often confounded with the historian above mentioned. He was a son of the celebrated Apollonius Dyscolus, and flourished in the second century of the Christian era. He dedicated to the Emperor Marcus Aurelius his general grammar, of which, and of some other works, some unpublished and abridged extracts remain.

HERODIAS. See **HERODES II.**

HERODOTUS, called by Cicero the "Father of History," was born at Halicarnassus in Caria, B. C. 484, and is the most ancient of the Greek historians whose works are extant. The facts of his life are few and doubtful, except so far as we can collect them from his own works. Dissatisfied with the government of Lygdamis, tyrant of Halicarnassus, he retired for a season to the island of Samos, where he is said to have cultivated the Ionic dialect of the Greek, the language there prevalent; and before he was thirty years of age he joined in a successful attempt to expel the tyrant. But the banishment of Lygdamis did not give tranquillity to Halicarnassus, and Herodotus, who himself had become an object of dislike, again left his native country, and joined a colony which the Athenians sent to Thurium in Southern Italy, B. C. 443, where he is said to have died. We are indebted to Herodotus alone for the history of the origin and growth of the Persian monarchy, and of those of the earlier Medes and Assyrians; for the origin of the kingdom of Lydia; its destruction by Cyrus and the different expeditions of that celebrated conqueror; the conquest of Egypt by Cambyes, and the most minute and exact description of that country and its inhabitants; the constant wars of the suc-

cessors of Cyrus; and particularly, the expedition of Darius against the Scythians. Herodotus is said to have publicly repeated his History at the Olympic games, and to have received such applause, that the names of the nine Muses were unanimously given to the nine books into which it is divided.

HERŌES, a term of doubtful derivation, applied originally to all warriors indiscriminately; but in later times restricted to persons who were supposed to be endowed with a superhuman, though not a divine, nature, who were honoured with sacred rites, and were imagined to have the power of dispensing good or evil to their worshippers. It was gradually combined with the notion of prodigious strength and gigantic stature; but these were not essential ingredients in the nature or composition of a hero.

HERŌŌPŌLIS, a city of Egypt, half way between Pelusium and Arsinoe, on the Sinus Arabicus, founded by the Greeks for commercial purposes.

HERŌPHĪLA, a Sibil, who came to Rome in the reign of Tarquin. See **SIBYLLÆ**.

HEROPHĪLUS, a celebrated physician, a native of Chalcedon, of the family of the Asclepiades, and a disciple of Praxagoras. He lived under Ptolemy Soter, and his name occupies a high place in the list of ancient physicians.

HERSE, a daughter of Cecrops, king of Athens, beloved by Mercury. The god disclosed his love to Aglauros, Herse's sister, in hopes of facilitating his suit to Herse; but Aglauros, through jealousy, having discovered the amour, Mercury struck her with his caduceus, and changed her into a stone. Herse became mother of Cephelus by Mercury, and, after death, received divine honours at Athens.

HERSEPHORĪA, festivals at Athens in honour of Minerva, or more probably of Herse.

HERSĪLĪA, one of the Sabines carried away by the Romans at the celebration of the Consualia. She became the wife of Romulus, and after her death she received divine honours under the name of Hora (*Youth*).

HERTHA (sometimes written Aertha, Aortha, and Eorthe), in German mythology, the name generally assigned in modern times to the chief divinity of the ancient German and Scandinavian nations. She was worshipped under a variety of names, of which the chief were exactly analogous to those of Terra, Rhea, Cybele, and Ops, among the Greeks and Romans. Long before the Christian era the know-

ledge of Hertha appeared to have been extended over a great portion of northern Europe; for in his work, *De Moribus Germanorum*, c. 40., in which the reader will find a graphic description of the peculiarities of her worship, Tacitus speaks of the wonderful unanimity which tribes that had no other feature in common displayed in worshipping this goddess, whom he designates Herthus, or *Mother Earth*. Her chief sanctuary was situated, according to the same authority, in a sacred grove in an island of the ocean, *in insula oceani*, which, by some writers, has been supposed to be Riga, and by others Zetland or Heligoland; but no modern researches have been able accurately to fix its locality. A great deal of curious information upon this subject is to be found in *Grimm's Deutsche Mythologie*, chap. x.

HERŪLL, a savage nation in the northern parts of Europe, which attacked the Roman power in its decline.

HESĪODUS, a celebrated Greek poet, born at Ascræ, a village at the foot of Mount Helicon, whither his father had migrated from Cuma in Æolis. He is supposed to have been contemporary with Homer. Dissatisfied with the award of the judges in the matter of his patrimony, he retired to Orchomenus, and is said to have met his death at the hands of some young men who suspected him of an intrigue with their sister. Three poems still exist which bear the name of Hesiod, "the Theogony," "the Shield of Hercules," and "the Works and Days." Of these "the Works and Days"—a didactic poem on agricultural subjects—is supposed by some critics to be the only genuine production of Hesiod.

HESĪONE, a daughter of Laomedon, king of Troy, by Strymo, daughter of the Scamander. It fell to her lot to be exposed to a sea-monster, to appease the resentment of Apollo and Neptune, whom Laomedon had offended. Hercules promised to deliver her, provided he received six beautiful horses. Laomedon having consented, Hercules attacked the monster, and killed him with his club; but Laomedon having refused to fulfil his engagement, Hercules besieged Troy, and put the king and all his family to the sword, except Podarces, or Priam, who had advised his father to give the promised horses to his sister's deliverer. The conqueror then gave Hesione in marriage to his friend Telamon, who had assisted him during the war, and allowed her to choose one among the captives to be set at liberty. When she had fixed upon her brother Podarces, Hercules replied that he must first be made a slave,

and then she might give something for him and redeem him. She took her golden veil off her head, and with it bought him, and hence he was afterwards named Priamus (*Purchased*), instead of Podarces (*Swift-foot*). Hesione was taken to Greece by Telamon, where she became the mother of Teucer.

HESPERĪA, a name applied by the poets to Italy, as lying to the west of Greece. It is derived from ἑσπέρα, "*evening*," so that *Hesperia* properly means "the evening-land," i. e. the western region. It is also, though less frequently, applied to Spain, as lying west of Italy.

HESPERĪDES, the daughters of Night, or the grand-daughters of Hesperus the brother of Atlas, three or seven in number, possessors of the fabulous garden of golden fruit watched over by an enchanted dragon at the western extremity of the earth. It was one of the labours of Hercules to procure some of the golden apples of the Hesperides. By the advice of Prometheus, the hero resolved not to take the apples himself, but to request Atlas to procure them for him. Atlas assented, and placed the burden of the heavens on the shoulders of Hercules while he went in quest of the apples. At his return, Hercules expressed his wish to ease his burden, and when Atlas assisted him to remove his inconvenience, Hercules artfully left the burden, and seized the apples, which Atlas had thrown on the ground. According to other accounts, Hercules gathered the apples himself, without the assistance of Atlas, having previously killed the watchful dragon which kept the tree. This monster, which was the offspring of Typhon, had 100 heads, and never slept. Its name was Ladon.

HESPERĪDUM INSULÆ, generally thought to correspond to the *Cape de Verd* islands.

HESPĒRIS, I. (See HESPERUS.)—II. See BERENICE IX.

HESPERĪTIS, a country of Africa.

HESPĒRUS, I., a son of Iapetus, brother to Atlas, who came to Italy, which, according to one legend, received the name of *Hesperia* from him. His daughter Hesperis married Atlas, and, according to one legend, became mother of the Atlantides and Hesperides.—II. A name applied to the planet Venus when it appeared after the setting of the sun; called *Phosphorus* or *Lucifer* when it preceded the sun.

HESUS, a deity among the Gauls, equivalent to the Roman Mars.

HESYCHĪUS, I., a native of Alexandria; placed by different writers in the fourth, and at the end of the sixth century; celebrated as a lexicographer, and supposed

by some to be the same person as the patriarch of Jerusalem of that name.—II. Presbyter Hierosolymitanus, flourished A.D. 415, an interpreter of Scripture, who must not be confounded with another Hesychius, of a later age, also a presbyter, and afterwards bishop of Jerusalem. He died A.D. 428.

HETRŪRIA and ETRURĪA. See HETRUSCI.

HETRUSCI or ETRUSCI, an ancient and flourishing people of Italy, who occupied the tract now called Tuscany, and great part of the modern Papal states; a region extending from the Apennines north of Florence to the Tiber, from which tradition reported them to have expelled a still older nation, the Umbrians. Conflicting notions prevailed among the ancients as to the country of their origin; but common opinion regarded it as oriental; while the most definite tradition was that which represented them as descendants of the Syrians of Asia Minor. Among the moderns, some call them "indigenous." Others maintain the oriental theory of the ancients; some derive them from Greece through the enigmatical Pelasgians; others, adopting the adventurous conjecture of Niebuhr, bring one race from the north through the passes of the Alps, to meet with another from the East on the shores of the Tyrrhene Sea, and form, by their amalgamation, the Etruscan people. At a period long antecedent to the existence of Rome, they sent out colonies, which spread over the plains of Lombardy as far as Mantua and Adria, and even into the defiles of the Rhœtian mountains; while in the south they subdued and colonized the beautiful region of Campania. They were early expelled from their conquests, both in the north and south of Italy; but they maintained their great federation in the central part of the peninsula, or Etruria Proper, for many ages more; and in this, their earliest and principal seat, they attained to a degree of power and proficiency in all the mechanical branches of civilization which no ancient people ever surpassed. They had twelve principal cities or states, each forming an independent community, but united by a federative league, resembling that of the cantons of Switzerland; and of these the principal were Veii, the rival of Rome, Cære, the ancient Agylla, the seat of a people even older than the Etruscans, by whom they were driven out; Tarquinii, the religious and political metropolis of the federation, (all of which are utterly destroyed); and Cortona, Perugia, and Vulsinii, which stand on the very foundations which the Etruscans laid, and occupy the exact surface of the ancient cities. Corn,

wine, oil, and cattle were the staple products of the land; but the Etrurians were a commercial, even more than an agricultural people. They traded with the East, and imported from Egypt many a strange mystery, which conjecture has not yet approached, and many a process of art, which modern ingenuity has never revived. They were evidently in constant and intimate connection with Greece. Their commerce extended to the far South; for their artists were well acquainted with the colour and physiognomy of the negro race. They brought from the West those precious metals, of which they made so lavish a use for purposes of ornament. They gave name to the sea which bathed their shores, and contested its supremacy with the Phœnicians; and, together with their wealth, they possessed a fixed, durable system of society, in which civil and religious institutions were more intimately interwoven than in any other state of antiquity; scarcely excepting Egypt herself, the mother of ancient polity. They had a language and a literature of their own; arts of war and of peace, of which a part are transferred into the usages of Rome, but the greater and more valuable portions perished with them; they had all the magnificence, all the refinements of ancient life—the games and shows of Greece, the domestic and personal comforts, and more than the luxuries of Egypt; the family worship and family institutions of early Rome; and all with a national type and character peculiarly their own. All these facts have been brought to light by modern research; but the picture, though it seems almost to live and breathe, is absolutely mute; for the literature of Etruria was nearly all destroyed in the Roman conquest, and in the absence of a known language, it is only in their sepulchres, which have been found to contain innumerable vases of terra cotta, fresco paintings, and other works of art, that the history of this people must be sought. Upon this important subject, to which the labours of modern philologists have been assiduously directed, our limits necessarily preclude us from entering, and we must content ourselves with referring the reader for full information to the learned work of Micali, Müller's History of the Etruscans, and to Mrs. Hamilton Gray's interesting *Tour to the Sepulchres of Etruria*. The oldest government of the Etruscan cities was purely aristocratic; and it was not until comparatively recent times that individual Lucumones and Lartes, out of the governing houses, were raised to the royal dignity

Such were Lars Tolumnius of Clusium, and the conqueror of Rome, Lars Por-senna. But such royalty does not seem to have been durable. The same family which had furnished kings to the state for a season, remained great and flourishing as a patrician house, after the commonwealth had returned to its former condition. It is not until the very last days of Etruscan independence that we hear of popular insurrections; but these served in their turn to weaken the remaining force of the mighty confederacy, and to aid the sword of the Gaul and the Roman in the work of subjugation. It is now universally admitted that the Romans borrowed from the Etruscans their most important arts and institutions, their religion, magistracies, architecture, and knowledge of navigation. Long before the Romans possessed a single ship, the flag of the Etruscans was seen, as above remarked, on every sea known to antiquity, and even when the power of Rome had attained considerable solidity, she trembled before her menacing neighbours with Por-senna at their head. But the "Eternal city" was destined finally to triumph over all opposition. Weakened by long civil dissensions, and by the devastations of the Gauls, twice routed with terrible slaughter at the Vadimonian Lake, the Etrurian nation gave up the conflict. Single cities, however, carried it on to their own destruction; and at last, after a series of intense struggles continued during 400 years from the foundation of Rome, the complete subjugation of Etruria was effected in the downfall of its metropolis, Tarquinii.

HIBERNIA. See **IERNE**.

HIERAPŌLIS, I., *Bambig*, a city of Syria, near the Euphrates, south of Zeugma. Its Greek appellation, Hierapolis, is equivalent to the Syrian Bambyce, or "Holy City," which it derived from the Syrian goddess Atergatis being worshipped there. — II. A city of Phrygia, near the confines of Lydia, north-west of Laodicea.

HIERICHUS. See **JERICHO**.

HIERO, I., tyrant of Syracuse, succeeded his brother Gelon on the throne, B. C. 478. He rendered himself odious in the beginning of his reign by his cruelty and avarice; and, being ambitious of extending his dominions, made war against Theron, tyrant of Agrigentum, took Himera and Naxos; and, having joined his fleet to that of the people of Cumæ, he succeeded in clearing the Tyrrhenian Sea of the Etruscan and other pirates who infested it. His chariots repeatedly won the prize at the Olympic games, and his success on those occasions formed the theme of some of the

odes of Pindar, who was his guest and friend. Æschylus, Simonides, Bacchylides, and Epicharmus were also well received at his court. He died, after a reign of eighteen years, B. C. 467, leaving the crown to his brother Thrasybulus. — II. The second of the name, son of Hierocles, a wealthy citizen of Syracuse, and a descendant of Gelon, distinguished himself in early life by his brilliant qualities, and served with distinction under Pyrrhus in his Sicilian campaigns. After Pyrrhus had suddenly abandoned Sicily, the Syracusan troops, being in want of a trusty leader, chose Hiero by acclamation, and the senate and citizens, after some demur, ratified the choice, B. C. 275. After various successful operations against the Mamertines, Hiero returned to Syracuse, where, through the influence of Leptines, his father-in-law, a leading man among the aristocratic party, he was proclaimed king, B. C. 270. Having subsequently joined his enemies in besieging Messina, he was beaten by App. Claudius, Roman consul, and obliged to retire to Syracuse, where he was blocked up. Seeing all hopes of victory lost, he made peace with the Romans, and during his long life proved faithful to his engagements. He reigned fifty-nine years, and died in his ninety-fourth year, about B. C. 216. With him the glory and independence of Syracuse may be said to have expired.

HIERŌCLES, I., a rhetorician of Alabanda in Caria, who lived in the beginning of the first century before the Christian era, and excelled in what Cicero termed the Asiatic style of eloquence. — II. A lawyer, who wrote a work on veterinary medicine, addressed to Cassianus Bassus, of which three chapters are preserved in the sixteenth book of the "Geoponica." — III. Surnamed the grammarian, to distinguish him from the philosopher of the same name, a Greek writer supposed to have been contemporary with Justinian. He composed, under the title of *Συνέκδημος* ("Travelling Companion"), a description of the sixty-four provinces that formed the Byzantine empire, and of the 935 cities situated in them. — IV. A New Platonist, who flourished at Alexandria about the middle of the fifth century. He has left us a commentary "on the Golden Verses of Pythagoras," and a treatise "on Providence, Destiny, and Free-will." — V. A prefect of Bithynia, and afterwards of Alexandria, said to have been the principal adviser of the persecution of the Christians in the reign of Dioclesian. He wrote two works against Christianity, entitled "Truth-lov-

ing Words to the Christians," in which he endeavoured to show that the Scriptures abounded in contradictions, and tried to prove that Apollonius of Tyana had performed greater miracles than our Saviour.

HIERONĪCA LEX, a law instituted by Hiero, tyrant of Sicily, to settle the quantity of corn and the price and time of receiving it, between the farmers of Sicily and the collector of the corn-tax at Rome.

HIERONŶMUS, I., a tyrant of Sicily, succeeded his father or grandfather, Hiero, when only fifteen years old, B. C. 216. He rendered himself odious by his cruelty, oppression, and debauchery; abjured the alliance of Rome which Hiero had observed with so much honour and advantage; and he was finally assassinated, and all his family overwhelmed in his fall, and totally extirpated, B. C. 214. — **II.** A native of Cardia, in the Thracian Chersonese, and one of the companions of Alexander the Great, after whose death he attached himself to Eumenes. Made prisoner in the battle in which that chieftain was betrayed by his own followers, he was kindly treated by Antigonus, who intrusted him with the government of Coesylria and Phœnicia, and charged him with an expedition, the object of which was to seize upon the country around the Lake Asphaltilites. After the defeat of Antigonus at the battle of Ipsus, and his death, Hieronymus remained faithful to his son Demetrius. At a later period he entered into the service of Pyrrhus, king of Epirus, whom he accompanied in his Italian campaign, and is said to have attained the age of 104 years. — **III.** A Peripatetic philosopher, born in the island of Rhodes, towards the close of the third century B. C. Cicero praises his ability, but doubts the propriety of his being ranked under the Peripatetic sect, since he placed the *summum bonum* in freedom from painful emotion, a doctrine belonging to the Epicurean school. — **IV.** A celebrated father of the church, better known by the English form of his name, St. Jerome, was born of Christian parents, A. D. 331, on the confines of Pannonia and Dalmatia, at the town of Stridon or Stridonium. After fulfilling the expectations of his parents in his early progress at Rome, whither his father had sent him, he turned his attention to rhetoric, Hebrew, and divinity in which he made great progress; and after travelling through France and Italy, he eventually retired to Jerusalem, whence he proceeded to Antioch, where, after suffering great distress both of body and mind for some years, he was ordained a

presbyter by Paulinus A. D. 378. He soon after visited Constantinople, in order to avail himself of the advice and instruction of Gregory Nazianzene, and, on his return, accompanied Paulinus to Rome, where his merit and learning soon made him known to Pope Damasus, who appointed him his secretary, and also director of the Roman ladies who had devoted themselves to a religious life. There appear to be circumstances in the life of Jerome at this period which are not cleared up. It is, however, certain that Serinus, the successor of Damasus, did not entertain the same esteem for him which Damasus had shown, and that Jerome left Rome and retired to a monastery at Bethlehem. In this retirement he employed himself in writing on the questions which then divided the opinions of Christians; and here it is believed he died, at the age of eighty years.

HIEROPHĪLUS, a Greek physician, who instructed his daughter Agnodice in midwifery, &c. See **AGNODICE**.

HIEROSOLŶMA, *Jerusalem*, a celebrated city of Palestine, and the capital of Judæa. Jerusalem has been usually supposed to be identical with the Salem of which Melchizedek was king in the time of Abraham, B. C. 1913. When the Israelites entered the Holy Land 500 years afterwards, it was in the possession of the Jebusites, descendants of Canaan. Joshua, soon after his entrance into Canaan, "fought against Jerusalem, and took it, and smote it with the edge of the sword, and set the city on fire;" but the citadel on Mount Zion was held by the Jebusites till they were dislodged by David, who made Jerusalem the metropolis of his kingdom, and his dwelling in "the stronghold of Zion." He enlarged the city and built a beautiful palace: it was further embellished by his son Solomon, who in the years 1012—1004 B. C. erected its magnificent temple. Palestine was afterwards successively invaded by the Egyptians, Assyrians, and Babylonians, the last of whom, under Nebuchadnezzar, B. C. 588, took and destroyed the city, burnt the temple, and carried the people captive to Babylon. After a bondage of nearly seventy years, the Jews were restored to their city, by Cyrus the Persian, and about 515 B. C. they rebuilt the temple, under the superintendence of Zerubbabel and Nehemiah. Alexander the Great is said by Josephus to have visited Jerusalem in peace, and to have respected the religion of the Jews: but he this as it may, Ptolemy Soter, one of his generals, seized upon Syria and Palestine, sacked the Holy City, and carried off a large

portion of its inhabitants to Alexandria. Later monarchs of the Macedonian empire, who attempted to introduce the pagan worship, were successfully opposed by the Maccabees, and the liberty of Judæa was at length restored, 167 B. C. The all-absorbing power of Rome finally put a period to Jewish independence, the whole of Syria being reduced by Pompey, and made a proconsular province. Jerusalem, however, was merely tributary, and did not lose its nominal sovereignty till after the birth of Christ, when it became the residence of a procurator. The repeated rebellions of the Jews at length roused the vengeance of the Romans; and, A. D. 70, the city was taken by Titus, after one of the most memorable and destructive sieges of which history has preserved any account. The Jews, though rent by intestine factions, defended themselves with invincible obstinacy; they contemptuously rejected every proposal for a surrender, and braved alike the attacks of the Romans, and the still more dreadful attacks of famine. But their resistance was unavailing, except for their own destruction; and the city, being taken, was completely destroyed, along with the temple, three towers only being left as memorials of its existence and destruction. According to Josephus, no fewer than 1,100,000 persons fell in the siege, exclusive of above 100,000 taken prisoners. But the ardent zeal of the Jewish nation for their holy city and temple soon caused both to be again rebuilt; but fresh commotions compelled the emperor Hadrian once more to raze the city to the ground, and build on its site Ælia Capitolina. Upon the accession to the throne, however, of the Christian emperors, the name of Jerusalem revived; but the city thus restored was much less in compass than the ancient city.

HIKETĀON, a son of Laomedon, king of Troy, and Strymo, daughter of the Scamander, and brother of Priam, Hesione, &c.

HILLEVIÖNES, a people of Scandinavia, who occupied the only known part of this country.

HIMELLA, *Aia*, a small river in the country of the Sabines.

HIMĒRA, I., a city of Sicily, near the mouth of a cognominal river, founded by the people of Zancle, and, after a course of prosperity of 240 years' duration, destroyed by the Carthaginians under Hannibal. Such of its citizens as survived this calamity found an asylum at Thermae. — II, Two rivers of Sicily bear this name. The one, *Fiume Grande*, falls into the Tuscan Sea. The other, *Fiume Salso*,

divides the island in almost two parts, and formed the ancient boundary between the Carthaginian and Syracusan dependencies in Sicily.

HIMILCO, the name of several Carthaginians. — I. A Carthaginian commander, who is said by Pliny to have been contemporary with Hanno the navigator, and sent by his government to explore the north-western coast of Europe. A few fragments of this voyage are preserved by Avienus. — II. A Carthaginian, who commanded in the wars with Dionysius I., tyrant of Syracuse, B. C. 405—368. He took Gela, Messana, and many other cities in Sicily, and at length besieged Syracuse by sea and land; but he was defeated by Dionysius, who burned most of the Carthaginian vessels. — III. A supporter of the Barca party at Carthage, sent by the Carthaginian government to oppose Marcellus in Sicily.

HIPPARCHUS, I., a son of Pisistratus, whom he succeeded as tyrant of Athens in conjunction with his brother Hippias. The seduction of a sister of Harmodius raised him many enemies; and he was assassinated by a desperate band of conspirators, with Harmodius and Aristogeiton at their head, B. C. 513. — II. The most eminent among the ancient astronomers, was a native of Nicæa in Bithynia, and flourished about a century and a half before the Christian era. He resided some time in the island of Rhodes, whence he has derived the appellation of Rhodius, but he afterwards went to Alexandria, at that time the great school of science. He has been styled the patriarch of astronomy, and was certainly the first who treated this science in a philosophic manner. He discovered the precession of the equinoxes; calculated the eclipses; determined the revolutions and mean motions of the planets; invented the stereographical method of projection; numbered and catalogued the fixed stars; and, in short, laid the solid foundations of geographical and trigonometrical science.

HIPPĪAS, prince of Athens, was the son of Pisistratus, at whose death he assumed the government, in conjunction with his brother Hipparchus; but the latter being assassinated by a band of conspirators, while conducting a solemn procession to the temple of Minerva, Hippias immediately seized the reins of government, and revenged the death of his brother by putting to death all of whom he entertained the least suspicion. His tyranny at last became so obnoxious to the citizens, that they bribed the priests of the Delphic oracle to com-

mand the Spartans to break off their alliance with him; and, being obliged to yield to the united attack of his foreign and domestic enemies, he was expelled from the city, B. C. 510. He afterwards found means to induce Darius to apply to the Athenians in his favour; and their decisive refusal kindled the first war of the Persians against the European Greeks. The fate of Hippias was at length decided on the field of Marathon, where, with the Persian army, he fell, fighting against his countrymen, B. C. 490.

HIPPUS, a surname of Neptune, from his having raised a horse from the earth in his contest with Minerva about giving a name to Athens.

HIPPO REGIUS, I., a city of Africa, in that part of Numidia called the *Western Province*, named Regius from its having been one of the royal cities of the Numidian kings. Near the ancient site is a town named *Bona*.—II. Zarytus, a town of Africa, on the coast, west of Utica; now *Ben-Zert*, corrupted into *Biserte*.

HIPPOCENTAURI, a race of monsters who dwelt in Thessaly. See CENTAURI.

HIPPOCÖN, I., a son of Cbalus, slain by Hercules for having driven his brother Tyndarus from the kingdom of Lacedæmon. He was at the chace of the Calydonian boar.—II. A friend of Æneas, son of Hyrtacus, who distinguished himself in the funeral games of Sicily.

HIPPOCRÄTES, the most celebrated physician of antiquity, was born in Cos, one of the Cyclades, B. C. 360. Few particulars of his history are known. He was son of Heraclides, a member of the family of the Asclepiades, the descendants of Æsculapius, under whose care he studied medicine; and, on reaching maturity, he pursued his philosophical studies under Gorgias of Leontini and Democritus. He spent some time at the court of Perdiccas, visited Thrace, Scythia, and many other countries, and afterwards returned to Larissa in Thessaly, where he died in his ninety-ninth year. For delivering Athens from a pestilence in the beginning of the Peloponnesian war, he was publicly rewarded with a golden crown, the privileges of a citizen of Athens, and initiation into the Eleusinian mysteries; and after death he received, with the name of *Great*, the same honours which were paid to Hercules. The number of his works is very considerable; but great difficulty has arisen in distinguishing what is authentic from what is falsely ascribed to the father of medicine.

HIPPOCRËNE, a celebrated fountain of

Bœotia, on Mount Helicon, sacred to the Muses. It was fabled to have burst from the ground, when struck by the feet of Pegasus; whence the name, ἵππου κρήνη, "horse's fountain." See AGANIPPE.

HIPPÖDÄME and HIPPODAMIA, I., a daughter of CEnomaus, king of Pisa in Elis, and wife of Pelops, son of Tantalus, and mother of Atreus and Thyestes, &c. (See CEnOMAUS).—II. A daughter of Adrastus, king of Argos, and wife of Pirithous, king of the Lapithæ. The festivity on the day of her marriage was interrupted by the violence of the Centaurs, which led to their conflicts with the Lapithæ.

HIPPODRÖMUS, from ἵππος and δρόμος, a place wherein chariot and horse-races were performed, and horses exercised.

HIPPÖLYTE, I., a queen of the Amazons, given in marriage to Theseus by Hercules, who conquered her, and carried away her famous girdle by the command of Eurystheus. Another account represents her to have been slain by Hercules.—II. See ASTYDANIA.

HIPPÖLYTUS, I., a son of Theseus and Hippolyte, or, according to others, of Antiope. His step-mother, Phædra, having falsely accused him before Theseus of dishonourable conduct, the latter prayed to Neptune for vengeance upon his son; and as Hippolytus was driving his chariot along the sea-shore, the god sent a monster which so terrified his horses, that they burst away in fury, when the chariot was dashed to pieces, and the driver was dragged to death. According to some accounts, he was restored to life by Æsculapius, and afterwards transported by Diana into Italy, where, under the name of Virbius, he was worshipped in the grove of Aricia. When the tragical end of Hippolytus was known at Athens, Phædra confessed her crime, and hung herself in despair. The death of Hippolytus and passion of Phædra form the subject of one of the *Tragedies* of Euripides and Seneca. Phædra was buried at Træzene. She was represented in a painting, in Apollo's temple at Delphi, as suspended in the air, while her sister Ariadne stood near her, with fixed eyes.—II. A Christian writer in the third century, the disciple of Irenæus and instructor of Origen. The seat of his principal labours in propagating the Gospel was at Rome, where probably he suffered martyrdom, A. D. 230, under Alexander Severus.

HIPPÖMËDON, a son of Nisimachus and Mythidice, and one of the seven chiefs who went against Thebes. He was killed by Ismarus, son of Acastus.

HIPPOMĒNES, a son of Macareus and Merope, and, according to some, the successful suitor of Atalanta. See **ATALANTA**.

HIPPOMOLGI, a people of Scythia, who, as the derivation of the term implies, lived on the milk of mares.

HIPPONA, a goddess who presided over horses. Her statues were placed in stables.

HIPPONAX, a Greek poet, born at Ephesus, B. C. 540. His satirical writings obliged him to quit his native place, and to retire to Clazomenæ. The statuaries Bupalus and Anthermus, availing themselves of the deformity of his person, made a statue of the poet which excited universal ridicule; but he so amply avenged himself by his satirical invectives, that they hanged themselves in despair. To Hipponax are attributed some great improvements in the structure of the Iambic measure. The few fragments of his writings which remain are so identified with those of Ananius, that it is impossible to distinguish between them.

HIPPONĪUM, *Bivona*, called also Vibo Valentia, a town of Italy, on the western coast of the territory of the Brutii, south-west from Scylacium, founded by the Locri Epizephyrii. After numerous vicissitudes it became a Roman colony, A. U. C. 560.

HIPPORŌDES, a people of Scythia, who had *horses' feet*, whence the name. The appellation was probably given them on account of their swiftness of foot.

HIPPŌTĀDES, the patronymic of Æolus, grandson of Hippotas, by Segesta, as also of Amastrus, his son, who was killed in the Rutulian war.

HIPPOTHOON. See **ALOPE**.

HIPPŌTHŌONTIS, one of the twelve Athenian tribes, so called from Hippothoon, son of Neptune.

HIRA, or **ALEXANDRIA**, *Mesjid-ali*, or *Meham-ali*, a town of Asia in Babylonia, near the Euphrates. It was the residence of a dynasty of princes, called by the general name of Alamundari, who aided the Persians and Parthians against the Romans.

HIRPINI, a people of Italy, who formed a part of the Samnites, and were situated south of Samnium Proper. Their territory comprehended the towns of Beneventum, Caudium, Abellinum, and Compsa. They began to be distinguished from the rest of the Samnites towards the end of the second Punic war.

HIRTĪUS, **AULUS**, a Roman patrician, who early applied himself to the study of rhetoric, in which he greatly distinguished himself. He was an intimate friend of Cicero, and served with distinction in the

Gallie war under Cæsar, to whom he remained attached till his death. He afterwards took part with the senate against Antony; and, being elected to the consulship, marched with his colleague Pansa to the assistance of Brutus, when besieged at Mutina, and defeated Antony, but both the consuls were killed in the battle B. C. 43. Hirtius and Pansa were the last of the free Roman consuls elect. Hirtius is said to be the author of a supplementary part of Cæsar's Commentaries.

HISPĀLIS, a famous city of Spain, on the Bætis, corresponding to *Seville*. Marnert thinks that it was the same as the ancient Tartessus. When Hispalis became a Roman colony, the name was changed to Julia Romulensis.

HISPĀNĪA, or **HISPANĪÆ**, an extensive country, in the south-west of Europe; bounded on the north by the Pyrenees and Sinus Cantabricus, *Bay of Biscay*, west by the Atlantic, south by the Atlantic, Fretum Herculeum, *Straits of Gibraltar*, and the Mediterranean, which last bounds it also on the east. The Greeks called it *Iberia*, but attached at different periods different ideas to the name. The coast of Spain on the Atlantic, they called *Tartessus*: and the interior of the country *Celtice* (*Κελτική*), a name applied to the whole north-western part of Europe; but in later times they understood by Iberia the whole of Spain. The Phœnicians were the first civilised people that visited Spain, more than 1000 years before Christ: they founded Gades, Malaca, &c. Afterwards the inhabitants of Massilia, in Gaul, built Rhoda, now *Rosas*, and Emporiæ, now *Ampurias*, in the north-east corner of the Peninsula. The Carthaginians, coming next, built Tarraco, Barcino, and Nova Carthago, and held possession of a great part of the country, till they were expelled by the Romans; who, after contending for the possession of Spain for a period of 200 years before Christ, became its sole masters at the end of the second Punic war. In the time of the Roman Republic, Hispania was divided into Duæ Hispaniæ, Citerior, and Ulterior, by the river Iberus. Under Augustus, it was divided into three parts:—1. Tarraconensis, comprising all the north and north-east part, from the Durius and Tader to the Pyrenees, in which were the native tribes, Callaici, Astures, Cantabri, Concani, Vascones, Iltergetes, Celtiberi, &c.; 2. Bætica, all the southern part, as far north as the Anas and Tader, in which were the Turdetani, Bastuli Pæni, &c.; and 3. Lusitania, the western and central

part, corresponding to the modern *Portugal*, between the Anas, the Durius, and the Atlantic, in which division were the Vettones, and the country called Cuneus. Hispania remained in possession of the Romans down to the fifth century of the Christian era. For the next 300 years, it was occupied by the Barbarians who overturned the Roman empire, particularly by the Vandals and Goths; and for seven centuries after, by the Saracens or Moors. The Spanish Christians who had taken refuge in the mountains of Asturias encroached by degrees on the Mahometans, pressing them southward, and erecting a number of separate kingdoms, which were all united, under the government of Ferdinand and Isabella, A. D. 1479.

HISTIAEA. See OREUS.

HISTIAEOTIS. See ESTIAEOTIS.

HISTIAEUS, a tyrant of Miletus, who, when the Scythian chiefs had resolved to cut down the bridge over the Danube, in order to destroy the Persian army, induced them to abandon their design, and was in consequence held in high estimation by Darius, who rewarded him with a grant of land. Megabazus, however, having insinuated the danger of leaving so powerful a person in Thrace, Darius persuaded Histiaeus to accompany him to Susa, where he detained him in a kind of honourable captivity. Meanwhile the latter secretly urged his nephew Aristagoras, whom he had left in the government of Miletus, to excite the Ionians to revolt; and on this taking place he prevailed on Darius to allow him to quell it, but soon availed himself of his liberty to place himself at the head of the rebels, and, after various disasters and defeats, was captured by Artaphernes, and crucified.

HOMERUS, I., the most celebrated poet of antiquity, and the most ancient of all the profane writers. Of his parentage, his age, his rank, and the circumstances of his life and death, we know so little that can be relied on, that it would be hopeless to attempt to give even an outline of the various opinions that have been broached respecting him. The most commonly received account makes him to have been a native of some of the Greek colonies of Asia Minor, and to have lived about the ninth century before the Christian era. Seven cities disputed the honour of having given him birth.

"Smyrna, Chios, Colophon, Salamis, Rhodes
Argos, Athenæ,
Orbis de patria certat, Homere, tua."

In his two most celebrated poems, the *Iliad* and *Odyssey*, Homer has displayed the

most consummate knowledge of human nature, and has secured immortality by the sublimity, fire, sweetness, and elegance of his poetry. None of his successors have been able to surpass, or even to equal, their great master. In his *Iliad*, Homer has described the resentment of Achilles, and its fatal consequences in the Grecian army before the walls of Troy. In the *Odyssey*, the poet has taken for his subject the return of Ulysses into his country, with the many misfortunes which attended his voyage after the fall of Troy. The poetry of Homer was so universally admired that, in ancient times, every man of learning could repeat with facility any passage in the *Iliad* or *Odyssey*; and such was the universal veneration for their author, that the ancients not only raised temples and altars to him, but offered sacrifices, and worshipped him as a god. Alexander was so fond of Homer, that he generally placed his compositions under his pillow. It is said that Pisistratus, tyrant of Athens, first collected and arranged the *Iliad* and *Odyssey* in the manner in which they now appear to us; and to the well-directed pursuits of Lycurgus we are indebted for their preservation. For the last half century, the learned world has been eagerly discussing the question whether the Homeric poems are really the production of the man whose name they bear, and transmitted to posterity by the singular class called the Rhapsodists, or whether they were not the joint composition of various writers, collected and remodelled at a later age. Upon this question our limits necessarily preclude us from entering; but the reader will find the gist of the matter fully given in Thirlwall's *History of Greece*, vol. i.—II. One of the Greek poets called the Tragic *Pleiades*, called, for the sake of distinction, the Younger, was born at Hierapolis, B. C. 263.

HOMONADA, *Ermenak*, a strong fortress of Cilicia Trachea, on the confines of Isauria; or, according to Mannert, in Pisidia. The inhabitants, a wild and plundering people, were finally subdued by the Roman commander Quirinus.

HONORIA, daughter of Constantius and Placidia, and sister of Valentinian III., was born about A. D. 414. She accompanied her mother to Byzantium, where she was received with great kindness by Theodosius II.; but having afterwards engaged in an intrigue with her chamberlain Eugenius, the consequences of which soon became apparent, she was immured in a nunnery. Here she found means to con-

vey a ring secretly to the celebrated Attila, as a pledge of her affection; but on his demanding her in marriage, she was sent back to Italy, and imprisoned till she died.

HONORIUS, second son of Theodosius the Great, whom he succeeded on the throne of the West (his brother Arcadius having obtained that of the East), was born at Constantinople A. D. 384. As his character opened, he appeared ill adapted to his high station; but, fortunately for the emperor, the government was intrusted to the able hands of his minister Stilicho. His reign was chiefly remarkable for the invasion of Italy by Alaric, king of the Goths. During this period Honorius retired to Liguria; but he was soon afterwards enabled to return to Rome in triumph, accompanied by his minister, who had defeated the invader. In the year 404 Honorius left Rome for Ravenna, where he established his court: but in the following year he was roused from his lethargy by an irruption of the barbarians into Italy, and the next year, the Vandals, the Alani, the Alemanni, and other barbarians, crossed the Rhine and invaded Gaul. Perplexed and harassed on every side, he yielded to the suggestions of his courtiers, and put to death his faithful minister Stilicho, on a false accusation of treason; and his death was the signal for resumed vigour on the part of Attila, who took Rome and plundered it, A. D. 410. In the midst of the universal ruin which threatened the empire, Honorius remained shut up in Ravenna, where he died of a dropsy in his thirty-ninth year, A. D. 423.

HORAPOLLO, or HORUS APOLLO, a grammarian of Egypt, who taught, first at Alexandria, and afterwards at Constantinople, in the reign of Theodosius. He is the author of a treatise on Hieroglyphics.

HORÆ (Gr. ὥραι), divinities regarded in two points of view — as the goddesses of the seasons, and hours of the day; and their number is stated in different ways accordingly. Their duty was to hold the gates of heaven, which they opened to send forth the chariot of the sun in the morning, and receive it again in the evening. No classical poet has described them with greater beauty than Shelley, in his celebrated passage of his "Prometheus Unbound." These goddesses are often depicted as forming the train of Venus.

HORATIA, the sister of the Horatii, killed by her surviving brother for deploring the death of her betrothed, one of the Curiatii,

and for reproaching him with the deed by which she had lost her lover.

HORATIUS, Q. FLACCUS, I., a celebrated Roman poet, born at Venusia, B. C. 65. His father, a freedman, though poor, gave his son an excellent education, and sent him to Athens to complete his studies, at the age of twenty years. He there joined the army of Brutus, became a military tribune, and fought in the last battle for Roman freedom at Philippi, though his courage failed him and he owed his preservation to a timely flight. On his return to Rome he applied himself to poetry. His talents claimed the attention of Virgil and Varius, who recommended him to Mæcenas, and from this period the life of Horace flowed on in a smooth and gentle course. Satisfied with the competency which the kindness of Mæcenas had bestowed, he neglected the calls of ambition, and steadily resisted all the solicitations of his friends that he would enter upon a political career. He even refused to become the secretary of Augustus, who, however, invited him to his table, and, while sitting at his meals with Virgil at his right and Horace at his left, often ridiculed the short breath of the former, and the watery eyes of the latter, by observing that he sat between tears and sighs, *Ego sum inter suspiria et lacrymas*. Horace was warm in his friendships; and if ever any ill-judged reflection had caused offence, he made every concession which could effect a reconciliation. The natural cheerfulness of his mind, fortified by his preference for the philosophical tenets of Aristippus, was admirably suited to his position; for whether he appeared at the imperial court, or listening to the rude jokes of the peasantry on his Sabine farm, he was equally at home. The last years of his life were saddened by the death of his most intimate friends, Virgil, Tibullus, and Varius; but the severest blow he had to sustain was inflicted by the dissolution of Mæcenas. He had declared that he could never survive the loss of one who was "part of his soul," and his prediction was verified; for the poet survived the patron only three weeks. He died B. C. 8, in the fifty-ninth year of his age, bequeathing all his possessions to Augustus. The productions of Horace consist of *Odes*, *Epodes*, *Satires*, and *Epistles*. In his *Odes* he has imitated Pindar and Anacreon. Though confessedly inferior to the former, he bears the palm over the latter by his more refined sentiments, the ease of his expressions, and the variety of his numbers. In his *Satires* and *Epistles*, Horace displays much

wit and humour, but above all good sense ; and his style, simple and unadorned, differs little from prosaic composition. In his *Art of Poetry* he has shown much judgment, and has rendered in Latin hexameters, what Aristotle had, some centuries before, delivered to his pupils in Greek prose. — II. The name of three brave Roman twin-brothers, who, according to the old Roman legend, fought against the three Curiatii, three Alban twin-brothers, about B. C. 667. Mutual acts of violence had given rise to a war between the Albans and the Romans : and the two hostile armies were drawn up at the Fossa Cluilia, when it was agreed to avert a general battle by a combat of the three brothers on each side. In the first attack two of the Horatii were killed, but the only surviving brother, by joining artifice to valour, obtained the victory. Pretending to fly from the field of battle, he easily separated his antagonists, and, attacking them one by one, was enabled to conquer them all. As he returned victorious to Rome, his sister reproached him with the murder of one of the Curiatii, to whom she was promised in marriage. Incensed at the rebuke, he killed his sister ; and his violence having raised the indignation of the people, he was tried and condemned. His services pleaded in his favour ; and death was exchanged for a more moderate, but ignominious punishment, and he was only compelled to pass under the yoke. A trophy was raised in the Roman forum, on which he suspended the spoils of the conquered Curiatii. — III. A consul, who, while dedicating the temple of Jupiter Capitolinus, was informed of the death of his son, but merging the feelings of the parent in the sacred character which he then bore, he continued the ceremony, after ordering the body to be buried. — IV. Cocles. See COCLES.

HORESTI, a people of Scotland, mentioned by Tacitus. In Agricola's time they seem to have been the inhabitants of what is now *Angus*.

HORMISDAS, or HORMOUZ, a name common to many members of the royal family of Persia. One of the members of this family having made his escape from prison in the troubles which occurred during the minority of Sapor, sought refuge at the court of Constantius, and rose to high rank in the Roman army. He was a Christian.

HORTENSIA, a celebrated Roman lady, daughter of the orator Hortensius, whose eloquence she had inherited in the most

eminent degree. When the triumvirs had obliged 14,000 women to give on oath an account of their possessions, to defray the expenses of the state, Hortensia undertook to plead their cause, and was so successful, that 1000 of her female fellow-sufferers escaped from the avarice of the triumvirate. The harangue was extant in the time of Quintilian, who speaks of it with applause.

HORTENSIVS, Q., a celebrated orator, was born B. C. 118, of an equestrian family, and began to distinguish himself in the Roman forum at the age of nineteen. In the contest between Marius and Sylla he remained neuter, was one of the twenty quæstors established by Sylla, and afterwards obtained the offices of ædile, prætor, and lastly consul, with Q. C. Metellus Creticus, B. C. 69. As an orator he for a long time balanced the reputation of Cicero ; but as his *Orations* are lost, we can only judge of him by the account which his rival and his friend gives of his abilities. Hortensius acquired great wealth, not, as Cicero says, by the most honourable means ; but he spent it liberally ; and his villas at Tusculum, and many other places, are mentioned as splendid. He died B. C. 59, shortly before the fall of the republic, leaving a large inheritance to his children. Not less than 10,000 casks of Arvisian wine were found in his cellar after his death.

HORUS, a son of Isis and Osiris, one of the deities of the Egyptians, equivalent to the Apollo of the Greeks and Romans. He was represented as the conqueror of Typhon, and had a magnificent temple at Apollinopolis Magna.

HOSTILIA, *Ostiglia*, a village on the Padus, *Po*, in the vicinity of Cremona.

HOSTIVS, a Roman, contemporary of Lucilius the satirist, and the author of a poem on the Istrian war, some fragments of which have reached our time.

HUNNI, one of the northern nations which, under their king Attila, committed dreadful ravages in the Roman empire. They seem to have been of Tartar origin, and their ancient seat was immediately on the north side of the great wall of China, which was built to check their incursions. In the first century of the Christian era they emigrated westward as far as the Volga, and, having driven out the Alanni, took possession of the whole country between the Tanais and the Volga. Here they remained two centuries : but during the reign of Valens they forced their way to the Danube ; and soon afterwards their proximity to the Roman empire led them

into collision with the Romans, upon whom their visitations were frightful, if not lasting. After the death of Attila, the various tribes of which the Huns were composed, being weakened by internal divisions, fell an easy prey to the Goths, who drove them beyond the Tanais. Some of them had previously obtained a settlement in Pannonia, to which country they gave the name of *Hungary*; but we subsequently hear of them as sometimes at war with the emperors of Constantinople, and sometimes as their allies against the Persians. They never afterwards occupy a prominent place, and after the reign of Heraclius they disappear from history.

HYACINTHIA, a great national festival celebrated annually at Amyclæ by the Amyclæans and Spartans jointly, in honour of Hyacinthus and Apollo. It continued for three days. During the first and last days there was nothing but lamentation for the death of Hyacinthus; but on the second there were various games and exhibitions, and songs and festivity abounded in honour of Apollo. The melancholy character of the commencement and termination of this festival was foreign to all other festivals of Apollo.

HYACINTHUS, a beautiful youth of Amyclæ, beloved by Apollo. While playing one day at quoits with the god, he was struck on the head by the quoit of the latter, and killed. Disconsolate at his death, Apollo changed him into the flower which bears his name, and on whose petals Grecian fancy saw traced αἶ, αἶ, the notes of grief. Some legends relate that Zephyrus, enraged at the preference Hyacinthus showed for Apollo over himself, blew the discus, when launched by Apollo, against the head of the youth, and killed him. The Amyclæans established yearly festivals in honour of Hyacinthus. See **HYACINTHIA**.

HYADES, daughters of Atlas, king of Mauritania, so disconsolate at the death of their brother Hyas, killed by a wild boar, that the gods in compassion translated them to the skies, and placed them in the Bull's forehead, where they still continued to weep, and were thence supposed to pre-
 sage rain. Their names, as given by Pherecydes, are Æsula, Ambrosia, Eudora, Coronis, Dione, and Polyxo; but Hesiod calls them Phæsula, Coronis, Clea, Phæo, and Eudora.

HYAMPEIA, one of the two lofty rocks which rose perpendicularly from behind Delphi, and obtained for Parnassus the epithet "two-headed." The other was

called Naupleia. From these elevated crags, criminals were hurled by the Delphians.

HYAMPŒLIS, one of the most ancient cities of Phocis, situated in the northern extremity of the province. It was founded by the Hyantes, one of the earliest tribes of Greece; and, after falling successively into the hands of the Thessalians and Persians, was finally destroyed by Philip and the Amphictyons. Its ruins are still visible near *Bogdana*.

HYANTES, name of an ancient people of Bœotia, who succeeded the Ectenes in the possession of that country, when the latter were exterminated by a plague. The epithet Hyantius is sometimes applied to Actæon, as equivalent to Bœotus.

HYANTIS, an ancient name of Bœotia, from the Hyantes. See **HYANTES**.

HYAS, son of Atlas, king of Mauritania, and brother of the Hyades. He was extremely fond of hunting, and lost his life in an encounter with a bear or lion, or, as some say, from the bite of an asp, to the inconsolable grief of his sisters. See **HYADES**.

HYBLA, the name of three towns in Sicily; Hybla Major, Minor, and Parva. — I. The first, famous for its honey and bees, was situated near the south of Mt. Ætna, on a hill of the same name with the city; near it ran the Simæthus. — II. Called also Heræa, now *Calata Girona*, was situated in the south of Sicily, and is placed in the itinerary of Antonine on the route from Agrigentum to Syracuse; III. A town above Syracuse. It was also denominated Galaotis, but more frequently Megara, whence the gulf to the south was called Megarensis Sinus.

HYDASPES, I., a river of India, one of the tributaries of the Indus. D'Anville makes it the modern *Shantrou*; Mannert is in favour of the *Behut*; but the true modern name is the *Ilhum*. Alexander crossed this river to give battle to Porus. — II. A friend of Æneas, killed in the Rutulian war.

HYDRA, a celebrated monster, which infested the lake Lerna in Peloponnesus, the fruit of Echidna's union with Typhon. It had 100 heads, and as soon as one was cut off, two grew up, if the wound was not stopped by fire. It was one of the labours of Hercules to destroy this monster; this he effected with the assistance of Iolaus, who applied a burning iron to the wounds as soon as one head was cut off. While Hercules was destroying the Hydra, Juno sent a sea-crab to bite his foot. This new enemy was soon dispatched; and the god-

dess, unable to lessen the fame of Hercules, placed the crab among the constellations, now called *Cancer*. The conqueror dipped his arrows in the gall of the Hydra, and all the wounds which he gave proved incurable.

HYDRAOTES, *Ravee*, a tributary of the Indus. It was sometimes called Hyarotes, and sometimes Rhuadis.

HYDRUNTUM and **HYDRUS**, a port and city of Calabria, about fifty miles south of Brundisium. It was the nearest port of Italy to Greece, the distance being only fifty miles; a circumstance which led Pyrrhus, and afterwards Varro, Pompey's lieutenant, to form the project of throwing a bridge across the Adriatic. Though so favourably situated, Hydrus, *Otranto*, is but an insignificant town. A small cognominal river, now the *Idro*, flowed near the town.

HYEMPSAL, a son of Micipsa, brother of Adherbal, murdered by Jugurtha, after the death of his father.

HYGIEIA (Gr. *ὑγίεια*, *health*), the goddess of health, in the Greek mythology, daughter or wife of Æsculapius, according to the different recitals of genealogists. Her statues (of which the most celebrated was at Sicyon) sometimes represented her attended by a large serpent coiled round her body, and elevating its head above her arm to drink of a cup which she held in her hand. Isis, in Egyptian monuments, appears sometimes in a similar attitude. The employment of the serpent as a mythological symbol of life and health has been by some derived from the history contained in the first chapter of Genesis.

HYGINUS, **C. JUL.**, an ancient grammarian and teacher, mentioned by Suetonius as a native of Spain, brought to Rome by Cæsar, and appointed keeper of the Palatine library. He was acquainted with Ovid and other literary characters of the day, and was said to be the imitator of Corn. Alexander, a Greek grammarian. His compositions, several of which remain, have been mutilated; and their bad Latinity induces some to suppose them spurious.

HYLACTOR (*ὕλακτέω*, *to bark*), one of Actæon's dogs.

HYLEUS, a name given to several of the Centaurs.

HYLAS, **I.**, a son of Theodamas, king of Mysia, and of Menodice, who accompanied Hercules in the Argonautic expedition. On the Asiatic coast the Argonauts landed to take a supply of fresh water, and Hylas went to a fountain with a

pitcher, but fell in and was drowned. The poets have embellished this story, by saying that the Nymphs, enamoured of the beautiful Hylas, carried him away; and Hercules, disconsolate at the loss of his favourite, filled the woods with his complaints, and, at last, abandoned the Argonautic expedition to seek him. — **II.** A river of Bithynia, flowing into the Sinus Cians. The inhabitants of Cius celebrated an annual festival in honour of Hylas, who was carried off by the Nymphs, in the neighbourhood of this river, which was named after him.

HYLLUS, **I.**, a son of Hercules and Dejanira. According to the common legend he was persecuted, as his father had been, by Eurystheus, and obliged to fly from the Peloponnesus. The Athenians gave a kind reception to Hyllus and the rest of the Heraclidæ, and marched against Eurystheus. Hyllus obtained a victory, killed Eurystheus, and sent his head to Almena, his grandmother. Some time after he attempted to recover the Peloponnesus with the Heraclidæ, and was killed by Echemus, king of Arcadia. (See **HERACLIDÆ**, **HERCULES**.) — **II.** A river of Lydia, which falls into the Hermus. Strabo states that, in his time, it was named Phrygius. Pliny calls it the Phryx, makes it distinct from the Hyllus, and adds that it gave a name to the Phrygian nation.

HYMÉNÆUS and **HYMEN**, the god of marriage among the Greeks, son of Bacchus and Venus, and, according to others, of Apollo and one of the Muses. The origin of the worship of this divinity is attributed to the following story:—A young Athenian, named Hymenæus, in humble circumstances, having become enamoured of the daughter of one of the noblest of his countrymen, from whose society he was debarred, attired himself in female habiliments, and joined a religious procession to Eleusis, in which his mistress took part. On their way thither, the parties who composed it were attacked by pirates, who carried them into captivity; but Hymenæus seized the opportunity, while they were asleep, of putting them to death; and departing immediately for Athens, engaged to restore all the ladies to their families on condition of his obtaining permission to marry the object of his affection. The Athenians consented; the nuptials of Hymenæus were crowned with happiness; and from that period the Greeks instituted festivals in his honour and invoked him at the celebration of their marriages. The formula employed on these occasions was

"O Hymenæ Hymen, Hymen O Hymenæ!" Hymen was generally represented as crowned with flowers, chiefly with marjoram or roses, holding a burning torch in one hand, in the other a purple vest.

HYMETTUS, a mountain of Attica, within three miles of Athens, celebrated for its honey. Hymettus is neither high nor picturesque, but a flat ridge of bare rocks. The sides are covered with brown shrubs and heath, whose flowers scent the air with perfume. The honey of Hymettus is still held in repute at Athens, being distinguished by a superior flavour.

HYPĀNIS, the name of several rivers among the ancients, of which the principal were—I., *Bog*, a river of European Scythia, which, after a south-east course of 400 miles, falls into the Borysthenes, and with it into the Euxine. — II. Another, rising on Mount Caucasus, and falling into the Palus Mæotis. (See VARDANUS.) — III. Hypanis was also the name of a Trojan who joined himself to Æneas, but was killed by his own people, who took him for one of the enemy, in the night on which Troy was burned by the Greeks.

HYPĀTA, the chief town of the Ænians in Thessaly, on the river Sperchius. It was called Neæ-patræ in the middle ages, and its ruins are still visible on the site called *Castritza*.

HYPATĪA, one of the most celebrated women of antiquity, was born at Alexandria about the end of the fourth century of our era. She was the daughter of Theon the mathematician, disciple of Proclus, and wife of the philosopher Isodorus; and is as much celebrated for her personal charms and for her virtues as for the extent and variety of her mental endowments. After spending some time at Athens, she returned to Alexandria, where she opened a school of philosophy, and her house was the resort of the most distinguished philosophers of the day. She was an Eclectic; but the exact sciences formed the basis of all her instructions, and she applied their demonstrations to the principles of the speculative sciences, being the first who introduced a rigorous method into the teaching of philosophy. She numbered among her disciples many celebrated men, and among others Synesius, afterwards bishop of Ptolemais, who preserved during his whole life the most friendly feelings towards her, although she constantly refused to become a convert to Christianity. Orestes, governor of Alexandria, frequently had recourse to Hypatia for advice. When Cyril, the patriarch of Alexandria, was desirous of

expelling the Jews, Hypatia counselled Orestes to resist his demand; upon which the partisans of the bishop, having at their head an ecclesiastic named Peter, seized upon Hypatia as she was proceeding to her school, forced her to descend from her chariot, and dragged her into a neighbouring church, where they stripped her of her vestments, and inhumanly put her to death. Her body was then torn to pieces, and the palpitating members were dragged through the streets and finally consigned to the flames, A.D. 415. The works of Hypatia were lost in the conflagration of the Alexandrian library.

HYPERBŌREI (Gr. *ὑπέρ*, *beyond*, and *βορέας*, *the north wind*), the name given by the ancients to the unknown inhabitants of the most northern regions of the globe, who, as their name implied, were supposed to be placed beyond the influence of the north wind, and consequently to enjoy a mild and delightful climate. The question of the existence and exact situation of the Hyperboreans long formed one of the most intricate in the whole compass of ancient history; but the general opinion now inclines to regard them as synonymous with the Laplanders, Norwegians, and some other nations of northern Europe.

HYPERĒA, a fountain of Thessaly, placed by some near Argos Pelasgicum, by others, near Phæræ.

HYPERĒSĪA, the more ancient name of Ægira, a city of Achaia. See ÆGIRA.

HYPERĪDES, an Athenian orator, the cotemporary and rival of Demosthenes, distinguished himself by the active part which he took in the Athenian republic. After the Lamiac war, he pronounced the funeral oration over those who had fallen, a considerable fragment of which still exists. B. C. 322, he fled from Athens to Ægina, and thence to Hermione, where he was put to death by order of Antipater.

HYPERĪON, a son of Cœlus and Terra, who married Thea, by whom he had Aurora, the Sun and Moon. In Homer, Hyperion is often taken for the Sun itself; and being by birth one of the Titans, Titan is sometimes used synonymously with the Sun. The meaning of the name is, *He who moves on high*.

HYPERMNESTRA, one of the fifty daughters of Danaus, who disobeyed her father's commands when he ordered her and her sisters to murder their husbands on the night of their nuptials. Her father summoned her to appear before a tribunal for her disobedience, but the people acquitted her, and Danaus became reconciled

to her husband, Lynceus, and left them his kingdom. See *DANAIDES*.

HYPHĀSIS, *Beyah*, a tributary of the Indus. It formed the limit of Alexander's conquests; and on its banks he erected altars in memory of his expedition.

HYPSA, *Belici*, a river of Sicily, falling into the Crinissus.

HYPSICLES, an astronomer of Alexandria, who flourished under Ptolemy Physcon about 146 B. C., and is supposed to be the author of the fourteenth and fifteenth Books appended to Euclid's Elements, and a treatise upon some astronomical subjects.

HYPSICRĀTES, a Phœnician, who wrote a History of his country in the Phœnician language, which was saved from the flames of Carthage, and translated into Greek.

HYPSIPYLE, a queen of Lemnos, daughter of Thoas. During her reign, Venus, whose altars had been universally slighted, rendered the Lemnian women so disagreeable to their husbands that they neglected them for the company of their female slaves. Incensed at this neglect they resolved on revenge, and agreed unanimously to put to death their male relations, Hypsipyle alone excepted, who spared the life of her father Thoas. Soon after this cruel murder, the Argonauts landed at Lemnos, in their expedition to Colchis, and remained for some time in the island, enjoying the society of the Lemnian women. When her countrywomen discovered that Hypsipyle had saved the life of her father, they sold her into slavery. She fell into the hands of Lyeurgus, king of Nemea, who placed his infant son, Opheltus, under her care; and her negligence having led to the death of her pupil (see *OPHELTES*), Lyeurgus sought to avenge himself, but she was saved from his resentment by Adrastus and the other Argive chieftains.

HYRCĀNĪA, a large country of Asia, lying at the south-eastern angle of the Caspian sea, bounded on the south by a range of mountains called Koronus which separated it from Parthia, on the north by the Oxus, and on the east by the province of Margiana, or, according to others, by Nisæa. Previously to the Persian conquest, Hyrcania was subject to the Chorasmii. It subsequently formed part of a Persian satrapy, till it fell under the power of Alexander, and ultimately became an independent monarchy. The country was mountainous, but very fertile, though uncultivated. Its chief towns were Telabroce, Samariene, Carta, Tape, and Hyrcania, or, according to Arrian, Zadracarta, the capital.

HYRCĀNUM MARE, the south-eastern part of the *Caspian Sea*, lying along the coasts of Hyrcania. See *CASPIUM MARE*.

HYRCĀNUS, a name common to several high-priests of the Jews.

HYRIA, I., a town built by the Cretans, who assumed the name of Iapyges Messapii, situated in the interior of the country, between Tarentum and Brundisium; Strabo calls it *Ouria*, the Latins *Uria*; now *Oria*.—II. A town of Bœotia in the vicinity of Aulis.

HYRIEUS and *HYREUS*, a peasant, or, as some say, a prince of Tanagra, who entertained Jupiter, Neptune, and Mercury, when travelling over Bœotia. Childless, he asked of the gods to give him a son without marrying, as he had promised his wife, lately dead, that he never would marry again. The gods, to reward the hospitality of Hyreus, took the hide of the bull which he had sacrificed the day before to their divinity, and ordered him to bury it for nine months. In nine months, Hyreus opened the earth, and found a beautiful child in the bull's hide, whom he called Orion. (See *ORION*.)—II. An Arcadian monarch, for whom Agamenes and Trophonius constructed a treasury.

HYRTÆUS, a Trojan of Mt. Ida, father of Nisus, to whom Priam resigned his first wife Arispe, when he received Hecuba in exchange. He was hence called Hyrtacides. This patronymic was given also to Hippocoon.

HYSIA, I., a town of Bœotia, at the foot of Mt. Cithæron, and east of Plateæ. It was in ruins in the time of Pausanias; but traces of its existence are to be found near the village of *Platonia*.—II. A small town of Argolis, not far from the village of Cenchrææ, and on the road from Argos to Tegea in Arcadia. It was destroyed by the Lacedæmonians in the Peloponnesian war.

HYSTASPES, a noble Persian of the family of the Achæmenides; son of Arsamenes. His son Darius reigned in Persia after the murder of the usurper Smerdis. It is said, by Ctesias, that he was desirous to see the royal monument, which his son had built between two mountains, but the priests, who carried him, slipped the cord with which he was suspended, in ascending the mountain, and he died of the fall. Hystaspes first introduced the mysteries of the Indian Brachmans into Persia, and to his researches in India the sciences were indebted. Darius is called *Hystaspes*, or son of Hystaspes, to distinguish him from his royal successors of the same name.

I.

IACCHUS, a surname of Bacchus, or Dionysus, indicative of his being the son of Ceres, and not, according to the common legend, of Semele. It is said to be of Phœnician origin, and signifies "an infant at the breast," a great many ancient monuments representing Ceres with an infant Bacchus in this position.

IĀLYSUS, a town of the island of Rhodes eighty stadia from the city of Rhodes. It was built by Ialysus, of whom Protogenes was making a beautiful painting, when Demetrius Poliorcetes took Rhodes, but its vicinity to the capital proved so injurious to its growth, that it became reduced in Strabo's time to a village.

IAMBE, a servant-maid of Metanira, wife of Celeus, king of Eleusis, who succeeded by her jokes in exhilarating Ceres, when she travelled over Attica in quest of Proserpine. She is said to have given her name to the *Iambic* measure, of which Archilochus is generally regarded as the inventor.

IAMBĒLICHUS, I., an ancient philosopher, a native of Syria, and educated at Babylon. On Trajan's conquest of Assyria, he was reduced to slavery, but he recovered his liberty under Antoninus. His Romance in the Greek language, on the *Loves of Simonides and Rhodane*, in 16 Books, is said to have been destroyed by fire in 1671, in the Escorial. — **II.** A celebrated Neo-Platonist of the fourth century of our era, born at Chalcis in Syria. He was a disciple of Porphyry, and versed in the mysteries of the Plotinian system, which he taught with success. He commanded the reverence of his followers by high pretensions to theological powers, which he professed to receive by intercourse with invisible beings, and wrote various works, among others, a *Life of Pythagoras*, interspersed with fabulous accounts of the actions of that philosopher, which some think was intended to be opposed to the miracles of our Saviour. He was a great favourite with Julian, who ranked him equal to Plato. His style is inelegant; and he borrows largely from others, especially Porphyry.

IAMIDÆ, certain prophets among the Greeks, descended from Iamus, a son of Apollo, who received the gift of prophecy from his father, and transmitted it to his posterity.

IANTHE, a girl of Crete, who married Iphis.

IAPĒTUS, a son of Cœlus and Terra, and one of the Titans. He married Asia, or, according to others, Clymene, by whom he had Atlas, Epimetheus, Menœtius, and Prometheus, and was looked on by the Greeks as the father of all mankind. His sons received the patronymic Iapetionides.

IAPŸDES, a people of Dalmatia, who dwelt contiguous to Istria, under the range of Mount Albius, and whose country answers to a province of Croatia called *Morlaskia*. They were a warlike people, and only fell under the Roman sway in the time of Augustus. Their chief town was Metulum.

IAPŸGĪA, called also Messapia, a division of Italy, forming what is called the heel of the boot, and containing two nations, the Calabri on the north-east, and the Salentini on the south-west side. The inhabitants were universally believed to be the aborigines of the country; but the name of the country is said to be derived from Iapyx, a son of Dædalus.

IAPŸGIUM, or **SALENTINUM PROMONTORIUM**, now *Capo di Leuca*, at the southern extremity of Iapygia.

IAPYX, I., son of Dædalus, who conquered a part of Italy, which he called Iapygia. — **II.** A wind, which blows from Apulia, favourable to such as sailed from Italy towards Greece. It is identical with the *Ἀργέστης* of the Greeks.

IARBAS, a son of Jupiter and Garamantis, king of Gætulia, whose name has been transmitted in connection with the story of Dido. See **DIDO**.

IASĪDES, a patronymic given to Palinurus, as descended from a person named Iasus.

IASĪON, and **Iasus**, a son of Jupiter and Electra, one of the Atlantides, or, according to others, of Kratos (*strength*), and Phronia (*prudence*), who reigned over Arcadia, where he applied himself to agriculture. Ceres is said to have borne him a son named Plutus, the god of wealth; but the offended Jupiter struck the mortal lover with his thunder. This legend is one of the simplest, setting forth the truth that the union of *strength* and *wisdom* invariably leads to *wealth*.

IASIS, a name given to Atalanta, daughter of Iasus.

IĀSSUS, a rich and flourishing city of Asia Minor, on a small island near Caria, and giving to the adjacent bay the name of Sinus Iassius. The inhabitants were chiefly occupied with fisheries. Many vestiges of the ancient city still remain at *Assem*.

IAXARTES, *Syr-Daria*, a large river of Asia, rising in the chain of Mons Imaus, flowing into the *Sea of Aral*, after a course of 900 miles. Herodotus called the Iaxartes by the name of Araxes, and confounded it with the Oxus. The Greeks too confounded it with the Tanais in the time of Alexander, partly out of flattery to that monarch.

IAZYGES, a people of Scythia. Of these there were the Iazyges Mæotæ, who occupied the northern coast of the Palus Mæotis; Iazyges Metanastæ, called by Pliny Sarmates, who inhabited the angular territory formed by the Tibiscus, the Danube, and Dacia; and the Iazyges Basiliæ, a people of Sarmatia, between the Tyras and Borysthenes. Their territory now forms part of *Hungary*, and of the *Bannat of Timeswar*.

IBĒRĪ, a powerful nation of Spain, along the Iberus, who, mingling with the Celtic tribes, took the name of Celtiberi; thought to have come from Iberia in Asia.

IBĒRĪA, I., a country of Asia, answering to *Imeriti* and *Georgia*, bounded on the west by Colchis, north by Mt. Caucasus, east by Albania, and south by Armenia. According to some, who derive the name from the Kur, the country ought rather to be called Korgia or Kurgia. Pompey invaded it, made great slaughter of the inhabitants, and obliged them to surrender by setting fire to the woods, to which they had fled for safety.—II. An ancient name of Spain, derived from the Iberus. See **HISPANIA**.

IBĒRUS, I., one of the largest rivers in Spain, rising among the Cantabri, and flowing into the Mediterranean. It is now the *Ebro*, and is in general very rapid and unfit for navigation, full of rocks and shoals. This river was made the boundary between the Carthaginian and Roman possessions in this country after the close of the first Punic war.—II. A river of Iberia in Asia, flowing from Mt. Caucasus into the Cyrus, probably the modern *Iora*.

IBIS, a lost poem of Callimachus, in which he bitterly satirises the ingratitude of his pupil, the poet Apollonius. Ovid has also written a satirical poem under the same title, which is alleged to be directed against Hyginus, a false friend of the poet.

IBŸCUS, a lyric poet of Rhegium, who flourished about B. C. 528. He resided some time in Samos, at the court of Polycrates; but little is known of his personal history except his death, which is related as follows:—he was assailed in a retired

spot by robbers; and at the moment of his death, observing some cranes flying over head, he implored them to avenge his fate. Some time after, as the murderers were in the market-place, one of them observed some cranes in the air, and remarked to his companions, "*Here are the Avengers of Ibycus.*" These words, coupled with the recent murder of Ibycus, raised suspicions: the assassins were seized, and confessed their guilt.

ICĀRĪA, *Nicaria*, a small island in the Ægean Sea near Samos.

ICĀRĪUM MARE, a part of the Ægean Sea near the islands of Myconos and Gyáros. The ancient mythologists deduce the name from Icarus, who fell into it, and was drowned; but others derive it from a Phœnician term, signifying "*the sea of fish*," in which it abounded. See **ICARUS**.

ICĀRĪUS, I., an Athenian, father of Erigone. Having been taught by Bacchus the culture of the vine, he gave some wine to certain peasants, who, ignorant of its nature, drank it with avidity, but thinking themselves poisoned, killed the donor. When they came to their senses, they buried him; and his daughter, Erigone, being guided to the spot by her father's faithful dog Mæra, hung herself in despair. Icarus was fabled to have been changed after death into the Constellation Boötes, Erigone into Virgo, while Mæra became the dog Canis.—II. A son of Œbalus of Lacedæmon, brother of Tyndarus, and father of Penelope, wife of Ulysses by Peribæa. Being greatly attached to his daughter, he wished her husband to settle at Lacedæmon; but the latter refused, and the decision was left to Penelope, who only blushed, and covered her face with a veil, upon which Icarus raised a temple to Modesty on the spot.

ICĀRUS, a son of Dædalus, who, with his father, fled with wings from Crete to escape the resentment of Minos. His flight being too high, proved fatal to him; for the sun melted the wax which cemented his wings; and he fell into that part of the Ægean Sea, which was called after his name. See **DÆDALUS**.

ICCIUS, a lieutenant of Agrippa in Sicily. Horace ridicules him for abandoning philosophy and the Muses for military employments.

ICĒLOS (Gr. *ἰκελός*, *like*), one of the sons of Somnus, who changed himself into all sorts of animals, whence the name.

ICĒNI, called also Simeni and Cenimagni, a people of Britain, north of the Trinobantes, inhabiting what answers now to *Suffolk*,

Norfolk, Cambridge, and Huntingdon. They at first submitted to the Roman power, but afterwards revolting in the reign of Claudius, were defeated by Ostorius Scapula, the second Roman governor of Britain, A. D. 50, and reduced to subjection. They again revolted under Boadicea, but were totally defeated by Suetonius Paulinus, A. D. 61, and entirely subjugated. Their capital was Venta Icenorum, now *Caister*, near *Norwich*.

ICHNÆ, I., a town of Macedonia, placed by Herodotus in the district of Botiæa, and situated probably at the mouth of the Lydias. — II. A city of Thessaly, in the district of Phthiotis, famous for the worship of Themis.

ICHNŪSA, an ancient name of Sardinia, which it received from its likeness to a human foot (*ἵχνος*, a trace).

ICHTHYŌPHĀGI, a name given by the Greek geographers to several tribes of barbarians in different parts of the world, indicating a people "*living upon fish*."

ICHTHYOPHAGŌRUM SĪXUS, a bay on the north-eastern coast of Arabia Felix.

ICILIUS, L., I., a tribune of the people, who made a law by which Mount Aventine was given to the Roman people to build houses on, A. U. C. 397. — II. A tribune, who made a law, A. U. C. 261, that forbade any man to interrupt a tribune while speaking in an assembly. — III. A tribune, who signalised himself by his inveterate enmity against the Roman senate, and took an active part in the management of affairs after the murder of Virginius, as whose lover he is generally represented. See **VIRGINIA**.

ICĪUS. See **IRIUS PORTUS**.

ICOŌIUM, an ancient city of Asia Minor, and the capital of Lycaonia, said to have been named from a small image (*εἰκόνη*) of Medusa, erected here by Perseus. It was a well-built town, situated in a fine country on the great post road between Sardis and Susa, and is celebrated in sacred history as a scene of Paul's persecution by the unbelieving inhabitants. Frequent mention is made of this city under the Byzantine emperors. The ancient name is now slightly corrupted into *Konieh*, a large city, and the capital of Caramania.

ICULISMA, *Angoulême*, a town of Gaul, on the Charente.

IDA, I., the general name given to the mountain range which sweeps round the plain of Troy. The highest peak, which by Homer is called Gargarus, rises to an elevation of more than five thousand feet. It was the source of many

streams, and was famous for being the scene where Paris adjudged to Venus the prize of beauty. — II. The highest and most celebrated mountain of Crete, rising nearly in the centre of the island, and celebrated for being the birth-place of Jupiter, who was brought up here by the Corybantes.

IDEA, the surname of Cybele, because she was worshipped on Mount Ida.

IDÆI DACTYLI, priests of Cybele in Phrygia; so called, according to Sophocles, because they were five in number, thus corresponding with the number of the fingers (*δάκτυλοι*), from which the name is derived. Their functions appear to have been similar to those of the Corybantes and Curetes, other priests of the same goddess in Phrygia and Crete.

IDÆUS, I., a surname of Jupiter, from his being born on Mt. Ida, in Crete. — II. An arms-bearer and charioteer of king Priam, killed during the Trojan war. — III. One of the attendants of Ascanius.

IDALIUM, a height and grove of Cyprus near the promontory of Pedalion. It was the favourite abode of Venus, hence called Idalia; and the scene of the death of Adonis. The hill was called Idalion by Virgil, and the groves Idalia, the latter being properly the name of the whole region.

IDAS, a son of Aphareus, by Arene, and brother of Lynceus. He took part in the Argonautic expedition, and married Marpessa, daughter of Evenus, king of Ætolia, who was carried away by Apollo, but afterwards restored. (See **MARPESSA**.) For the story of the fate of Idas, see **CASTOR** and **POLLUX**.

IDISTAVĪSUS, a plain of Germany where Germanicus defeated Arminius, supposed by Mannert to have lain to the east of the *Weser*, and south of Minden.

IDMON, I., son of Apollo and Asteria, and the prophet of the Argonauts. He was killed in hunting a wild boar in Bithynia, and received a splendid funeral. — II. A dyer of Colophon, father of Arachne.

IDŌMENEUS, succeeded his father Deucalion on the throne of Crete, and accompanied the Greeks to the Trojan war with a fleet of ninety ships. During this war, he rendered himself famous by his valour. On his way home he made a vow to Neptune, in a dangerous tempest, that if he escaped he would offer to the god whatever living creature first presented itself to his eye on the Cretan shore. This was no other than his son, who came to congratulate him on his safe return; but Idomeneus performed his promise, and the inhumanity

of his sacrifice rendered him so odious to his subjects, that he left Crete in quest of a settlement, came to Italy, and founded a city on the coast of Calabria, which he called Salentia. (See *SALENTINI*.) He died in extreme old age, after witnessing the prosperity of his new kingdom.

IDŌTHĒA, a daughter of Proetus, king of Argos, restored to her senses, with her sisters, by Melampus. See *PRÆTIDES*.

IDUBĒDA, a range of mountains in Spain, commencing among the Cantabri, and extending nearly in a south-eastern direction until it terminates on the Mediterranean coast, near Saguntum, which lay at its foot. The most remarkable parts of this range are the two Sierras of *Occa* and *Molina*, and Mons Cœnuns, *Moncayo*.

IDUMĒA, usually called *Edom* in the Old Testament, was used to designate the mountainous district in the north of Arabia, extending from the south of the Dead Sea to the bay of Ælana in the Red Sea; but in the time of our Saviour it included a considerable portion of the southern part of Palestine, and extended on the south-west as far as the Lake Serbonis. The original inhabitants were descendants of Esau, and their history is clearly traced in the writings of the Old Testament. Under the Roman emperors, the whole of Judæa was frequently called *Idumæa*. The country was famous for its palm-trees.

IERNE, *JUVERNA*, *IVERNIA*, or *HIBERNIA*, the ancient names of *Ireland*. The early history of Ireland is largely tinctured with fable; and as it was not visited by the Romans, the statements of Strabo, and other writers of antiquity, respecting the country and its inhabitants, being founded on rumour, are not entitled to much weight.

IGILĠILIS, *Jijel*, a town of Mauritania Cæsariensis, north of Cirta.

IGILIUM, *Giglio*, an island of Italy, near the coast of Etruria, off the promontory of Argentarius.

IGNATIUS, one of the apostolical fathers, bishop of Antioch in Syria, from A. D. 67 to A. D. 107. He was torn to pieces in the amphitheatre at Rome by lions, during a persecution, A. D. 107, in the reign of Trajan. Four of his epistles have reached our times.

IGUVIUM, *Gubbio*, a town of Umbria, on the Via Flaminia, south of Tifernum, and at the foot of the main chain of the Apennines. It was a municipal town, and of some consequence, in the time of Cæsar. Several bronze tablets, covered with inscriptions in the Umbrian and Latin characters, were discovered here in 1440,

which have been the subject of numerous learned dissertations in modern times.

ILBA or *ILVA*, *Elba*, an island of the Tyrrhene Sea, two miles from the Continent. The Greeks called it *Æthalia*. It was famous in antiquity for its rich iron mines; and in modern times for being the first place of banishment assigned to Napoleon.

ILERCAŌNES and *ILERCAONENSES*, a people of Spain, on both sides of the Iberus, near its mouth. *Dertosa* (*Tortosa*) and *Tarraco* (*Tarragona*) were two of their towns.

ILERDA, the capital city of the *Ilergetes*, in Spain, on the Sisoris, *Segre*, a tributary of the Iberus. In the plain immediately below it, Scipio gained a signal victory over the Carthaginian Hanno, B. C. 216; and 150 years later, it was celebrated for the resistance it made to Cæsar under the lieutenantancy of Pompey, Afranius, and Petreius, who were, however, finally defeated. It is now *Lerida* in Catalonia.

ILERGETES. See *ILERDA*.

ILIA or *RHEA*, a daughter of Numitor, king of Alba, consecrated by her uncle Amulius to the service of Vesta, that she might not become a mother to dispossess him of his crown. Violence, however, having been offered to Ilia, she brought forth Romulus and Remus, who drove the usurper from his throne, and restored the crown to their grandfather Numitor. Ilia was buried alive by Amulius for violating the laws of Vesta. Because her tomb was near the Tiber, some suppose that she married the god of that river.

ILIADES, I., a surname given to Romulus, as son of Ilia. — II. A name given to the Trojan women.

ILIAS, the oldest epic poem in existence; commonly attributed to Homer, but according to some modern hypotheses the work of several hands. The theme of the poem is the siege of Ilium (whence its name) or Troy; or, more properly speaking, the quarrel of Achilles with Agamemnon, general of the Grecian army before that city. It consists of twenty-four books. The first book relates the origin of the quarrel; and the residue of the poem contains an account of the efforts made by Agamemnon and the chiefs who adhered to his party to conquer the Trojans without the aid of Achilles, their defeat, the pacification of Achilles, his resumption of arms in the common cause, and the death of Hector by his hand. Neither the landing of the chieftains, nor the conclusion of the war and capture of Troy, come within its range.

ILIENSES, a people of Sardinia, said to

have been descended from some Trojans who settled there after the destruction of Troy. They were driven into the mountains by Libyan colonies.

ILĪŌNE, the eldest daughter of Priam, and wife of Polymnestor, king of Thrace.

ILISSUS, a small stream of Attica, rising north-east of Athens, and, after a course of a few miles, losing itself in the marshes. In the time of Plato it appears to have been a perennial stream, but it is now almost always dry.

ILĪTHYĪA, a Grecian goddess, who presided over childbirth, equivalent to the Juno Lucina of the Romans. In the Iliad Homer mentions the name in the plural, and calls them the daughters of Juno; but in the Odyssey, in Hesiod, and Pindar, the number is reduced to one. The term signifies literally, "*light-wanderer*," a probable epithet of the Moon; and as a woman's time was reckoned by moons, Ilithyia, as a moon goddess, was naturally said to preside over childbirth.

ILĪUM or ILĪON, I., the true appellation of the city of Troy, Troja, the name applied to it by the Roman writers being, strictly speaking, the name of the district. (See TROJA.)—II. Novum, a city of the Troad whose site must not be confounded with that of the more ancient cognominal city. It was originally a small village, enlarged by the Macedonians from the time of Alexander, and subsequently by the Romans. After the battle of Pharsalia it was visited by Julius Cæsar, who conferred upon the inhabitants numerous privileges, and in token of his descent instituted those games to which Virgil has alluded in the Æneid, and which the Romans called Ludi Trojani. The site is now called *Eski Kalafatli*.

ILLIBERIS, *Elne*, a town of Gaul, through which Hannibal passed as he marched into Italy. It was rebuilt by Constantine, who called it Helenensis Civitas in honour of his mother Helena, and is famous for being the scene of that emperor's death.

ILLICE, *Elche*, a city of the Contestani in Spain, north-east of Carthago Nova. The Sinus Illicitanus, *Bay of Alicant*, extended from Carthago Nova to the Dianium Promontorium.

ILLIRĪLA, two towns of Spain, one of which is called Major, the other Minor.

ILLITURGIS, ILITURGIS, or ILITURGI, called *Andujar*, in Roman times Forum Iulium, a city of Spain, not far from Castulo and Mentesa, near the Bætis, situated on a steep and rugged rock. Appian calls it Ilurgia, and it is the same with the Ilurgis of Ptolemy, and the Ilurgea of Stephanus

of Byzantium. It was destroyed by Scipio, B. C. 210, but was soon afterwards re-peopled.

ILLYRICUM, ILLYRIS, and ILLYRIA, consisted chiefly of a stripe of sea-coast between the Hadriatic on one side, and on the other a chain of mountains called, in different parts, Albii, Bæbii, and Scardus or Scodrus, which run parallel with that sea, and are connected with the Alps to the west, and with Mount Hæmus to the east. Illyricum was separated from Italy by the Arsia, and its south-eastern limit is generally reckoned the Drilo, *Drin*, though the country between that river and the confines of Epirus was also inhabited by Illyrian tribes. Illyricum was divided into two provinces—Liburnia, between the Arsia and the Titius, *Kerca*; and Dalmatia, between the Titius and Drilo. (See LIBURNIA; DALMATIA.) The country between the Drilo and the Acroceraunian promontory was peopled by various Illyrian tribes, and watered by a number of rivers, the chief of which were the Apsus, *Cavroni*, on which was Eordea, now *Berat*; and the Aïus, *Vojutza*, on which Stena Pelagoniæ, the *Pass of Klisura*; the modern town of *Tepeleni*; and Apollonia, *Polina*. Along the coast of this tract were the towns, Epidamnus, afterwards Dyracchium, now *Durazzo*, Oricum, and Aulon, *Avlona*. The most remarkable of the numerous islands along this coast are, Scardona, now *Isola Grossa*; Issa, *Lissa*, opposite to Zara; Coreyra Nigra, *Curzola*; and Melita, *Meleda*. Illyricum became a Roman province after Gentius its king had been conquered by the prætor Anicius; and its frontiers subsequently received such an extension as to comprise the districts of Noricum, Pannonia, and Mæsia. It now forms part of *Croatia*, *Bosnia*, and *Sclavonia*.

ILUS, the fourth king of Troy, son of Tros by Callirrhoe, daughter of the Scamander. He married Eurydice, daughter of Adrastus, by whom he had Themis, and Laomedon, father of Priam. He embellished Troy, so called from his father Tros, and gave it the name of Ilium. Jupiter gave him the Palladium, a celebrated statue of Minerva, and promised that as long as it remained in Troy the town would be impregnable. When the temple of Minerva was in flames, Ilus rushed into the middle of the fire to save the Palladium: for which action he was deprived of his sight by the goddess, though he recovered it some time after.

ILVA. See ILBA.

IMÆUS, a large chain of mountains,

which divides Scythia into *Scythia intra Imaum* and *Scythia extra Imaum*; being, in fact, merely a continuation of the great Tauric range.

IMBRĀCIDĒS, a patronymic of Asius, as son of Imbracus.

IMBRĀSIDĒS, a patronymic given to Glaucus and Lades, as sons of Imbrasus.

IMBRĀSUS, or PARTHENIUS, I., a river of Samos. Juno, worshipped on the banks, received the surname of Imbrasia. — II. The father of Pirus, leader of the Thracians during the Trojan war.

IMBROS, *Imbro*, an island of the Ægean sea, with a small river and town of the same name, twenty-two miles east of Lemnos. It was famous for the worship of the Cabiri. The Athenians derived from Imbros excellent darters and targeteers.

INĀCHĪDĒ, the name of the first eight successors of Inachus on the throne of Argos.

INĀCHĪDES, a patronymic, I., of Epaphus, as grandson of Inachus, and, II., of Perseus, descended from Inachus.

INĀCHIS, a patronymic of Io, as daughter of Inachus.

INĀCHUS, I., a son of Oceanus and Tethys, and father of Io. He was said to have founded the kingdom of Argos, and to have been succeeded by his son Phoroneus, B. C. 1807. He gave his name to a river of which he became the tutelar deity. Inachus and Phoroneus were the persons to whom the Argives considered themselves indebted for a knowledge of the useful arts, and the establishment of social order. — II. A river of Argolis, flowing at the foot of the Acropolis of Argos and falling into the Bay of Nauplia. It derived its name from Inachus, first king of Argos, who became after death its tutelar deity. — III. A river of the Amphiloehian district in Acarnania, which rises in Mt. Pindus, and after uniting its waters with those of the Achelous, was said to pass under the sea, and finally to emerge at Argos in the Peloponnesus.

INARĪME. See ÆNARIA.

INĀRUS, a son of Psammetichus, king of that part of Libya which borders upon Egypt. By the aid of the Athenians, who happened to be engaged in an expedition against Cyprus, he wrested from Artaxerxes, the Persian monarch, a great part of Egypt; but was eventually overcome, captured, and crucified, B. C. 456.

INCĪRĀTUS, a horse which Caligula made high-priest.

INDĪA, an extensive country of Asia.

formerly divided into *India intra Gangem* and *extra Gangem*. The first division answers to *Hindustan*; the latter to the *Birman empire*, *Pegu*, *Siam*, *Laos*, *Cambodia*, *Cochin China*, *Tonquin*, and *Malacca*. India took its name from the Indus, which formed its western boundary. The name of India has always been celebrated in the Western world, not only as a region abounding in rich products, but as an early seat and fountain of civilisation and philosophy. Whatever literary talent or application, however, the Hindoos might possess, none of it was turned to history; of which only some faint traces appear, amid the most extravagant fables. The first authentic notice is afforded by the invasion of Alexander; but that event, so celebrated in Greek history, was a mere partial inroad, producing no lasting effects. Yet the narratives of this expedition are precious, in so far as they show that the Hindoos were then precisely the same people as now; divided into castes, addicted to ascetic superstition, religious suicide, and abstruse philosophy. It does not appear that India was then the seat of any extensive empire; but it was divided among a number of smaller states. The expedition of Seleucus and the embassy of Megasthenes brought to light the existence of a great empire, of which the capital was Palibothra on the Ganges; but the histories neither of the East nor of the West convey any details of the dynasty which reigned in that mighty metropolis. The interposition of the hostile monarchy of the Parthians cut off all communication between Rome and India, though one embassy from the latter country is said to have reached the court of Augustus. The Mahometan conquest by the Gaznevide dynasty formed the era at which a regular series of authentic history commences for India. The bold and rough population who inhabit the mountains of Afghanistan enabled Mahmoud the Great to unite all the west of India, with Khorassan and great part of Tartary, into one empire. His dynasty, indeed, was subverted by that of Ghoris, which was followed by the long series of the Patan emperors. In 1398 they were vanquished by Timour; but it was more than a century afterwards that Baber founded the Mogul empire, which, extended under Akbar and Aurengzebe, displayed a power and splendour scarcely equalled by any monarchy even of Asia.

INDŪĠĒTES, the title of a class of Latin divinities, concerning whose exact import there is some dispute; but it is probably most correctly referred to deified heroes,

who became tutelary deities after death, as Hercules, Romulus, &c. The word is of very doubtful etymology.

INDĪGĒTI, a people of Spain.

INDUS, a celebrated river of India, falling, after a course of 1800 miles, into the Indian Ocean. The sources have not yet been fully explored; but general consent places them on the northern declivity of the Ceilas branch of the Himmalayah mountains.

INFĒRUM MARE. See TYRRHENUM MARE.

INO, a daughter of Cadmus and Harmonia, nursed of Bacchus, and second wife of Athamas, king of Thebes. See ATHAMAS.

INŌA, festivals celebrated in several parts of Greece in honour of Ino, but chiefly at Megara, Epidaurus, Limera, in Laconia, and on the Corinthian Isthmus, where they consisted of contests and sacrifices, and were said to have been instituted by Sisyphus.

INŌPUS, a river of Delos, watering the plain in which stood the town of Delos.

INŌUS, a patronymic of the god Palæmon, as son of Ino.

INSŪBRES, the most numerous and powerful tribe of the Cisalpine Gauls, whose territory, although not properly defined, seems to have been marked out by the Ticinus and Addua. They were supposed to be of Gallic origin. They took an active part in the Gallic wars against the Romans, and zealously co-operated with Hannibal in his invasion of Italy. Their capital was Mediolanum, *Milan*, which they founded on their arrival in Italy.

INSŪLA SACRA, an island formed at the mouth of the Tiber, by the separation of the two branches of that river.

INTAPHERNES, one of the seven Persian noblemen who conspired against Smerdis, who usurped the crown of Persia. He was so disappointed at not obtaining the crown, that he fomented seditions against Darius, who had been raised to the throne after the death of the usurper, and was put to death.

INTEMELĪUM ALBIUM, a maritime city of Liguria, and the capital of the Intemelii, now *Vintimiglia*. It was situated a little south-west of Albium Ingaunum, *Albenga*, capital of the Ingauni.

INTERAMNA, I., *Terni*, an ancient city of Umbria, so called from its being situated between two branches of the Nar (*inter amnes*). It was founded in the reign of Numa, and in the course of time became one of the most distinguished municipal cities in Italy. It was said to be the

birth-place of Tacitus the historian, and of the emperor of the same name. — II. A city of Picenum, in the territory of the Prætutii, now *Teramo*. — III. A city of new Latium, on the Liris, usually called Interamna ad Lirim, to distinguish it from the other cities of the same name. It was colonised A. V. C. 440; but subsequently took part with Hannibal against the Romans. *Ponte Como* and *Terame Castrume* have both been said to occupy its ancient site.

INTERREX, a person appointed to discharge the royal functions during a vacancy of the throne. The Romans first elected an interrex after the death of Romulus, and the custom was continued while the monarchy lasted. The manner of their election was this: the senate chose ten individuals out of its body, each of whom discharged the functions of royalty for five days in an order appointed by lot. It has been supposed that these ten senators were not elected, but they were the respective seniors of the ten decuries into which the original body of patricians was divided, and that this office devolved on them by virtue of their rank. An interrex was also appointed sometimes under the republic to preside over elections of magistrates, &c., when the consuls were absent, or their election declared void, and no dictator had been created.

INUI CASTRUM. See CASTRUM INUI.

IO, daughter of Inachus, or, according to others, of Jasus or Pirene, priestess of Juno at Argos. Jupiter became enamoured of her; and, to elude the suspicions of Juno, changed her into a beautiful heifer. But the goddess, who well knew the fraud, obtained from her husband the animal, whose beauty she had condescended to commend. Juno commanded the hundred-eyed Argus to watch the heifer; but Jupiter sent Mercury to destroy Argus, and restore her to liberty. (See ARGUS.) Io, freed from the vigilance of Argus, was now persecuted by Juno, who sent one of the Furies, or rather a malicious insect, to torment her. She wandered over the earth, and crossed over the sea, till at last she stopped on the banks of the Nile, where she resumed her former shape, and gave birth to Epaphus. She afterwards married Telegonus, king of Egypt, or Osiris according to others. After death she received divine honours, and was worshipped under the name of Isis. She is sometimes called Phoronis, from her brother Phoroneus.

IOBĀTES and JOBĀTES, a king of Lycia, father of Stenobæa, wife of Prætus, king of Argos. See BELLEROPHON.

IŌLAS, a friend of Æneas, killed by Catullus in the Rutulian wars.

IOLAUS, a son of Iphiclus, king of Thessaly, who assisted Hercules in overcoming the Hydra. (See **HYDRA**.) He was restored to youth and vigour by Hebe, at the request of Hercules; and afterwards assisted the Heraclidæ against Eurystheus, whom he killed with his own hand. He was buried in Sardinia.

IOLCHOS, a town of Thessaly in the district of Magnesia, at the head of the Sinus Pelasgicus, celebrated as the birth-place of Jason. It was founded by Cretheus, son of Æolus and Enaretta, and subsequently attained to great importance; but its ruin was ultimately completed by the foundation of Demetrias in its immediate vicinity. Iolchos was the place whence the Argo started on its expedition.

IŌLE, a daughter of Eurytus, king of Œchalia. Her father promised her in marriage to Hercules, but refused to perform his engagements, and Iole was carried away by force. To extinguish the love of Hercules for Iole, Dejanira sent him the poisoned tunic, which caused his death. After the death of Hercules, Iole married his son Hyllus, by Dejanira.

ION, I., the son of Xuthus, and reputed progenitor of the Ionic race. (See **IONES**.) — **II.** Surnamed Xuthus, a Tragic poet of Chios, greatly commended by Aristophanes and Athenæus. He began to exhibit about B. C. 451, was a friend of Socrates, and died about B. C. 419. Only the names of eleven of his dramas have been ascertained. He must not be confounded with Ion of Ephesus, the rhapsodist.

IŌNES, one of the four main original races of Greece. Their origin is involved in great obscurity. They are frequently said to have owed their name to Ion, son of Xuthus; but an impenetrable veil, which no learning or researches have hitherto been able to pierce, rests upon their origin. But whatever may be the historical origin of the Ionians, not many years after the Trojan war they were settled in Attica, in the northern part of the Peloponnesus, and along the coast of the Corinthian Gulf; and they soon came to be identified with the Athenians. See **IONIA II.**

IŌNIA, I., a district of Asia Minor, in which Ionians from Attica settled about B. C. 1050. It extended from the river Hermus along the shore of the Ægean Sea to Miletus, but its southern limits varied at different times. Ionia was divided into twelve small states, united by a confederacy, Priene, Miletus, Colophon, Clazomenæ, Ephesus, Lebedos, Teos, Phocæa, Erythræ,

Smyrna, and the capitals of Samos and Chios. The inhabitants of Ionia built a temple called *Pan-Ionium*, from the concourse of people which flocked thither from every part of Ionia. They remained independent of a foreign yoke, till the time of Cræsus, who subdued their country and incorporated it with his Lydian kingdom. From the Lydian they passed to the Persian sway, thence to the Macedonian, and were finally reduced by the Romans under the dictator Sylla. In refinement and the cultivation of the arts they were equal, if not superior, to their European brethren; and they can boast of the all but unrivalled excellence of their poets, historians, philosophers, sculptors, architects, and musicians. — **II.** Ancient name given to that part of the Peloponnesus occupied by the Ionians, previously to their being driven out by the Achæans, B. C. 1150, from whom the district subsequently took the name of Achaia.

IŌNIUM MARE, a name given to that part of the Mediterranean which separates the Peloponnesus from Southern Italy. It was fabled to have received its name from the wanderings of Io in this quarter; but it is more probable that the name was derived from the great Ionic race. The statements of the ancient writers regarding the situation and extent of the Ionian Sea, are very fluctuating; but the name was retained by the later Greeks and Romans, and is perpetuated to the present day among the Italians.

IŌPE and **JOPPA**, *Jaffa*, a city of Palestine on the coast, north-west of Jerusalem and south of Cæsarea. Tradition assigns to Joppa an exceedingly ancient date. Joshua defined the possessions of the tribe of Dan as including "the border before Joppa." In the time of Solomon, it was, no doubt, a port of some consequence; for Hiram, king of Tyre, sent a letter to the former monarch, then engaged in building the temple at Jerusalem, saying, "We will cut wood out of Lebanon as much as thou shalt need; and we will bring it thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem;" and from this place Jonah took his passage in a ship going to Tarshish, when "he fled from the presence of the Lord." In the New Testament it is mentioned as the place where Peter had the vision which revealed to him the duty of preaching Christianity to the Gentiles as well as the Jews; and where he raised to life Dorcas, a faithful disciple, "full of good works and almsdeeds." Among the Greeks and Romans, also, Joppa had the

reputation of being very ancient. It is stated by Pliny to be the place where Andromeda was exposed to the sea monster, from which she was rescued by Perseus. Roland suspects that this fable may have its origin in, or be connected with, the history of Jonah. In A. D. 66, during the Jewish wars, it was repeatedly taken, and finally all but destroyed; and during the crusades it was so entirely ruined by Saladin, that it had scarcely any buildings left, except its two castles.

IOPHON, a son of Sophocles, after whose death he became a creditable dramatist. He gained the second prize, B. C. 428, when Euripides obtained the first.

Ios, *Nio*, an island in the Ægean Sea, north of Thera, said to have been the burial place of Homer.

IPHICLES, a son of Amphytrion and Alcmena, born at the same birth with Hercules. See **HERCULES**.

IPHICLUS, son of Phylacus and Clymene, a king of Phylace in Phthiotis, whose name is connected with one of the legends relative to Melampus.

IPHICRATES, a celebrated Athenian general of low origin but remarkable abilities. He first distinguished himself during the war that terminated with the peace of Antalcidas, B. C. 387, by substituting *light*, in the room of the *heavy*, arms which his countrymen had previously borne, and gained numerous victories over the Peloponnesian states. He afterwards rose to the highest offices in the state; made war against the Thracians, obtained a decisive victory over the Spartans, B. C. 382, assisted the Persian king against Egypt, B. C. 374, relieved Corcyra a year later, and served with great reputation on numerous other occasions. He married a daughter of Cotys, king of Thrace; and the period of his death is unknown.

IPHIGENIA, a daughter of Agamemnon and Clytemnestra, whose story has been a favourite theme with the poets of all countries. It is variously related, but the following version is that most generally adopted. The Grecian ships on repairing to Troy were long detained at Aulis, in Bœotia, by adverse winds raised by Diana, in vengeance for the death of a consecrated stag which Agamemnon had slain; and the soothsayer Calchas declared that they should be unable to set forth, unless the wrath of the goddess were appeased by the sacrifice of Iphigenia, daughter of the guilty chief. Agamemnon consented; but at the moment when the knife was about to be plunged into Iphigenia's bosom, Diana bore her away to Tauris, where

she became her priestess, and left in her stead a doe before the altar. She afterwards fled from Tauris with her brother Orestes and his friend Pylades. (See **PYLADES** and **ORESTES**.) The story of Iphigenia is Post-Homeric. She is called Iphianassa in the Iliad, and is only mentioned as one of the three daughters of Agamemnon.

IPHIMEDIA. See **ALOËUS**.

IPHIS, I. See **ANAXARETE**. — II. A daughter of Ligdus and Telethusa, of Crete, whose story is related by Ovid, Met. ix. 666, &c.

IPHITUS, I., a son of Eurytus, king of Œchalia, whom Hercules killed by throwing him from the walls of Tyrinthus. — II. A king of Elis, son of Praxonides, in the age of Lycurgus; famous in history for having re-established the Olympic games 470 years after their first institution, about B. C. 884. The first whose name was there inscribed was Corœbus.

IPSUS, a city of Phrygia, near Synnada, in the plains adjacent to which was fought the celebrated battle, B. C. 301, between Antigonus and his son Demetrius on the one side, and Seleucus, Ptolemy, Lysimachus, and Cassander, on the other. The former led into the field an army of above 70,000 foot, 10,000 horse, 75 elephants. The forces of the latter consisted of 64,000 infantry, besides 10,500 horse, 400 elephants, 120 armed chariots. Antigonus and his son were completely defeated, and the former lost his life in the battle.

IRA, a city of Messenia, famous for having supported a siege of eleven years against the Lacedæmonians. Its capture, B. C. 671, put an end to the second Messenian war. This city is not to be confounded with Ire, another Messenian city, which is identified with Abia. See **ABIA**.

IRENÆUS, a native of Greece, disciple of Polycarp, and bishop of Lyons in France, A. D. 177. The time of his birth, and place of his nativity, are not satisfactorily ascertained. It is commonly supposed that he suffered martyrdom in the beginning of the third century; but even this point is not accurately known. Of his numerous writings, all, with the exception of a few fragments, have perished, except his "Five Books against Heresies."

IRÆSUS, a beautiful country in Libya, not far from Cyrene. When Battus, in obedience to the oracle, was seeking a place of settlement, the Libyans who were his guides led him through Iresus by night to prevent his settling there. Milton calls it Iressa, on the authority of Pindar.

IRIS, I., a daughter of Thaumias and Electra, one of the Oceanides, messenger of Juno, and goddess of the rainbow. Her identification with the rainbow was unknown to the early writers of Greece. — II. A river of Pontus, rising on the confines of Armenia Minor, and flowing into the sea south-east of Amisus. It is called by the Turks *Tokat-lu*, and near its mouth *Jehil-Ermak*, or the *Green River*.

IRUS, a beggar of Ithaca, who executed the commissions of Penelope's suitors. When Ulysses returned home, disguised in a beggar's dress, Irus hindered him from entering the gates, and even challenged him to fight; but Ulysses brought him to the ground with a blow, and dragged him out of the house.

IS, a city eight days' journey from Babylon, near which flows a river of the same name, which empties itself into the Euphrates. The site is occupied by the modern *Hit*.

ISĀDAS, a Spartan youth, who, when the Thebans under Epaminondas suddenly invaded the city, rushed from the bath naked, with a sword in one hand and a buckler in the other, threw himself into the midst of the battle, heading a body of his countrymen, and performed prodigies of valour. He was honoured by the Ephori with a chaplet for his gallantry; but was fined, at the same time, for having dared to appear without his armour.

ISÆUS, I., one of the ten Athenian orators, born either at Chalcis or at Athens. The period both of his birth and of his death is uncertain; but he was a pupil of Lysias, and one of the masters of Demosthenes, and his talents were chiefly developed after the Peloponnesian war. Of sixty-four orations ascribed to Isæus, eleven have reached our times; and of these, ten have been translated by Sir W. Jones. — II. A native of Assyria, who came to Rome A. D. 17, where he became a successful pleader.

ISĀPIS, *Savio*, frequently called Sapis, a river of Umbria, which rose near Sarsina, and fell into the Adriatic, not far from the Rubicon.

ISAR and ISĀRA, I., *Isère*, a river of Gaul, on which Fabius routed the Allobroges. It rises at the east of *Savoy*, and falls into the *Rhone* near *Valence*. — II. The *Oise*, falling into the *Seine* below Paris. The Celtic name of Briva Isaræ, a place on this river, has been translated into *Pont-Oise*.

ISAURA, the capital of Isauria, near the confines of Phrygia. It was a strong and

wealthy city, the inhabitants of which enriched themselves by plundering the neighbouring region. Alexander subdued it; but the inhabitants put his governor to death, and, on being attacked by Perdiccas, set fire to the city. It was afterwards rebuilt, and again destroyed, B. C. 77, by the Roman consul Servilius, who obtained the surname of Isauricus. Another Isaura was subsequently built in its vicinity by Amyntas, king of Galatia, and was in existence in the third century, Trebellianus having raised here the standard of revolt, and made it his capital.

ISAURIA, a country of Asia Minor, north of Cilicia Trachea, and south of Lycaonia, whose inhabitants were remarkable for the violence and rapine exercised against their neighbours. Its limits have not been accurately defined by the ancient writers. The chief town was ISAURA.

ISAURICUS, a surname of P. Servilius, from his conquest over the Isaurians, B. C. 77.

ISCHEŇIA, an annual festival at Olympia, in honour of Ischenus, grandson of Mercury and Hieræa, who, in time of famine, devoted himself for his country, and was honoured with a monument near Olympia.

ISCHOMĀCHE, the wife of Pirithous.

ISĪA, festivals of nine days' duration in honour of Isis. They were adopted by the Romans, but were abolished by a decree of the senate, A. U. C. 696, on account of their licentiousness, and again re-established, 200 years after, by Commodus.

ISIACŌRUM PORTUS, a harbour on the shore of the Euxine, in the north-east of Mæsia Inferior, near the mouth of the Danube.

ISIDŌRUS, a name common to several bishops, saints, and martyrs of the early Christian church. It was also the name of a native of Charax, who lived in the reign of Caligula, and published a description of Parthia. The original work no longer exists entire, but an extract from it has been published in Hudson's *Minor Geographers*.

ISIS, one of the chief deities in the Egyptian mythology. It is difficult amidst the mass of contradictory assertions to ascertain the real origin and attributes of this divinity; for, while the Egyptians themselves are said to have confined their worship chiefly to Isis and Osiris (see OSIRIS), the Greek and Latin writers, though exceedingly discrepant in details, assert broadly that these two divinities included, under different names, the

whole pagan mythology. It would be futile in this place to trace the attempt of the Greeks to identify Isis with Io, the daughter of Inachus, whom they represent to have been introduced into Egypt under the form of a cow, and in that shape worshipped by the inhabitants of the country. By the Egyptians themselves Isis was regarded as the sister or sister-wife of Osiris, who concurred with her in the endeavour to polish and civilise their subjects, to teach them agriculture, and several other necessary arts of life. Among the higher and more philosophical theologians she was made the symbol of Pantheistic divinity: see especially the remarkable passage at the end of the *Golden Ass* of Apuleius. By the people she was worshipped as the goddess of fecundity, and in her honour an annual festival was instituted which lasted seven days. The cow was sacred to her. She was represented variously, though most usually as a woman with the horns of a cow, and sometimes with the lotus in her head and the sistrum in her hand. Her priests were bound to observe perpetual chastity; but on her worship passing into foreign countries, her rites became merely a cloak for sacerdotal licentiousness, which at last reached such a pitch that they were prohibited at Rome; and Tiberius, in the hope of annihilating them for ever, ordered the images of the goddess to be thrown into the river. The worship of Isis, however, was afterwards revived, and furnished an ample theme for the indignant pen of Juvenal. The *Isiac Table* in the Turin Museum, which was so long supposed by the learned to represent the mysteries of Isis, "has been judged by Champollion to be the work of an uninitiated artist little acquainted with the worship of the goddess, and probably of the age of Hadrian."

ISMĀRUS (Ismara, *pl.*), the name of one of the lateral branches of Mt. Rhodope, separating the valley of the Schœnus from the lower valley of the Hebrus, and terminating in the Ismarium Promontorium, *Cape Marogna*. Its slopes were celebrated in the remotest ages for its vineyards. A town Ismarus, belonging to the Cicones, was taken and destroyed by Ulysses. The word Ismarus is indiscriminately used for Thracian.

ISMÈNE, a daughter of Œdipus and Jocasta, who, when her sister Antigone had been condemned to be buried alive by Creon, for giving burial to her brother Polynices, declared herself as guilty as her sister, and insisted on being equally punished with her.

ISMĒNĪAS, a Theban polemarch, in conjunction with Leontiadas, who, when the latter, B. C. 382, delivered up the citadel to Phœbidas, emissary of Sparta, entered his protest against the measure: but he was afterwards seized, accused of corruption, and executed.

ISMENĪDES, an epithet applied to the Theban women, from Ismenus, a river of Bœotia.

ISMĒNUS, a son of Apollo and Melia, one of the Nereides, who gave his name to a river of Bœotia, near Thebes, falling into the Euripus. Hence Apollo is called Ismenius.

ISŌCRĀTES, a celebrated orator, or rather oratorical writer, was born at Athens, B. C. 436. His principal teachers were Gorgias, Prodicus, Tisias, and Theramenes. On account of his weak voice and natural timidity, he took but little share himself in public speaking, but he applied himself with the greatest ardour to giving instruction in the art of eloquence, and preparing orations for others. He taught rhetoric both at Chios and Athens, and he numbered among his pupils most of the distinguished men of his time. He amassed immense riches. The defeat of the Athenians at Cheronæa had such an effect on his spirits that he died, after he had been four days without aliment, in his ninety-ninth year, about B. C. 338. He has always been admired for the sweetness and graceful simplicity of his style, harmony of his expressions, and dignity of his language. The remains of his *Orations* extant inspire the highest veneration for his abilities, as a moralist, orator, and man.

ISSA, *Lissa*, a celebrated island in the Adriatic, on the coast of Dalmatia, colonised by some Greeks from Syracuse. It afterwards fell under the power of the Romans; and, in the time of Cæsar, appears to have been very flourishing. Its wine was highly esteemed.

ISSEDŌNES, the principal nation in Serica, whose metropolis was Sera, *Kantschu*, in the Chinese province of *Shen-Si*, without the great wall. They had also two towns, both called Issedon, but distinguished by the epithets of Serica and Scythica.

ISSUS, *Aiasse*, a town of Cilicia Campestris, on the confines of Syria, famous for a battle fought between Alexander the Great and the Persians under Darius their king, Oct. B. C. 333. In this battle the Persians lost 100,000 foot, 10,000 horse, and the Macedonians only 300 foot, 150 horse, according to Diod. S. The Persian army, according to Justin,

consisted of 400,000 foot, 100,000 horse; and 61,000 of the former, and 10,000 of the latter, were left dead on the spot, 40,000 taken prisoners. The loss of the Macedonians was no more than 130 foot, and 150 horse. This spot is likewise famous for the defeat of Niger by Severus, A. D. 194.

ISTER, I., a native of Cyrene, who flourished under Ptolemy III. of Egypt. He was a disciple of Callimachus; and wrote several historical works, a few fragments only of which remain. — II. The name of the Eastern part of the Danube, after its junction with the Savus or *Saave*. See DANUBIUS.

ISTHMA, one of the four great national festivals of the Greeks, deriving its name from the Isthmus of Corinth, where they were celebrated. They were instituted in commemoration of Melicerta, changed into a sea-deity, when his mother Ino had thrown herself into the sea with him in her arms. After they had been celebrated for some time with great regularity, an interruption took place, at the expiration of which they were re-established by Theseus in honour of Neptune. These games were common to all the Grecian states, with the exception of the Elæans, against whom a curse had been pronounced, should they ever present themselves there. They were held near a temple of Neptune, who presided over them, and were celebrated every third year, according to some accounts, but others assign them a period of one or four years. The contests were the same as in the other sacred games: the victors were crowned with garlands of pine leaves.

ISTHMUS, a small neck of land, which joins a country to another, and prevents the sea from making them separate, such as that of Corinth, called often the Isthmus by way of eminence, which joins Peloponnesus to Greece.

ISTILÆOTIS. See ESTILÆOTIS.

ISTRIA, a peninsula west of Liburnia, bounded on the south and west by the Adriatic; anciently a part of Illyricum, but conquered by the Romans between the first and second Punic wars, and annexed to Italy. It still retains its ancient name.

ISTROPOLIS, a city of Thrace, on the coast of the Euxine, below the mouth of the Ister, said to have been founded by a Milesian colony.

ISUS and ANTIFHUS, sons of Priam, who were seized by Achilles, as they fed their father's flocks on Mount Ida, but were redeemed by Priam, and both subsequently killed by Agamemnon.

ITABYRIUS, a lofty mountain of Galilæa Inferior, supposed to be the modern *Thabor*, and crowned by a fortified city called ATABYRION. See ATABYRION.

ITALIA, a celebrated country of Europe, bounded on the north by the Alps, south by the Ionian Sea, north-east by the Adriatic or Mare Superum, south-west by the Mare Tyrrhenum, or Inferum. It was called Hesperia by the Greeks, from its western situation in relation to Greece, and from the Latin poets received the appellation of Ausonia, Enotria, and Saturnia. When the Greeks became first acquainted with this country, they observed it to be peopled by several distinct nations as they thought; hence they divided it into six countries or regions, Ausonia or Opica, Henetia, Iapygia, Liguria, Ombria, and Tyrrhenia. At a later period, Italy was divided into three parts: the northern, Gallia Cisalpina; middle, Italia Propria; southern, Magna Græcia. Its principal states were Gallia Cisalpina, Etruria, Umbria, Picenum, Latium, Campania, Samnium and Hirpini, Apulia, Calabria, Lucania, and Bruttiorum Ager. Originally the whole of Italy appears to have been peopled by one common race, the Itali, (who were fabled to derive their name from Italus, an ancient king, and) who were spread from the Alps to the southernmost extremity of the land; each community, however, being known at the same time by a specific and peculiar appellation, as Latini, Umbri, &c. These different states have been separately considered, and we shall merely subjoin the chief historical epochs of the whole country. Italy, besides the aboriginal population, that is, the tribes of whose first settlement there is no record, is said to have been colonised at an early period from various quarters: — 1. from Pallanteum, in Arcadia, by Evander, who settled on the banks of the Tiber, some time before the Trojan war, and built on the Palatine hill; 2. from Asia Minor, by Tyrrhenus, with a colony of Lydians, and by Antenor, the Trojan, who led a band of Heneti into Italy after the fall of Troy, and founded Patavium; 3. from Ætolia, by Diomedes, the Grecian hero, who settled in Apulia, and built Argyripa, or Arpi; 4. by Æneas, with his Trojan followers; and 5. by the Gauls who overran the northern part. All these tribes and colonies fell successively under the power of Rome, during the first 500 years of her existence as a state. During the next 700 years, Italy formed a part, first of the Roman Republic, and then of the Empire. Odoacer, a Barba-

rian adventurer, was crowned king of Italy, A. D. 476, and during the next thousand years, comprehending what are called the Middle Ages, the Republics of modern Italy were produced, flourished, and decayed.

ITALICA, I., the name given to Corfinium, the capital of the Peligni in Italy, during the Social war. (See CORFINIUM.)

—II. A city of Spain, north of Hispalis, supposed to correspond to *Sevilla la Vieja*. It was founded by P. Scipio in the second Punic war; and was the birth-place of the emperor Trajan.

ITALICUS. See SILIUS ITALICUS.

ITĀLUS, an Arcadian prince, who was fabled to have come to Ausonia or Hesperia, which was named from him Italia. He received divine honours after death.

ITHACA, a celebrated island in the Ionian Sea, north-east of Cephallenia. It had a city of the same name, celebrated as the residence of Ulysses. The island is rocky and mountainous, and measures about twenty-five miles in circumference. The modern name is *Theaki*.

ITHACESE, three islands opposite Vibo, on the coast of the Brutii, corresponding, it is thought, to the modern *Braces*, *Praca*, and *Torricella*.

ITHOME, I., a town of Thessaly in the vicinity of Metropolis, whose site has not been accurately ascertained. —II. A fortress of Messenia on a cognominal mountain, which was said to have derived its name from Ithome, one of the Nymphs that nourished Jupiter. It was celebrated for its ten years' defence against the Spartans in the last Messenian war, B. C. 724. Ithome and Acrocorinthus were called the two horns of the Peloponnesus.

ITIUS PORTUS, a harbour of Gaul, whence Cæsar set sail for Britain. It is probably *Witsand*, or *Vissan*; but *Calais*, *Boulogne*, and *Etaples* have each their respective advocates for the honour of being the Itius Portus of antiquity. Cæsar landed at Portus Lemanis, *Lymne*, a little below *Dover*.

ITUNÆ ÆSTUARIUM, the *Solway Firth*, in Scotland.

ITURÆA, a province of Syria, beyond Jordan, whose inhabitants were very skilful in drawing the bow. It lay on the north-eastern side of the land of Israel, and is supposed to have been the country at present known by the name of *Djedour*, situated between Damascus and the Lake of Tiberias. It was subdued by Aristobulus, high-priest of the Jews, B. C. 106, and incorporated into the kingdom of Judæa.

ITYLUS. See AEDON.

ITYS, a son of Tereus, king of Thrace, by Procne, daughter of Pandion, king of Athens. He was killed by his mother, when about six years old, and served up before his father. He was changed into a pheasant, his mother into a swallow, and his father into an owl. See PHILOMELA.

IULIS, the chief town of the island of Ceos, probably represented by the modern *Zea*, which gives its name to the island. It was the birth-place of two of the greatest lyric poets of Greece, Simonides and Bacchylides, and of Erasistratus, the physician, and Ariston, the Peripatetic philosopher. When Iulis was besieged by the Athenians, the inhabitants issued a decree that all sexagenarians should destroy themselves by poison, that a sufficient maintenance might remain for the survivors.

IULUS, I., the name of Ascanius, son of Æneas. (See ASCANIUS.) —II. A son of Ascanius, born in Lavinium. In the succession to the kingdom of Alba, Æneas Sylvius, son of Æneas and Lavinia, was preferred to him. He was, however, made chief priest.

IXION, king of Thessaly, son of Phlegyas, Peision, Antion, or Mars, by Perimela, daughter of Amythaon. He obtained the hand of Dia, daughter of Deioneus, having, according to the usage of the heroic ages, promised his father-in-law large gifts; but not keeping his engagement, Deioneus seized his horses and detained them as a pledge. Ixion concealing his resentment invited Deioneus to a festival at Larissa; and on his arrival treacherously threw him into a pit, which he had previously filled with wood and burning coals. After this deed Ixion became deranged; but the atrocity of his crime was such that neither gods nor men would grant him expiation, until Jupiter himself took pity upon him, purified him, and admitted him to his table in Olympus. Unmindful, however, of his obligations to his celestial benefactor, he cast an eye of desire upon Juno; but the goddess, being in concert with her lord, substituted a cloud moulded in her own form; which Ixion embraced, and became the father of the Centaurs. To punish his ingratitude, Jupiter hurled him, with his thunder, into Erebus, where, bound to an ever-revolving wheel, he atones for his offence by endless torments.

IXIŌNIDES, a patronymic of Pirithous, the centaur, a son of Ixion.

J.

JANICŪLUM, a hill of Rome, on the right bank of the Tiber, and connected with the city by means of the Sublician bridge, the first ever built across that river, and perhaps in Italy. It was used as a citadel to give warning, or to protect against an invasion, as its summit commanded an excellent view. From its sparkling sands it got the name of Mons Aureus, corrupted into *Montorio*.

JĀNUS, one of the most celebrated divinities of ancient Rome, and the only one who had no equivalent in the Grecian mythology. He was represented as a son of Apollo, who emigrated from Thessaly, and came to Italy, where he built a small town on the Tiber, which he called Janiculum. During his reign Saturn came to Italy, and in return for the hospitality he received, instructed his entertainers in agriculture and the arts of civilised life. Peace, prosperity, and happiness were every where diffused under the joint sway of Janus and Saturnus, the latter of whom founded Saturnia on what was afterwards called the Capitoline Hill, immediately opposite to Janiculum. The coins of the two monarchs were impressed on one side with a double head, typical of the wisdom of Janus, which enabled him to look into futurity as well as back upon the past, while the reverse bore a ship, in honour of Saturnus, who came from beyond the seas. After death Janus was ranked among the gods, for the civilisation which he had introduced among the wild inhabitants of Italy. Such is a brief view of the manner in which the ancient Romans attempted to account historically for the origin of the worship of Janus, to whom greater reverence was accorded than to any of their numerous divinities. As the origin of the name implies (*janua*, *a gate*), Janus was the god of gates, but of gates in the most extended sense of the word, of the gates of heaven, earth, sea, and sky; and in token of his office he bore a key in his hand. Moreover, as the commencement of any undertaking may be regarded as the entrance into it, he was invariably invoked the first of all the gods, as through him alone prayers were said to be able to reach the others. The first month of the year received its name from him; he shared the homage rendered to Juno on the first day of every month, and he presided over the dawn of every day. Janus was usually represented with two heads (hence he was called *Bifrons*) looking in opposite direc-

tions, grasping a key in his left hand and a staff in his right; though he was occasionally represented with four heads, hence his epithet *Quadrifrons*. Sometimes he holds the number 300 in one hand, in the other 65, to show that he presides over the year. He was sometimes supposed to be equivalent to Chaos, presiding as he did over the beginning of all things, while some believed him to be a personification of heaven, and others maintained that he represented the united divinities of Apollo and Diana. But the most probable theory assigns him a Tuscan origin. He had numerous temples at Rome. The temples of Janus *Quadrifrons* were built with four equal sides, with a door and three windows on each side. The four doors were the emblems of the four seasons of the year; the three windows in each of the sides, of the three months of each season; all together, the twelve months of the year. His temple at Rome was kept open in the time of war, and shut in peace. The warlike disposition of the Romans is manifest from the fact that this temple was only shut six times in 800 years: viz. once in the reign of Numa; at the conclusion of the first Punic war; thrice in the reign of Augustus; and once again under Nero.

JĀSON, I., a celebrated hero, son of Alcimedea, daughter of Phylacus, and Æson, the son of Cretheus, and Tyro, daughter of Salmoneus. Tyro, before her union with Cretheus, son of Æolus, had two sons, Pelias and Neleus, by Neptune, the former of whom dethroned Æson, who had succeeded his father on the throne of Iolchos, and sought also the life of Jason; an oracle having declared that one of the descendants of Æolus would dethrone the usurper. Æson, however, gave out that Jason was dead, and meanwhile had him conveyed secretly to the Centaur Chiron, with the request that he would bring him up. After he had made progress in every branch of science, Jason left the Centaur, and, in compliance with the command of the oracle, proceeded to Iolchos to regain his father's kingdom. His progress was stopped by the inundation of the Evenus or Enipeus, over which he was carried by Juno, who had changed herself into an old woman. In crossing the stream he lost one of his sandals, and on his arrival at Iolchos, the singularity of his dress attracted the people, and drew a crowd round him. Pelias came to see him with the rest, and as he had been warned by the oracle to beware of a man who should appear at Iolchos with one foot

bare, and the other shod, the appearance of Jason alarmed him. His terrors were soon after augmented, when Jason, accompanied by his friends, repaired to the palace of Pelias, and boldly demanded the kingdom, which he had unjustly usurped. Pelias, to postpone his claims to the crown, reminded him that Æetes, king of Colchis, had inhumanly murdered their relation Phryxus; that such a treatment called for punishment, and the undertaking would be accompanied with much glory; alleging his old age had prevented him from avenging the death of Phryxus, and, if Jason would undertake the expedition, he would cheerfully resign to him the crown of Iolchos, when he returned from Colchis. Jason readily accepted a proposal which promised military fame. His expedition was made known; the bravest of the Greeks accompanied him. They embarked on board the ship *Argo*, and after numerous adventures arrived at Colchis. On their arrival at Æea, the capital of Colchis, Jason explained the causes of his voyage to Æetes; but the conditions on which he was to recover the golden fleece were so hard that the Argonauts must have perished in the attempt, had not Medea, the king's daughter, fallen in love with their leader. After mutual oaths of fidelity, Medea pledged herself to deliver the Argonauts from her father's hard conditions, if Jason agreed to marry her and carry her with him into Greece. He was to tame two bulls which had brazen feet and horns, and vomited clouds of fire, to tie them to a plough made of adamant, and to plough a field of two acres never before cultivated. After this he was to sow in the plain the teeth of a dragon, from which an armed multitude were to rise up, and to be all destroyed by his hands. This done, he was to kill an ever-watchful dragon, which lay at the bottom of the tree on which the golden fleece was suspended. All these labours were to be performed in one day; but through Medea's assistance, whose knowledge of herbs and magic was unparalleled, Jason tamed the bulls, ploughed the field, sowed the dragon's teeth, and when the armed men sprang from the earth, he threw a stone in the midst of them, when they immediately turned their weapons one against the other, till they all perished. After this he went to the dragon, and, by means of enchanted herbs and a draught which Medea had given him, lulled the monster to sleep, obtained the golden fleece, and immediately set sail with Medea. Æetes, to revenge the perfidy of his daughter, Medea, sent

his son Absyrtus to pursue the fugitives, but he was seized and murdered. (See ABSYRTUS.) After many disasters the Argonauts came in sight of the promontory of Malea in the Peloponnesus, where Jason was purified of the murder of Absyrtus, and soon afterwards arrived safe in Thessaly. The return of the Argonauts into Thessaly was celebrated with festivity; but Æson, Jason's father, was unable to attend on account of old age. This obstruction was removed; Medea restored Æson to the vigour of youth. (See ÆSON.) Pelias was then cut off by the instrumentality of Medea; but Jason was driven from the country by Acastus, son of Pelias, and compelled to retire to Corinth with Medea. Jason's partiality for Glauce, daughter of the king of Corinth, afterwards disturbed their matrimonial happiness; but his infidelity was revenged by Medea, who destroyed her children in the presence of their father. After his separation from Medea, Jason lived an unsettled life; and while one day reposing by the side of the ship which had carried him to Colchis a beam fell and crushed him to death. This event had been predicted by Medea. (See MEDEA.)—II. A tyrant of Thessaly, born at Pheræ, and descended from one of the richest and most distinguished families of that city. He usurped the supreme power in his native place while still quite young, about B. C. 375; reduced nearly all Thessaly under his sway; and caused himself to be invested with the title of generalissimo, which soon became, in his hands, only another name for monarch of the country. The success which attended his other expeditions also against the Dolopes, the Phocians, &c., his alliance with Athens, Macedon, Thebes, in fine, his rare military talents, emboldened him to think of undertaking some enterprise against Persia; but before he could put these schemes into operation, he was assassinated while celebrating some public games at Pheræ, in the third year of his reign. He cultivated letters and the oratorical art, and was intimate with Isocrates, and Gorgias of Leontini. He had contracted a friendship also with Timotheus, the son of Conon, and went himself to Athens to save him from a capital accusation.—III. A native of Argos, who lived in the age of Hadrian and wrote a History of Greece in four books, which ended with the capture of Athens.

JASONIDÆ, a patronymic of Thoas and Euneus, sons of Jason and Hypsipyle, queen of Lemnos.

JASONIUM PROMONTORIUM, a promon-

tory of Pontus, north-east of Polemonium, so called from the ship *Argo* having anchored in its vicinity. The modern name is *Cape Jasoun*.

JENYUS, a city of Syria, not far from Gaza. The modern village of *Kan Jones* marks the ancient site.

JERİCHO, a city of Judæa, in the tribe of Benjamin, north-east of Jerusalem. It was called by the Greeks Hierichus, from its abounding in *dates*.

JERUSÄLEM, the capital of Judæa. See **HIEROSOLYMA**.

JOCASTA, a daughter of Menæcus, and wife of Laius, king of Thebes, by whom she had Œdipus. She was afterwards united to Œdipus without knowing who he was, and had by him Eteocles, Poly-nices, &c. (See **LAIUS**, **ŒDIPUS**.) On discovering that Œdipus was her own offspring, she hung herself in despair.

JOPPA. See **LOPE**.

JORDÄNES, a famous river of Palestine, rising in the Lake of Phiala, about ten miles north of Cæsarea Philippi, and after a course of about 150 miles flowing into the *Dead Sea*. Mannert makes the river rise in Mount Paneas.

JORNANDES, called by some Jordanus, a Goth by birth, secretary to one of the kings of the Alans, and, as some believe, afterwards bishop of Ravenna. In 552 A. D. he wrote a history of the Goths, &c.

JOSËPHUS FLAVIUS, a celebrated Jewish historian, born in Jerusalem, A. D. 37. He was son of Mathias, a priest, and on the mother's side was descended from the family of the Maccabees. He was so early distinguished for his love of study, that in his fourteenth year he was frequently consulted concerning difficult points in the law; and after several years of deep inquiry into the opinions of the three prevailing sects of the Jews, the Pharisees, Sadducees, and Essenes, he joined the sect of the Pharisees. Having in his twenty-sixth year undertaken a voyage to Rome for the purpose of obtaining the release of some Jewish captives whom Felix had sent to the capital, he nearly lost his life by shipwreck, but was saved by a ship from Cyrene, and through the influence of Pop-pæa, the wife of Nero, succeeded in the object of his mission. On his return to Jerusalem he found the Jews on the eve of rebellion against Rome, and after some fruitless attempts to oppose their determination, joined their cause and held various commands in the Jewish army. At Jotapata, in Galilee, he signalled his military abilities in supporting a siege of forty-seven days against Vespasian and Titus;

but the city finally yielded, and on its capture there were found not less than 40,000 Jews slain. Josephus saved his life by flying into a cave; but he afterwards surrendered himself to Vespasian; and gained the conqueror's esteem by foretelling that he would become one day the master of the Roman empire. Josephus was present at the siege of Jerusalem by Titus, and obtained permission to carry away all the sacred books. He afterwards accompanied Titus to Rome, where he was honoured with the name and privileges of a Roman citizen, together with a large estate in Judæa, and an annual pension. After the death of Vespasian, he lived in great honour and esteem with Titus and Domitian. The period of his death is uncertain; but it is generally supposed that he died about the beginning of the second century. His "*History of the Wars of the Jews*," and his "*History of the Jewish Antiquities*," have passed through numerous editions. Josephus has been admired for his lively and animated style; and has been called the Livy of the Greeks. Though in some cases inimical to the Christians, St. Jerome calls him a Christian writer.

JOVIANUS, **FLAVIUS CLAUDIUS**, the son of Veronianus, whose family had filled high offices under Constantine, was born A. D. 331. He served in the expedition against the Persians under Julian, and on the death of the latter was proclaimed emperor by the soldiers, A. D. 363. His first step was to retreat from Persia, and in order to save the Roman army, then in great distress for provisions, he consented to give up all the conquests of his predecessors beyond the Tigris. At Antioch he revoked all the edicts of his predecessor against the Christians. He then set out for Constantinople, and paid funeral honours to the remains of Julian at Tarsus, and assumed the consular authority at An-cyra; but a few days afterwards he was found in his bed suffocated, as is supposed, by charcoal, A. D. 364, after a reign of seven months and twenty days.

JOVINUS, a native of Gaul, who, under the reign of Honorius, took possession of part of Gaul, A. D. 411. He was defeated by Ataulphus, and put to death at Narbo, A. D. 412, by Dardanus, prefect of Gaul.

JUBA, I., a king of Numidia, succeeded his father Hiempsal on the throne B. C. 50. He favoured the cause of Pompey against J. Cæsar; defeated Curio, B. C. 49, whom Cæsar had sent to Africa, and after the battle of Pharsalia joined his forces to those of Scipio and Cato. He was conquered in a

battle at Thapsus, and being totally abandoned by his subjects, he killed himself with Petreius, who had shared his good fortune and adversity. His kingdom became a Roman province, of which Sallust was the first governor. — II. Son of Juba the First was led among the captives to Rome, to adorn the triumph of Cæsar. He gained the heart of the Romans by the courtesousness of his manners, and Augustus rewarded his fidelity by giving him in marriage Cleopatra, daughter of Antony and Cleopatra, and awarding to him the kingdom of Mauritania, his paternal kingdom having been formed into a Roman province. He had a great reputation for learning, wrote several works on various subjects, and died probably about A. D. 17.

JUDÆA, a province of Palestine, of which it formed the southern division. After the return of the Jews from the Babylonian captivity, the tribe of Judah settled first at Jerusalem, but afterwards gradually spreading over the whole country, gave to it the name of Judæa. See PALESTINA.

JUGURTHA, the illegitimate son of Manastabal, and grandson of Masinissa, king of Numidia. Micipsa, who had inherited his father's kingdom, educated his nephew Jugurtha with his sons Adherbal and Hiempsal; but Jugurtha, being of an aspiring disposition, was sent with a body of troops to the assistance of Scipio, then besieging Numantia, in the hope that the chances of war would cut off a youth whose ambition seemed to threaten the tranquillity of his children. His hopes were frustrated, for Jugurtha showed himself brave and active, and so endeared himself to the Roman general, that at the close of the war he was sent back to Micipsa with strong recommendations from Scipio. Micipsa thereupon appointed him joint heir to his kingdom with his two sons; but after his uncle's death, B. C. 118, Jugurtha, aspiring to undivided sovereignty, destroyed Hiempsal, and stripped Adherbal of his possessions, and obliged him to fly to Rome for safety. The Romans then appointed a commission to portion out the kingdom between the two claimants; but Jugurtha's gold prevailed so far over the senators that they assigned to him the best portion of the kingdom. He soon afterwards invaded the possessions of his cousin, and having put him to death under circumstances of great barbarity and presumption, the Romans sent Calpurnius, and subsequently Posthumius Albinus, to take vengeance upon him. Meanwhile,

on the demand of the senate, he appeared at Rome, where he procured the assassination of his cousin Massiva; but being under the public guarantee, instead of being brought to trial for the crime, he was only ordered to leave Rome immediately. Cæcilius Metellus was at last sent against him, and reduced him to the last extremity. Marius, who succeeded Metellus B. C. 107, fought with equal success. Still Jugurtha maintained his ground. But the alliance which he had formed with his father-in-law Bocchus, king of Mauritania, led to his ruin. The latter, seeing the overwhelming power of Rome, entered into negotiations with Marius, and as the price of his own safety betrayed Jugurtha into the hands of Sylla, the quæstor of Marius, after a war of five years. He was dragged in chains to adorn the triumph of Marius, after which he was thrown into a dungeon, where he was starved to death, or, according to others, strangled, B. C. 106. The name and wars of Jugurtha have been immortalised by the pen of Sallust.

JULIA, a name common to numerous ladies of antiquity, of whom the most distinguished were, I., a daughter of J. Cæsar, by Cornelia, famous for personal charms and virtues. She had been affianced to Serv. Cæpio, and was on the eve of her marriage when her father bestowed her upon Pompey. Her amiable disposition prevented any outbreak between the father and the son-in-law; but her sudden death, B. C. 53, broke all ties of intimacy, and hastened, if it did not produce, the civil war. Her funeral obsequies were held in the Campus Martius, amid the great regret of the Roman people, to whom she had endeared herself by her virtues. — II. The sister of Julius Cæsar, wife of Accius Balbus, a Roman senator, and mother of Accia, mother of Augustus. — III. The only daughter of Augustus by his first wife Scribonia, remarkable for her beauty, genius, and licentiousness. She was thrice married; first to C. Marcellus, nephew of Augustus by his sister Octavia, secondly to M. Vipsanius Agrippa, and thirdly to Tiberius Claudius Nero, afterwards emperor. Such was the profligacy of her character, that Augustus was compelled to banish her to Pandataria off the Campanian coast, where she was closely confined for some time, and treated with the utmost rigour; nor would Augustus ever forgive her, though he afterwards removed her from Pandataria to Rhegium, and somewhat softened the severity of her treatment.

When her husband Tiberius ascended the throne, she was again placed under great restraint, and finally died of ill-treatment and starvation, A. D. 14. — IV. A daughter of the preceding, by M. V. Agrippa, resembled her mother, both in personal beauty and depravity of moral character. She married L. Paulus, but was banished for her infidelities to the island of Tremitus, off the coast of Apulia, where she lived for twenty years. — V. A daughter of Drusus Cæsar, the son of Tiberius, by Livia or Livilla, the daughter of Nero Claudius Drusus. She married first Nero Cæsar, son of Germanicus and Agrippina, secondly, Rubellius Blandus, and fell a victim to the intrigues of Messalina, A. D. 34. — VI. Daughter of Caligula and Milonia Cæsonia. She resembled both her parents in the cruelty of her disposition, and was put to death after the assassination of her father. — VII. Domna, daughter of Bassianus, priest of the sun in Emesa, a city of Syria, and wife of the emperor Severus, who is said to have married her because she had a royal nativity. She rendered herself conspicuous as much by her mental as her personal charms, and her learning recommended her to all the literati of the age. She became by Severus the mother of Caracalla and Geta, the latter of whom fell a sacrifice to his brother, and she herself was wounded while attempting to screen her favourite son from his brother's dagger. After the death of Caracalla, and the accession of Macrinus, she put an end to her existence by starvation, or she died more probably from the effects of a cancer on the breast.

JULIACUM, a town of Germany, *Juliers*.

JULÆ LEGES, a term by which various laws are designated, most of which were passed in the time of Julius Cæsar and Augustus.

JULIANUS, FLAVIUS CLAUDIUS, a son of Julius Constantius, elder brother of Constantine the Great, was born at Constantinople, A. D. 331. The two nephews of Constantine, Gallus and Julian, who, at the death of their uncle, had escaped from the ruin of their family, were long confined in prison, till the emergencies of the state invested the former with the title of Cæsar, A. D. 351. On his death, A. D. 354, Julian, who now alone survived, and was passing his hours in studious retirement at Athens, was reluctantly declared Cæsar A. D. 355, and appointed to the provinces of Gaul. His retired and scholastic education had not disqualified him for more active pursuits. He defeated the Gauls and Franks; made three expeditions beyond the Rhine, and

while his victories suspended the inroads of the barbarians, his civil administration alleviated the distresses of the people. Meantime his cousin Constantius was feebly making head against the irruptions of Sapor; and to quiet the seditious comparison between himself and the Cæsar, he ordered into the East four legions of the army of Gaul; but his commands were disobeyed, and the discontented soldiers proclaimed Julian emperor. No time was to be lost, and the new monarch, by a hasty march, with a small army of veteran soldiers, took possession of the capital a month after the death of Constantius, A. D. 361. On assuming the purple, Julian openly professed the religion of Rome; hence he has been surnamed the Apostate, from having abandoned the Christian religion, in which he was educated; and though he issued an edict of universal toleration, he soon showed a marked hostility to the Christians, numbers of whom, especially in the provinces, were imprisoned, tortured, and put to death. A. D. 362, desirous of proving the fallacy of the prophecies, he determined to rebuild the Temple of Jerusalem, but horrible balls of fire breaking out near the foundations rendered the place inaccessible to the scorched and blasted workmen. His chief political cares were the punishment of informers, who had been the scourge of the previous reign, and reforming the abuses of the court, in which were to be seen thousands of the most useless menials. He was thus enabled to reduce the taxes by one fifth, and to indulge in greater magnificence in the state ceremonies. Superstitious to excess, he sacrificed on every occasion, and performed with scrupulous anxiety the functions of sovereign pontiff. He had been scarcely six months at Constantinople before he set out on a Persian expedition, in which he was at first successful; but, allowing himself to be misled by a deserter, he was surrounded by the army of Sapor, and fell mortally wounded, in the thirty-second year of his age, A. D. 363.

JULII, or **JULIA GENS**, a celebrated Roman family which pretended to trace its origin to Iulus, son of Æneas. J. Cæsar and Augustus were of this family.

JULIOMAGUS, a city of Gaul, the capital of the Andecavi, whose name it subsequently assumed. It is now *Angers*.

JULIOPOLIS, a city of Galatia. See **GORDIUM**.

JULIUS CÆSAR, I. See **CÆSAR**. — II. **Agricola**. See **AGRICOLA**. — III. **Obsequens**. See **OBSEQUENS**. — IV. **Titianus**.

See TITIANUS.—V. Solinus. See SOLINUS.—VI. Africanus. See AFRICANUS.—VII. Pollux. See POLLUX.

JUNO, a celebrated deity of the Romans, identical with the Hera of the Greeks, and generally regarded as the daughter of Saturn and Rhea, and the sister and wife of Jupiter. Her nuptials with Jupiter were celebrated with the greatest solemnity; the gods, all mankind, and even the brute creation, being present. Juno thus became the queen of the gods, and mistress of heaven and earth; but her conjugal happiness was frequently disturbed by the amours of her husband; and she showed herself jealous and inexorable in the highest degree. The repeated infidelities of Jupiter at last so provoked Juno that she retired to Eubœa. But a reconciliation was effected, which, however, was soon interrupted by new offences. Her severities to Alcmena, Ino, Athamas, Semele, &c. are well known. Jupiter punished the cruelties she had exercised on his son Hercules, by suspending her from the heavens by a golden chain, and tying a heavy anvil to her feet. According to Hesiod, she was mother of Mars, Hebe, and Ilithyia, or Lucina; and was said to have brought forth Vulcan by only smelling a certain plant. The chief seats of her worship were Argos, Samos, Carthage, and afterwards Rome, where sacrifices were offered to her with the greatest solemnity. Among the birds, the hawk, goose, and particularly the peacock, often called *Junonia avis*, were sacred to her. The dittany, poppy, and lily were her favourite flowers. The surnames of Juno are various; being derived either from her functions, the things over which she presided, or the places where her worship was established. She presided over marriage and child-birth, and as the goddess of all power and empire, and the patroness of riches, is represented sitting on a throne with a diadem on her head, and a golden sceptre in her right hand. Some peacocks generally sit by her, and a cuckoo is often perched on her sceptre, while Iris behind her displays the thousand colours of her beautiful rainbow. She is sometimes carried through the air in a rich chariot drawn by peacocks. The Roman consuls, when they entered on office, were always obliged to offer her a solemn sacrifice. The Juno of the Romans was called *Matrona*, or *Romana*, and was generally represented as veiled from head to foot.

JUNONALIA and JUNONIA, festivals at Rome in honour of Juno, the same as the *Heræa* of the Greeks. See HERÆA.

JUNŌNĪA, *Palma*, one of the *Canary* islands, or *Insulæ Fortunatæ*.

JUNONIS INSULÆ. See ERYTHEA.

JUNŌNIS PROMONTORIUM, a promontory of Spain, on the Atlantic side of the straits of Gibraltar, now *Cape Trafalgar*.

JŪPĪTER, the supreme Roman deity, identical with the Zeus of the Greeks. He was the son of Saturn and Rhea. Saturn, who had received the kingdom of the world from his brother Titan, on condition of not raising male children, devoured all his sons as soon as born; but Ops secreted Jupiter, and gave a stone to Saturn, which he devoured, on the supposition that it was a male child. Jupiter was educated in a cave on Mt. Ida in Crete, and fed on honey and the milk of the goat Amalthæa. As soon as he was a year old, he found himself sufficiently strong to make war against the Titans, who had imprisoned his father. The Titans were conquered, and Saturn set at liberty by the hands of his son; but soon afterwards, being apprehensive of the power of Jupiter, he conspired against his life, and for this treachery was driven from his kingdom, and obliged to fly for safety into Latium. Jupiter now became the sole master of the empire of the world, which he divided with his brothers, reserving to himself the kingdom of heaven, giving the empire of the sea to Neptune, and that of the infernal regions to Pluto. (For the warfare of Jupiter with the Titans and Giants, see TITANES and GIGANTES.) In the Theogony, he is represented as having married successively Metis, Themis, Euryome, Ceres, Mnemosyne, Latona, and Juno. But he had innumerable intrigues with many mortal women, and he employed every species of transmutation and disguise to promote his views. (See ALCMENA, ANTIOPE, CALLISTO, DANAË, EUROPA, LEDA, &c.) The most celebrated of his children were Minerva, who had no mother, but sprung armed from her father's forehead, Bacchus, the Muses, Venus, Apollo and Diana, Mercury, Proserpine, Hercules, and Minos. Jupiter was the king and father of men, but his power extended over the deities also; and every thing was subservient to his will except the Fates. From him mankind received their blessings and miseries; they looked on him as acquainted with every thing past, present, and future. The worship of Jupiter surpassed that of the other gods in solemnity. His altars were not stained with human blood, but he was delighted with the sacrifice of goats, sheep, and white bulls. The oak was sacred to him, because he

first taught mankind to live on acorns. His most famous temple was at Elis in Olympia, where, every fourth year, the Olympic games were celebrated in his honour; and his most favourite oracle was at Dodona in Epirus. The Romans considered Jupiter as the especial patron of their city, and built some splendid temples to his honour, of which that in the Capitol was the grandest. He is generally represented as sitting on a golden or ivory throne, holding in one hand thunderbolts just ready to be hurled, and in the other a sceptre of cypress: while the eagle stands with expanded wings at his feet. The derivation of the word Jupiter, and its Greek form Zeus, has given rise to many discussions among philologists; but it is now universally admitted to contain some of the elements of the Latin *dies*, and to have implied originally the notion of *Heaven and Day*.

JURA, a chain of mountains, which extended from the Rhodanus, *Rhone*, to the Rhenus, *Rhine*, and separated Helvetia from the Sequani.

JUSTINA, wife of Valentinian I., the Roman emperor, and mother of Valentinian II., and of Galla, wife of the emperor Theodosius. She was strongly attached to the sect of the Arians.

JUSTINIĀNUS, I. **FLAVIUS**, emperor of the East, was born of obscure parents, near Sardica in Mœsia, about A. D. 482. He was the nephew of Justinus, whom he succeeded on the imperial throne, A. D. 527, and his reign forms a remarkable epoch in the history of the world. By means of his generals Belisarius and Narses, he completely defeated the Goths and Vandals, reunited Africa and Italy to the Empire, and thus gave a temporary revival to the wide-extended dominion of Augustus. But the glory of his military exploits is far outweighed by the zeal he displayed for the promotion of learning and industry among his subjects. In his reign, the manufacture of silk was first introduced into Europe; numerous towns were built, repaired, and adorned; but perhaps the greatest achievement of his reign was the compilation of Roman law, with which his name has ever since been completely identified. (See **TREBONIANUS**.) He died in his eighty-fourth year, A. D. 565. He had married Tribonia, a woman of unprincipled character, but left no children.

JUSTINUS, I., **M. JUNIĀNUS**, or **FRONTINUS**, a Latin historian in the age of Antoninus, who epitomised the History of Trogus Pompeius. It comprehends the history of the Assyrian, Persian, Grecian,

Macedonian, and Roman empires, &c., and is written in a neat and elegant style. Nothing is known of the particulars of his life.—II. Surnamed Martyr, one of the most distinguished Christian fathers, was born at Flavia Neapolis, or Sichem, a city of Samaria, about the end of the first century of our era. He early attached himself to the Platonic doctrines; but after having enlarged his mind by extensive travels through the East, he made a public profession of Christianity, A. D. 132. He is distinguished in ecclesiastical history by his apologies for the Christian faith, some of which have descended to our time. He usually resided at Rome. Here Crescens, a Cynic philosopher, preferred against him a formal charge of impiety for neglecting the Pagan rites; and on his refusal to join in a sacrifice to the Heathen gods, he was condemned to be scourged, and then beheaded, a sentence which was put into execution A. D. 164.—III. The First, called also the Elder, an emperor of the East, was born A. D. 450. He was by birth a peasant of Dacia; but at an early age abandoned the employment of a shepherd for the profession of arms, and so distinguished himself in the reigns of Leo I. and two of his successors, that he gradually attained to the highest dignities of the empire. On the death of Anastasius, A. D. 516, he was proclaimed emperor; and not being himself conversant with civil business, entrusted the government chiefly to his minister Proclus, and his nephew Justinian, who succeeded him on the throne. He died A. D. 527, after a reign of eleven years.—IV. The Second, surnamed the Younger, an emperor of the East, succeeded his uncle Justinian, A. D. 565. After an unfortunate reign of nine years, during which he lost great part of Northern Italy, and saw a large portion of his Asiatic possessions overrun by the Persians, he abdicated the crown to Tiberius, captain of the guards, A. D. 574, and died four years afterwards in private life.

JUTURNA, a water nymph in the Italian mythology. Her fountain near the Numicius was famed for the salubrity of its water; a temple was built to her in the Campus Martius, and a festival called Juturnalia celebrated in her honour. Virgil makes Juturna the sister of Turnus, and says that Jupiter, in recompense for an injury he had done her, made her a goddess of the lakes and streams.

JUVENĀLIS, **DECIUS**, or **DECIMUS JUNIUS**, a celebrated Roman satirist, was born, it is conjectured, at Aquinum, A. D. 40. Few authentic particulars of his life have

been recorded. He is said to have come early to Rome, and to have passed some time in declaiming, after which he applied himself to write his famous *Satires*, sixteen of which are extant. The greater part of these *Satires* were composed in the reigns of Domitian and Trajan, but they were not published till the reign of Hadrian. The poet having introduced into the seventh *Satire* a pantomime named Paris, who had been a favourite of Domitian, Hadrian, who had suffered a comedian of the day to gain a similar ascendancy over himself, took offence, and, under pretext of conferring an honour on the satirist, then in his seventy-ninth year, named him prefect of a legion stationed at Syene in Upper Egypt, where he died shortly afterwards in this honourable exile. His writings are fiery and animated. He is particularly severe on the vice and dissipation of the age; and he may be called, without any doubt, the last of the Roman poets.

JUVENTAS, or JUVENTUS, a Roman goddess, identical with the Hebe of the Greeks. See *HEBE*.

JUVERNA. See *HIBERNIA*.

K, see C.

L.

LABĀRUM, the standard of Constantine, which he caused to be formed in commemoration of the vision of the cross in the heavens. It is described as a long pike surmounted by a golden crown inclosing a monogram which contains the two first letters of the name of Christ, and is at the same time a representation of the figure of the cross. Ancient monuments exhibit the figure under two forms, Ϡ or Ϡ (sc. χ, ϱ). The silken banner which depended from it was embroidered with the figure of Constantine and his family. The *labarum* is engraved on some of his medals with the famous inscription,

EN TORTOI NIKAI;

and it was preserved for a considerable time, and brought forward at the head of the armies of the emperor on important occasions, as the palladium or safeguard of the empire. The origin of the word is still undecided.

LABDA, daughter of Amphion, one of the Bacchiadæ, wife of Eëtion, and mother of Cypselus. See *CYPSELUS I*.

LABDĀCĪDES, a name given to Œdipus as descended from Labdacus.

LABDĀCUS, a son of Polydorus by Nycteis, daughter of Nycteus, king of Thebes.

He was father of Laius, whose descendants were called *Labdacides*. See *LAIUS*.

LABDĀLON, a hill near Syracuse, forming part of Epipolæ, and fortified by the Athenians in their contest with Syracuse.

LABEĀTES, a people in the lower part of Dalmatia, whose territory formed the chief part of the dominions of Gentius. The capital was Scodra. Near it was situated Lacus Labeatis, now the *Lake of Scutari*.

LABĒO, a surname common to several distinguished Roman families, such as the Asconii, Antistii, Atinii, Cethegi, &c. It signified literally a *thick-lipped* person, from Lat. *labium*. Of the numerous persons who bore this name, the following were the most noted:—I. Antistius. (See *ANTISTIUS LABEO*.)—II. Q. Fabius, a Roman commander, who obtained a naval victory over the Cretans, and enjoyed the honours of a triumph. He was created consul B. C. 183, in conjunction with C. Marcellus, and commanded the army stationed in Liguria. He was accused of bad faith, a curious instance of which is related by Cicero (*Off.* 1—10.); but was said to be of a literary turn, and to have assisted Terence in the composition of his comedies.

LĀBERĪUS, DECĪMUS, a Roman knight, famous for his poetical talent in writing pantomimes. When in his sixtieth year he was prevailed upon by J. Cæsar to appear on the stage; but the latter having taken offence at some expressions that had escaped from Laberius, strongly inimical to tyranny, bestowed the dramatic crown on his rival Publius Syra. After this mortification he retired to Puteoli, where he died about ten months after the assassination of Cæsar. A few fragments of the writings of Laberius still remain.

LABĪCUM, *Colonna*, a town of Italy, called also *Lavicum*, between Gabii and Tusculum, which became a Roman colony about four centuries B. C.

LABĪENUS, one of Cæsar's lieutenants in the Gallic war. In the beginning of the civil war he left Cæsar for Pompey, escaped from the battle of Pharsalia, and was killed in that at Munda.—II. A son of the preceding, who inherited all his father's hatred to the party of Cæsar. After the defeat of Brutus and Cassius he refused to submit to the triumvirs, and obtained a military command in Parthia, but was subsequently taken prisoner in Cilicia, and probably put to death.

LABORĪNI CAMPI, a name applied to the district between Cumæ and Puteoli, now *Terra di Lavoro*. The modern name is probably derived from the ancient.

LABRĀDEUS, a surname of Jupiter in Caria; from *labrys*, "a hatchet," which Jupiter's statue held in its hand.

LABYNĒTUS, a king of Babylon, supposed to be the same with Nebuchodonosor.

LĀBYRINTHUS, literally a place, usually subterraneous, full of inextricable windings. Ancient history gives an account of four celebrated labyrinths; the Cretan, Egyptian, Lemnian, and Italian. The first was built by Dædalus at the instigation of Minos, to secure the Minotaur; the second is said to have been constructed by Psammetichus, king of Egypt; the third was on the island of Lemnos, and was supported by columns of great beauty; and the fourth was designed by Porsenna, king of Etruria, as a tomb for himself and his successors. Of these labyrinths the Cretan is most celebrated in the historical and mythological writings of antiquity; but the Egyptian was by far the most important, both in extent and magnificence. The latter, which was built on the isle of Meroe, was a vast edifice, composed of twelve palaces, all contained within the compass of one wall, and communicating with each other. It had only one entrance; but the innumerable turnings and windings of the terraces and rooms of which it consisted rendered it impossible for those who had once entered within its walls to get out without a guide. It is said to have been designed either as a burial-place for the Egyptian kings, or for the preservation of the sacred crocodiles, the chief objects of Egyptian idolatry. It was partly demolished between the reigns of Augustus and Titus; but even at the period of Pliny's visit, its ruins were magnificent. Pococke's *History of the East* (vol. i. p. 61. &c.), and Perry's *View of the Levant* (p. 381.), contain a plan and description of the modern state of this labyrinth. With regard to the labyrinth of Crete, no doubt can now remain, after the statements of Cockerell and Tournefort, that its existence was a reality, and not merely a fabulous creation of the Grecian imagination. According to these travellers, the island of Crete abounds, even at the present day, in extensive caverns, one of which, consisting principally of many long windings and narrow passages that can only be safely explored by means of a clue, exhibits a wonderful similarity in all essential particulars to the famous labyrinth of Dædalus. It is impossible, at this distant period, to pronounce with certainty on so difficult a question; but the substantial coincidences that exist between the ancient and modern

labyrinths seem to leave little doubt as to their identity.

LĀCĒNA, an epithet applied to a female native of Laconia, and, among others, to Helen.

LĀCĒDĒMON, I., a son of Jupiter and Taygeta, daughter of Atlas, who married Sparta, daughter of Eurotas, by whom he had Amyclas and Eurydice, wife of Acrisius. He first introduced the worship of the Graces into Laconia, and built a temple for them. From Lacedæmon and his wife, the capital of Laconia was called Lacedæmon and Sparta.—II. A noble city of Peloponnesus, capital of Laconia, called also Sparta, now *Misatra*; severally known by the name of Lelegia, from the Leleges, first inhabitants of the country, or Lelex, one of their kings; Cebalia, from Cebalus, the sixth king from Eurotas; and Hecatompolis, from the 100 cities which the whole province once contained. When the Heraclidæ recovered the Peloponnesus, about eighty years after the Trojan war, Procles and Eurysthenes, sons of Aristodemus, enjoyed the crown together, and after them it was decreed that the two families should always fill the throne in conjunction. These two brothers began to reign B. C. 1102; and the successors in the family of Procles were called Proclidæ, afterwards Eurypontidæ; those of Eurysthenes, Eurysthenidæ, and afterwards Agidæ. It would be impossible within our limits to give even an outline of the history and institutions of this celebrated city. The principal events are detailed in the lives of its kings and legislators, &c., while for a brief notice of its institutions we must refer the reader to the terms Gerusia, Ephori, &c. The inhabitants of Lacedæmon have rendered themselves illustrious for courage, love of honour and liberty, aversion to sloth and luxury. Their laws commanded them to make war their profession. From their valour in the field, and moderation and temperance at home, they were courted and revered by all the neighbouring princes, and their assistance was severally implored to protect the Carthaginians, Cyreneans, Egyptians, Sicilians, Thracians, &c. After the destruction of Corinth by the Romans, B. C. 146, Sparta was subjugated like the rest of Greece; and although it retained its authority for a short time, its name was soon blotted out from the page of history.

LĀCĒDĒMONÏI, and **LĀCĒDĒMŌNES**, inhabitants of Lacedæmon. See **LĀCĒDĒMON**.

LĀCHĒSIS, one of the Parcæ, from *λαχεῖν*, "to measure out by lot." She presided over futurity, and was represented as

spinning the thread of life, or, according to others, holding the spindle.

LACĪDAS. See LACYDES.

LACĪNIA, a surname of Juno from her temple at Lacinium in Italy, which the Crotonians and the surrounding nations held in great veneration. See CROTONA.

LACĪNIUM PROMONTORIUM, a celebrated promontory of Italy, in the territory of the Brutii, about six miles south of Crotona, famous for the temple of Juno Lacinia, the ruins of which still exist. The modern name is *Capo delle Colonne*. See CROTONA.

LACONICA, or LACŌNIA, a maritime country of Peloponnesus, having Messenia on the west, and Arcadia and Argolis on the north. The coast of Laconia was furnished with a considerable number of seaports, towns, and commodious harbours, the chief of which were Trinassus, Acria, Gytheum, and Epidaurus. Of the numerous mountains of Laconia, the most famous was Taygetus, and its principal river was the Eurotas, on which stood the capital, Sparta or Lacedæmon. Lelex is supposed to have been the first king, and the sovereignty remained in his family till shortly before the Trojan war, when Menelaus and Agamemnon, descendants of Pelops, obtained possession of the country by marrying Helen and Clytemnestra, the daughters of Tyndarus, the last monarch of the ancient dynasty. In the reign of Tisamenus, grandson of Agamemnon, Laconia was invaded by the Heraclidæ, and from this period its history is completely identified with that of its capital Lacedæmon, which see. The term *Laconic* is taken from the mode adopted by the Spartans of expressing themselves in short and pithy sentences. See LACEDÆMON.

LACTANTIUS, a celebrated Christian writer, generally called Lucius Cælius, or Cæcilius Firmianus, according to some a native of Africa, while others have conjectured that he was born at Firmium in Italy. He was a scholar of Arnobius, a rhetorician of Sicea in Africa, and on the invitation of Diocletian he went to Nicomedia, where he opened a school of oratory. The period of his death is uncertain, but it is generally placed about A. D. 325. His chief work is the "Divine Institutions." The expressive purity, elegance, and energy of his style have gained him the name of the Christian Cicero.

LACŌNES, a philosopher of Cyrene, who filled the chair of the Platonic school at Athens after the death of Arcesilaus. He assumed this office in the fourth year of the 134th Olympiad. He died of a palsy,

occasioned by excessive drinking, in the second year of the 141st Olympiad.

LADON, I., a small stream of Elis, passing by Pylas and flowing into the Peneus. It is now the *Derviche*, or *Tcheliber*.—II. A river of Arcadia, which rises in the north, and, after a considerable course, falls into the Alpheus above Olympia. It was said to be the most beautiful of all the Grecian streams; its banks were the scene of the adventures of Daphne and Syrinx; one of its tributaries, the Arvanus, produced fishes which sang like blackbirds.

LÆLIUS, C., I., a Roman consul, surnamed Nepos, who accompanied Scipio Africanus the Elder in his campaigns in Spain and Africa. After numerous gallant achievements, both in Africa and Spain, for which he was honoured with the highest commendations of Scipio, he was elected prætor, B. C. 197, and obtained the government of Sicily. Three years later, he was elected consul, and being appointed to the province of Italy, re-peopled Cremona and Placentia, which had been depopulated by war and pestilence. He wrote an account of Scipio's campaigns in Spain and Africa, of which Polybius has largely availed himself.—II. Son of the preceding, surnamed Sapiens, was celebrated as a philosopher, orator, and commander. He distinguished himself at the siege of Carthage; was afterwards sent as prætor into Spain, where he broke the power of the chieftain Viriathus; was elected into the college of augurs B. C. 113, and associated with C. Servilius Cæpio in the consulship B. C. 104. Besides Scipio and other distinguished generals, he numbered among his friends Pacuvius and Terence, the latter of whom he is said to have assisted in the composition of his comedies.

LAERTES, I., king of Ithaca, son of Arcesius and Chalcomedusa, husband of Anticlea, daughter of Autolycus, and reputed father of Ulysses, to whom he ceded his crown. (See ANTICLEA.) He was one of the Argonauts.—II. A strongly fortified town and harbour of Cilicia, on the confines of Pamphylia. It was the birth-place of Diogenes, surnamed Laertius.

LÆSTRYGŌNES, a gigantic and anthropophagous race, mentioned by Homer in the wanderings of Ulysses. By some they are supposed to be the most ancient inhabitants of Sicily; by others to be the same as the people of Leontium, and to have been neighbours to the Cyclops. The name of their king was Antiphates. See ANTIPHATES.

LÆTŌRIA LEX, I., a law enacted at Rome, A. U. C. 292, ordaining that the plebeian magistrates should be elected at the Comitia Tributa. — II. A law passed A. U. C. 490, against the defrauding of minors. By this law the years of minority were limited to 25; and no one below that age could make a legal bargain.

LÆVINUS, I., P. Valerius, a Roman consul sent against Pyrrhus, A. U. C. 472. On being offered terms of accommodation, he informed the monarch that the Romans would not accept him as an arbitrator in the war with Tarentum, and feared him not as an enemy. He was defeated by Pyrrhus, near Heraclea; but, subsequently, gave that monarch some decided checks; and, by great generalship, prevented Capua from falling into his hands. — II. M. Valerius, of a consular family, was appointed prætor B. C. 214. During the period of his office he gained several successes over Philip of Macedon, and, by detaching the Ætolians from his side, enabled the Romans to obtain their first firm footing in Greece. Being associated in the consulship with M. Marcellus, B. C. 210, he obtained the province of Sicily, reduced Agrigentum, and, the following year, gained a splendid victory over the Carthaginian fleet. He was afterwards deputed to visit the court of Attalus, king of Pergamus, to obtain the statue of Cybele; and, B. C. 201, was sent as proprætor to Macedonia against Philip, but died the following year. Funeral games of four days' duration were celebrated in his honour by his sons. — III. P. Val., a descendant of the preceding, despised at Rome because he was distinguished by no good quality.

Lægus, a Macedonian of mean extraction, who married Arsinoë, daughter of Meleager, then pregnant by king Philip, and, anxious to hide the disgrace of his wife, exposed the child in the woods. An eagle, however, having preserved the life of the infant, Lægus adopted him, and called him Ptolemy, conjecturing that, as his life had been so miraculously preserved, a high destiny awaited him. This Ptolemy became king of Egypt after the death of Alexander; and has received the surname Lægus to distinguish him from his successors. The surname of Lagides was transmitted to all his descendants on the Egyptian throne till the reign of Cleopatra.

LAGŪSA, I., *Christiana*, an island in the Sinus Glaucus, near the northern coast of Lycia. — II., or **LAGUSSÆ**, *Ta-ochan Adasi*, an island, or rather a cluster

of islands, off the coast of Troas, to the north of Tenedos.

LAIÆDES, a patronymic of Œdipus, son of Laius.

Lais, I., the most celebrated courtesan of Greece, was born at Hyccara in Sicily, whence she was transported to Athens, when Nicias, the Athenian general, invaded Sicily. When still very young she consecrated herself to the service of Venus; and the fame of her beauty drew together strangers from every part of Greece. Having become deeply enamoured of Hippostratus, a Thessalian youth, she followed him into Thessaly; but the women of the country, jealous of her charms, assassinated her in the temple of Venus, about B. C. 340. A magnificent tomb was built to contain her remains, and medals were struck in commemoration of her charms. — II. A Grecian courtesan, often confounded with the former, but who lived fifty or sixty years later. She is sometimes said to have been the daughter of Demosthenes.

Laius, a son of Labdacus, who succeeded to the throne of Thebes, which his grandfather Nycteus had left to the care of his brother Lycus till his grandson came of age. He was driven from his kingdom by Amphion and Zethus, who were incensed against Lycus for the indignities Antiope had suffered; but was afterwards restored, and married Jocasta, daughter of Creon. An oracle having informed him that he should perish by the hand of his son, the infant which Jocasta had brought forth was given to a servant, with orders to put him to death. The servant, however, moved with compassion, exposed him on Mt. Cithæron, where his life was preserved by a shepherd. The child, called Œdipus, was educated in the court of Polybus, and many years afterwards, Laius having accidentally met his son in a narrow path, ordered him to make way for him, when a contest arose in which Œdipus slew his father, neither of them having known who the other was. See **ŒDIPUS**.

LAMÆCHUS, a son of Xenophanes, sent into Sicily with Nicias, and killed, B. C. 414, before Syracuse, where he displayed much courage and intrepidity. He is introduced by Aristophanes into the play of the Acharnenses with some degree of ridicule.

LAMBRUS, *Lambrone*, a river of Cisalpine Gaul, issuing from the Eupilis Lacus, and falling into the Olona, one of the tributaries of the Po.

LĂMŪA, I., a town of Thessaly, at the

bottom of the Sinus Maliacus or Lamiacus. It is celebrated in history as the principal scene of the war which was carried on between the Macedonians under Antipater and the Athenians with other confederate Greeks. (See LAMIACUM BELLUM.) The modern *Zeitoun* corresponds to the ancient Lamia. —II. Aelius, a Roman of a distinguished family, claiming descent from Lamus, the most ancient king of the Læstrygonæ. He signalised himself in the wars with the Cantabri as one of the lieutenants of Augustus.

LĂMĪA, an imaginary being, concerning which many superstitious notions were prevalent among the Greeks and Romans; sometimes represented as a species of monstrous animal, sometimes as a spectre or vampire. The Lamia of Pliny are animals, with the face and head of a woman and tail of a serpent, inhabiting the deserts of Africa. According to mythologists, the first Lamia was a daughter of Neptune, a malevolent goddess, who seizes and devours new-born infants in their cradles.

LAMIĂCUM BELLUM, the war which happened after the death of Alexander, when the Greeks, particularly the Athenians, resolved to free Greece from the garrisons of the Macedonians. Leosthenes was appointed commander of a numerous force, and marched against Antipater, who then presided over Macedonia. Antipater having entered Thessaly at the head of 13,000 foot and 600 horse, was beaten by the Athenians and their Greek confederates, and fled to Lamia, B. C. 323, where he resolved to maintain a siege with about 8000 or 9000 men who had escaped from the field of battle. Leosthenes, unable to take the city by storm, began to make a regular siege. His operations, however, were delayed by the frequent sallies of Antipater; and Leosthenes being killed by the blow of a stone, Antipater made his escape out of Lamia, and soon after, with the assistance of the army of Craterus brought from Asia, gave the Athenians battle near Cranon; and though only 500 of their men were slain, they became so dispirited that they sued for peace from the conqueror. Antipater at last consented, provided they raised taxes in the usual manner, received a Macedonian garrison, defrayed the expenses of the war, and lastly delivered into his hands Demosthenes and Hyperides, the two orators whose prevailing eloquence had excited their countrymen against him. These terms were accepted by the Athenians, yet Demosthenes had time to escape and poison himself. Hyperides was carried before Antipater, who ordered his

tongue to be cut off; and afterwards put him to death.

LAMPADEPHORĪA, a torch race, which it was customary to exhibit at certain sacred festivals at Athens. The performers were three young men, to one of whom, chosen by lot, was given a lighted torch, which he was to carry to the goal unextinguished; or if he failed, to deliver it to the second; who, if he failed also, gave it to the third: whence a metaphor is sometimes derived by ancient writers, to be applied to persons who anxiously wait for the death of others. If the runners slackened their pace, they were driven on by the blows of the spectators. This ancient usage is beautifully applied by Lucretius to the succession of human generations; —

Et, quasi cursores, vitæ lampada tradunt.

LAMPĒDO, wife of Archidamus II., king of Sparta, and celebrated for being at once the daughter, wife, sister, and mother of a king.

LAMPĒRĪA, I., a daughter of Apollo and Neæra; who, with her sister Phaëtusa, guarded her father's flocks and herds in Sicily when Ulysses arrived on that island. These herds were held sacred; but the companions of Ulysses, impelled by hunger, carried away and killed some of the oxen. The keepers complained to their father, and Jupiter, at the request of Apollo, punished the offence of the Greeks. The hides appeared to walk, and the flesh roasting by the fire began to bellow, and nothing was heard but dreadful lowings. The companions of Ulysses embarked, but the resentment of Jupiter followed them. A storm arose, and they all perished except Ulysses, who saved himself on the broken piece of a mast. —II. One of the Heliades, changed into a poplar-tree at the death of her brother Phaëthon.

LAMPŔIDŪS ŒLĪUS, a Latin historian in the fourth century, who wrote the lives of some of the Roman emperors. His style is inelegant, and his arrangement injudicious.

LAMPSĂCUS and LAMPSĂCUM, *Lamsaki*, a city of Mysia in Asia Minor, on the Hellespont; formerly called Pityusa, from the number of *pine-trees* which grew there. The neighbouring country was termed Abarnis or Aparnis, because Venus, who was here delivered of Priapus, was so disgusted with his appearance, that she disowned (*ἀπὸρνήσατο*) him for her offspring. Priapus was the chief deity of the city, of which he was reckoned by some the founder; and his temple there was the asylum of debauchery. Alexander resolved

to destroy the city, on account of the vices of the inhabitants; but it was saved from ruin by the artifice of Anaximenes. See ANAXIMENES.

LĀMUS, I., a king of the Læstrygonæ, fabled to have founded Formiæ in Italy, and to have given their origin to the Roman family of the Lamii. — II. A son of Hercules and Omphale, said to have succeeded his mother on the throne of Lydia. — III. A river in the western part of Cilicia Campestris, *Lamuzo*. It gave to the adjacent district the name of Lamotis.

LANCIA, the name of two towns in Lusitania, distinguished by the appellations of Oppidana and Transeudana. The former, now *La Guarda*, was on the frontiers of the Lusitani, near the sources of the Munda, *Mondego*. The latter lay to the east of the former, and is now *Ciudad Rodrigo*. It was called Transeudana, because it lay beyond the Cuda.

LANGOBARDI, a people of Germany, on the Albis, *Elbe*, and the Viadras, *Oder*, in part of what is now called *Brandenburg*. They were the progenitors of the Lombards, who overran Italy in a later age.

LANŮVĪUM, a town of Latium, about sixteen miles from Rome on the Appian road. On the subjugation of the whole of Latium by the Romans, Lanuvium was treated with more moderation than the other Latin towns; the inhabitants were made Roman citizens, and their privileges and sacred rights were preserved, on condition that the temple and worship of Juno Sospita, which were held in great veneration in their city, should be common to the Romans also. It remained ever after faithful to the Romans. Lanuvium was the birth-place of Milo, Roscius, the three Antonines, and several other distinguished persons.

LĀŌCOON, a son of Priam and Hecuba, or according to others of Antenor or of Capys. He was priest of Apollo or Neptune during the Trojan war. While he was engaged in sacrificing a bull to Neptune, two enormous serpents sent by Minerva, in revenge for his having endeavoured to dissuade the Trojans from admitting the famous wooden horse within their walls, issued from the sea; and having fastened on his two sons, whom he vainly endeavoured to save, at last attacked the father himself, and crushed him to death in their complicated folds. This story has gained immortal celebrity from its forming the subject of one of the most beautiful groups of sculpture in the whole history of ancient art. The composition is pyramidal, and represents Laocoon and his two sons writh-

ing and expiring in the convolutions of the serpents. Agony in an intense degree is exhibited in the countenance and convulsed body of Laocoon, who is attempting to disengage himself from the serpents; and the sons are represented as imploring assistance from their helpless parent. Of this famous group of sculpture Pliny says, that it is "*opus omnibus picturæ et statuæræ artis preferendum*." It was discovered at Rome among the ruins of the palace of Titus at the beginning of the sixteenth century, and afterwards placed in the Farnese palace, whence it found its way to the Vatican. It was executed by Polydorus, Agesander, Athenodorus, the three celebrated artists of Rhodes.

LĀŌDĀMĪA, I., called also PHYLACEA, a daughter of Acastus and Astydania, and wife of Protesilaus, son of Iphiclus, king of part of Thessaly. (See PROTESILAUS.) On receiving intelligence of the death of her husband in the Trojan war, she caused an image of him to be formed, which she kept constantly before her. Her father ordered the image to be burned, that her thoughts might be diverted from her loss; but Laodamia threw herself into the flames, and perished along with it. Hence arose probably the traditions of the later poets, that Protesilaus was restored to life for three hours, and when obliged to return to the infernal regions persuaded his wife to accompany him. — II. A daughter of Bellerophon, by Achemone, daughter of king Iobates, and mother of Sarpedon. She dedicated herself to the service of Diana, and hunted with her; but her haughtiness proved fatal to her, and she perished by the arrows of the goddess. — III. A daughter of Alexander, king of Epirus, by Olympia, daughter of Pyrrhus. She was assassinated by Milo in the temple of Diana, to which she had fled for safety, during a sedition.

LĀŌDĪCĒ, the name common to several ladies of antiquity, of whom the most celebrated are— I., a daughter of Priam and Hecuba. She became enamoured of Acamas, son of Theseus, when he came with Diomedes from the Greeks to Troy with an embassy to demand the restoration of Helen, and had by him a son called Munitus. She afterwards married Telephus, king of Mysia; and on being deserted by him, she became the wife of Helicaon, son of Antenor. The rest of her history has been variously related. — II. A daughter of Agamemnon, called also Electra. (See ELECTRA.) — III. The wife of Antiochus, one of Philip's officers, and mother of Seleucus Nicator. (Consult *Justin*, 15. 4.) —

IV. The sister and wife of Antiochus Theos. (See ANTIQCHUS II.)—V. A daughter of Mithridates, king of Pontus, and wife of Antiochus the Great, king of Syria.—VI. The sister and wife of Mithridates Eupator. (Consult *Justin*, 37. 8.)—VII. Wife of Ariarathes V., king of Cappadocia. See ARIARATHES V.

LÄÖDICEÄ, a name common to several cities of antiquity, of which the most celebrated were—I. a city of Phrygia, situated on the Lycus, and thence called Laodicea ad Lycum. Its situation coincides exactly with that of Cydrara mentioned by Herodotus. Being on the borders of the three provinces, Phrygia, Caria, and Lydia, it contained three boundary stones; hence it was called by ecclesiastical writers Trimetaria. Laodicea, so called from the wife of its founder, Antiochus II., was long an inconsiderable place, notwithstanding the beneficence of Hiero, Zeno the philosopher, and his son Polemo. After its sufferings, however, in a siege of Mithridates, the Romans strengthened and enlarged it; so that at length, about the Christian æra, it became, next to Apamea Cibotos, the largest city of Phrygia, and vied in importance with the cities on the coast. There can be little doubt that it was visited by St. Paul in the course of his missionary tour through Asia Minor; and perhaps the Christian converts of Laodicea, as well as those of Colossa and Hierapolis (*Pambouk*), both neighbouring towns, were the results of the apostle's preaching. In the Epistle to the Colossians (iv. 16.) mention is made of an Epistle to the Laodiceans; and though some critics have maintained that it is identical with that to the Ephesians, the more probable conjecture is that it has not come down to us. The persecution which raged in Asia Minor during the latter part of the first century tended somewhat to abate the zeal of the Laodicean Christians, and hence the rebuke in the Revelations. Of the subsequent history of this city for several centuries we know little: it was generally in a prosperous condition under the Roman emperors, and was flourishing even in 1190, when Frederic Barbarossa visited it on his way to the third crusade. The ruins of Laodicea are now called by the Turks *Eski-Hissar*.—II. Scabiosa, a city of Syria, south-west of Emesa and the Orontes; sometimes, though erroneously, styled Laodicea Cabiosa. The epithet Scabiosa must have reference to the leprosy, or some cutaneous complaint very prevalent here in the time of the Roman power. Its previous name under the Greeks was Laodicea ad Libanum. *Husseiah* occupies

the site of the ancient city.—III. Ad Mare, a maritime city of Syria, built on an eminence by Seleucus Nicator in honour of his mother. It was a town of considerable importance before the conquest of Syria by the Romans. It was visited by Julius Cæsar when on his way from Egypt to Pontus, and is styled Juliopolis on some of its medals. During the civil wars, Dolabella, with his fleet and army, was shut up in it by Cassius, and obliged to surrender. It became a bishop's see early in the Christian æra, and was held by the Christians when the Crusaders invaded Syria. It was afterwards included in the empire of Saladin, and was finally added to the Turkish dominions by Selim I., in 1517. The site of the ancient city is occupied by the modern *Latakia*, and the size and grandeur of the former are fully attested by the extent of its ruins.—IV. Combusta, a city of Lycaonia, north-west of Iconium. The name is supposed to be owing to the frequent breaking forth of subterranean fires in its vicinity. The site is occupied by the modern *Ladik*.—V. A town of Media, on the confines of Persia.—VI. A town of Mesopotamia, near Seleucia.

LÄÖDÍCENE, a province of Syria, which receives its name from Laodicea, its capital.

LAONÖCHUS, a son of Antenor, whose form Minerva borrowed to advise Pandarus to break the treaty which subsisted between the Greeks and Trojans.

LAÖMĒDON, son of Ilus, king of Troy, married Strymon, daughter of the Scamander, or Plakia, daughter of Atreus, by whom he had Tithonus, Lampus, Clitius, Hiketæon, Podarces (afterwards called Priam), Hesione, and two other daughters. When Apollo and Neptune had been banished from heaven by Jupiter, and condemned to obey Laomedon for one year, they agreed to build a wall round Troy for a stipulated sum. But when on the completion of the walls Laomedon refused to reward the labours of the gods, and dismissed them with contumely, his territories were soon afterwards laid waste by the god of the sea, and his subjects visited by a pestilence sent by Apollo. Sacrifices were offered to the offended divinities, but the oracle declared that nothing could appease them but the annual exposure of a Trojan virgin to a sea monster. For the remainder of his story see HESIONE.

LÄÖMĒDONTĒUS, and LAÖMĒDONTIÄDÆ, an epithet and patronymic applied to the Trojans from their king Laomedon.

LAPHYSTIUM, a mountain in Bœotia, where Jupiter had a temple, thence called

Laphystius. Here Athamas prepared to immolate Phryxus and Helle, whom Jupiter saved by sending them a golden ram.

LĂPITHÆ, a people of Thessaly, whose contest with the Centaurs forms a conspicuous legend in classical mythology. See CENTAURI.

LARA or LARUNDA, one of the Naiads, daughter of the river Almon in Latium, famous for her beauty and loquacity. She revealed to Juno the amours of her husband Jupiter with Juturna, for which the god cut off her tongue; and she is fabled to have become the mother of the Lares by Mercury. See JUTURNA.

LĂRES, a term of Tuscan origin, equivalent to princes or kings, generally applied to a class of deities among the Romans, regarded as certain spirits of dead men who were supposed to watch over and protect the living. They were very numerous, and were ranked in classes according to the departments over which they presided; but the great division was into Lares Privati and Lares Publici. The Lares Privati, or, as they were sometimes called, Domestici, or Familiares, were tutelary spirits who received the homage of all the persons who lived under the same roof. The spot peculiarly sacred to them was the focus or *hearth*, situated in the Atrium, or principal apartment, and considered the central point of the mansion. Here stood the altar for domestic sacrifice, and near it was usually a niche, containing little images of these gods, to whom offerings of flowers, frankincense, and wine were presented from time to time, and regularly on the kalends of each month. To these Lares marked attention was paid at all the most important periods of life. Of the Lares Publici, the chief were, 1. the Lares Rurales, who presided over flocks, herds, and the fruits of the earth. 2. Lares Compitales, worshipped at the spot where two or more roads crossed each other. (See COMPITALIA.) 3. Lares Viales, probably the same as the preceding. 4. Lares Vicorum, guardians of the streets. 5. Lares Præstitæ, protectors of the city. (Consult Ovid. *Fast.* v. 129.), and 6. Lares Permarini, the guardians of mariners. See PENATES.

LARIDES, son of Daucus or Daunus, who assisted Turnus against Æneas, and had his hand cut off with one blow by Pallas, the son of Evander.

LARINUM or LĂRĪNA, a town of Apulia, which once belonged to the Frentani, the name Larinates Frentani having been at-

tached by Pliny to the inhabitants. Its ruins occupy the site called *Larina Vecchio*.

LARISSA, a name common to several ancient cities, of which the most celebrated were:—I. A town of Syria, on the western side of the Orontes, south-east of Apamea. It was either founded or re-established by Seleucus Nicator. —II. A city of Assyria, on the banks of the Tigris. The 10,000 found it deserted, and in ruins. —III. A town of Æolis, in Asia Minor, lying east of Phocæa on the Hermus. Xenophon calls it the Egyptian Larissa, because it was one of the towns which Cyrus the elder gave to the Egyptians, who had come over to him from the army of Cræsus. —IV. An ancient and flourishing city of Thessaly, on the right bank of the Peneus. It is of very high antiquity, claiming, in competition with Phthia, the honour of being the birth-place of Achilles, hence called *Larissean*, and being probably identical with the Πελάσγιον "Ἄργος mentioned by Homer in his catalogue of the Greek forces. At a subsequent period it acquired some celebrity from its adoption of the democratical form of government, and from its zealous support of the Athenian cause during the Peloponnesian war. It afterwards fell into the hands of Philip of Macedon and his successors, under whom it remained till the subversion of their empire by the Romans. Under the early Roman emperors it appears to have declined from its ancient importance. The modern city retains the ancient name.

LARISSUS, a river of Elis, forming the boundary between it and Achaia. It issued from Mt. Scollis, called by Homer the "Olenian Rock." The modern name is *Risso* or *Mana*.

LARIUS, *Lake of Como*, or *Lago di Como*, a celebrated lake of Cisalpine Gaul, north of the Padus, and east of the Lacus Verbanus. Its greatest length, following its windings, is about forty-five miles, but it is nowhere above four in breadth. It receives several rivers, and, among others, the Addua, *Adda*, which again emerges from it, and pursues its course to the Padus, *Po*. The younger Pliny had several villas on the borders of this lake, the site of one of which is said to be occupied by the modern *Villa Pliniana*.

LARS TOLUMNIUS, a king of the Veientes conquered by the Romans, and put to death, A. U. C. 318. See OPIMA SPOLIA.

LARTIUS FLORUS, T., I., a consul, who appeased a sedition raised by the poorer citizens, and was the first dictator chosen at Rome, B. C. 498. —II. Spurius, one of the three Romans who alone withstood

Porsenna's army at the head of a bridge, while the communication was cutting down behind them. His companions were Cocles and Herminius. See COCLES.

LARVÆ. See MANES.

LASSUS, or LASUS, a dithyrambic poet, born at Hermione in Peloponnesus about B. C. 500; and according to some authorities, the instructor of Pindar. He is said to have been the first to introduce the Dithyrambic measure into the celebration of the Olympic games.

LATERANUS PLAUTIUS, a Roman consul elect, A. D. 65, who conspired against Nero. The conspiracy, however, was detected, and proved fatal to himself. Being led to execution, he refused to confess the associates of the conspiracy, and did not even frown at the executioner, who was as guilty as himself, but when a first blow could not sever his head from his body, he looked at the executioner, and, shaking his head, returned it to the hatchet with the greatest composure.

LATINÆ FERIÆ, or Latin Holidays, religious festivals celebrated on the Alban mount by all the states of Latium in common. The deputies of the various cities, with those from Rome, met on the Alban mount, where, under the presidency of the latter, they sacrificed a bull to Jupiter Latialis, and under sanction of this ceremony took oaths to preserve their mutual friendship and alliance. This festival was originally instituted by the second Tarquin, in whose time, and long subsequently, it lasted for one day only; but in process of time it was extended to four. It was observed by the consuls regularly before they set out for their provinces.

LATINI, the inhabitants of Latium. See LATIUM.

LATINUS, I., a son of Faunus by Marica, king of the Aborigines in Italy, from him called Latini. He married Amata, by whom he had a son and daughter. The son died in infancy; and the daughter, Lavinia, subsequently became the wife of Æneas, to whom Latinus left his throne. (See ÆNEAS, LAVINIA.)—II. A son of Silvius Æneas, surnamed also Silvius. He was fifth king of the Latins, and was succeeded by his son Alba.

LATĪUM, a country of Italy which originally extended only from the Tiber to Circeii, but afterwards comprised the territories of the Volsci, Æqui, Hernici, Ausones, Umbri, and Rutuli; whence arose the distinction between Latium antiquum and Latium novum. Latium was originally possessed by the Siculi, who were driven out by the Pelasgi and Aborigines; and the

latter gave the country the name of Latium, calling themselves Latini, probably from their king, Latinus. Soon after the foundation of Rome a war broke out between the Romans and the Latins, which ended in the subjugation of the latter and the destruction of their capital. Under Servius Tullius the two nations became united, and from this period may be dated the rise of the grandeur and power of Rome. Tarquinius Superbus sought to draw more close the bonds that united them; but after his expulsion from Rome he induced the Latins to embrace his cause, and their defeat at the Lake Regillus rendered them more than ever dependent upon Rome.

A perpetual league was some years afterwards formed between them; but B. C. 339, the Latins having demanded that one of the consuls and half of the senate should be chosen from their body, the Romans refused, and a war little else than civil broke out, which ended in the submission of the Latins. After the termination of the Social war all the Latin cities which had not taken part with the allies obtained the rights of Roman citizens. Many of them were, however, afterwards deprived of their privileges by Sylla; and it was not till the close of the republic that the Latins were admitted generally to participate in all the rights and immunities enjoyed by the Quirites. Laurentum was the capital of Latium in the reign of Latinus; Lavinium under Æneas; Alba Longa under Ascanius.

LATMUS, a mountain of Caria near Miletus, famous for having been the scene of the fable of Endymion. (See ENDYMION.) The mountain gave to the adjacent bay the name of Latnicus Sinus. In the vicinity of this mountain stood the city Heraclea, thence called ὑπὸ Λατμοῦ.

LATOBRIGI, a people of Belgic Gaul, in the vicinity of the Tulingi, Rauraci, and Helvetii, on the banks of the Rhine.

LATŌIS, a name of Diana as the daughter of Latona.

LATOMIÆ. See LATUMIÆ.

LATŌNA, a daughter of Cœus the Titan, or, according to Homer, of Saturn and Phœbe. In the Iliad, she appears as one of the wives of Jupiter, and no traces of enmity between her and Juno are visible. Later poets, however, speak much of the persecutions she underwent from that goddess. Thus it is said that when she was pregnant by Jupiter, Juno sent the serpent Pytho to persecute her. She accordingly wandered from place to place, was driven from heaven, and even the earth refused to give her a place of rest. Neptune, at last, moved with compassion, struck with

his trident, and made immovable the island of Delos, which before floated about in the Ægean sea; and Latona, changed into a quail by Jupiter, repaired thither, where she resumed her original shape, and gave birth to Apollo and Diana. Juno having discovered the place of her retreat, she was obliged to fly from Delos, and wandered over the greatest part of the world. Being insulted and ridiculed by some peasants in Caria, whom she asked for water, she in-treated Jupiter to punish their barbarity, and they were all changed into frogs. She was exposed to repeated insults by Niobe (see NIOBE); and her beauty proved fatal to the giant Tityus, whom Apollo and Diana put to death. At last, however, Latona became a powerful deity, and saw her children receive divine honours. Her worship was generally established where her children received adoration, particularly at Argos, Delos, &c., where she had temples. She had an oracle in Egypt, celebrated for its true and decisive answers. Latona is usually represented under the form of a large and comely woman, with a black veil on her head.

LATORŌLIS, a city of Egypt in the Thebaid, between Thebes and Apollinopolis Magna. It derived its name from the fish *Latos*, there worshipped. Its site is now occupied by *Esneh*; and various ruins of magnificent temples, and numerous hieroglyphics found there, attest the importance of the ancient city.

LATŌS, a name given to Apollo as son of Latona.

LATŌMĒ or LATŌMĒÆ, a name properly denoting "quarry," being derived from *lāas*, a stone, and *τέμνω*, to cut; anciently used as gaols for criminals. Dionysius had a place of this kind dug in a rock near Syracuse, where a great number of people were shut up; hence Latomia became in time a general name for a prison.

LAUREŌCUM, a fortified town of Noricum Ripense, the station of a Roman fleet on the Danube, and the head-quarters of the second legion. The modern village *Lohr* stands near the site of the ancient town.

LAURENTĀLIA, a Roman festival in honour of Acca Laurentia, wife of Faustulus, and nurse of Romulus and Remus. It was celebrated in December, and appears to have extended to all the Lares.

LAURENTES AGRI, the name given to the low sandy tract stretching along the coast south of the mouth of the Tiber, from the number of laurels which grew there. The chief town was Laurentum (now *Torre di Paterno*), the residence of Latinus; and the inhabitants were called Laurentini.

LAURENTĪUS, belonging to Laurentum.

LAURĪON, a range of hills extending from that part of the Attic coast which lay near Azenia to the promontory of Sunium, and thence to the vicinity of Prasie on the eastern coast. It was famous for its silver mines, whence the Athenians drew considerable revenues.

LAURON, *Liria*, a town of Spain, towards the eastern limits of Bætica. Sertorius made himself master of this city in the face of Pompey's army; and in its vicinity, at a subsequent period, Cneius Pompeius, son of Pompey the Great, was slain after the battle of Munda.

LĀUS, I., *Scalea*, a town on a river of the same name, which forms the southern boundary of Lucania. It was founded by a colony from Sybaris. — II. *Pompeia*, a town of Italy, founded by a colony sent thither by Pompey. Its site is occupied by *Lodi Vecchio*.

LAUSUS, son of Mezentius, king of the Tyrrhenians, killed by Æneas in the war which his father and Turnus made against the Trojans.

LAVERNA, a Roman divinity, the patron-goddess of thieves, anciently called Laverniones, and of all who practised artifice and fraud. She had an altar near one of the gates of Rome, thence called the "Gate of Laverna." She had also a temple near Formiæ, called Lavernium. Her name was probably derived from *lateo*, indicating darkness or obscurity.

LĀVINĪA, a daughter of king Latinus and Amata, promised in marriage to Turnus, but eventually given to Æneas, the oracle having ordered her father to marry her to a foreign prince. (See ÆNEAS.) At her husband's death she was left pregnant, and fearful of the tyranny of Ascanius, her son-in-law, she fled into the woods, where she brought forth a son called Æneas Silvius.

LAVĪNĪUM, or LAVĪNĪUM, a city of Latium, situated on the river Numicius, near the coast, and to the west of Ardea. It was founded by Æneas on his marriage with Lavinia, daughter of Latinus; and had subsequently a famous temple of Venus, common to all the Latins. The site is occupied by the modern *Pratica*.

LEANDER. See HERO.

LEARCHUS. See ATHAMAS.

LEBĀDĒA, a town of Bœotia, west of Coronea. The inhabitants formerly occupied a town on an adjoining eminence, Midæa, but an Athenian, Lebadus, persuaded them to build another on the plain, called after his name. The oracle and cave of Trophonius were near this town.

(See TROPHONIUS.) It is now called *Livadia*, a name extended to great part of the country, which answers to Græcia Propria, or Greece north of the Isthmus.

LEBĒDUS, or LEBĒDOS, one of the twelve cities of Ionia, north-west of Colophon on the coast. It was at first a flourishing city; but on the removal of a large portion of its inhabitants to Ephesus by Lysimachus, it sank greatly in importance, and in the time of Augustus it was in ruins.

LECHÆUM, that part of Corinth which was situated on the Sinus Corinthiacus, *Gulf of Lepanto*, being distant from the city about twelve stadia, and connected with it by means of two long walls. It was the great emporium of Corinthian traffic with the western part of Greece, as well as with Italy and Sicily.

LECTONĪA would seem to have occupied a part of the space now filled by the Grecian sea. An earthquake probably broke down its foundations, and the whole was finally submerged under the waves. The numerous islands of the Archipelago appear to be the remains of Lectonia. It was the opinion of Pallas, that the Euxine and Caspian seas, as well as Lake Aral, and several others, are the remains of an extensive sea, which covered a great part of the north of Asia.

LECTUM, now *Cape Baba*, a promontory below the island of Tenedos, which in the time of the Eastern empire formed the northern limit of the province termed Asia.

LEDA, a daughter of Thestius, king of Ætolia, and Eurythemis, and wife of Tyndarus, king of Sparta. According to the common account, she admitted the caresses of Jupiter in the form of a swan, and brought forth two eggs, from one of which sprang Pollux and Helen, children of Jupiter, and from the other Castor and Clytemnestra, children of Tyndarus. See CASTOR and POLLUX.

LEDÆA, an epithet of Hermione, as related to Leda.

LEDUS, *Lez*, a river of Gaul near Montpellier.

LEGĪO, Septima Gemina, a Roman military colony in Spain among the Astures, north-east of Asturica; now *Leon*.

LĒGĪO, a body of forces, of a number of which the Roman armies were chiefly composed, from the Latin *legere*, to choose, because, when Romulus instituted this body of troops, he chose a certain number from each tribe. The number of soldiers of which the legion consisted was different at different times. In the time of Romulus, each legion consisted of

3000 foot and 300 horse; was afterwards increased to 6000 foot and 600 horse. The different kinds of infantry which composed it were the hastati, young men who formed the first line, from *hasta*, *spear*, with which they were at first armed; principes, men in the vigour of life, formed the second line, so called because they were originally the first line; triarii, old soldiers of approved valour, stationed in the third line. These last were also called pilani, from the pilum, *javelin*, which they used; the hastati and principes, who stood before them, antepilani. The velites, *light armed soldiers*, who fought in front, formed a fourth kind of troops. Augustus maintained a standing army of twenty-three or twenty-five legions; and the number was seldom diminished. The legions were distinguished by different appellations, and generally borrowed their name from the order in which they were first raised, as prima, secunda, tertia, quarta, &c. Besides this distinction, another more expressive was generally added, as from the name of the emperor who embodied them, Augusta, Claudiana, Galbiana, Flavia, Ulpia, Trajana, Antoniana, &c.; the provinces or quarters where they were stationed, Britannica, Cyrenaica, Gallica, &c.; the provinces subdued by their valour, Parthica, Scythica, Arabica, Africana, &c.; the names of the deities whom their generals particularly worshipped, Minervia, Apollinaris, &c.; or more trifling accidents, Martia, Fulminatrix, Rapax, Adjutrix, &c. Each legion was divided into ten cohorts, each cohort into three manipuli, every manipulus into three centuries or ordines. The chief commander of the legion was called legatus, "lieutenant." The standards borne by the legions were various. In the first ages of Rome a wolf was the standard, in honour of Romulus; after that a hog, because that animal was generally sacrificed at the conclusion of a treaty, and therefore indicated that war is undertaken to obtain peace. A Minotaur was sometimes the standard, to intimate the secrecy with which the general was to act, in commemoration of the labyrinth. Sometimes a horse or boar was used, till the age of Marius, who changed all these for the eagle, being a representation of that bird in silver, holding sometimes a thunderbolt in its claws. The Roman eagle ever after remained in use, though Trajan substituted the dragon.

LELAPS, a dog which never failed to seize and conquer whatever animal he was ordered to pursue. It was given by Diana

to Procris, who reconciled herself to her husband by presenting him with that valuable animal. According to some, Procris had received it from Minos, as a reward for the dangerous wounds of which she had cured him.

LELEGÆI, a name applied to Miletus, because once possessed by the Leleges.

LĒLĒGES, an ancient race whose history is involved in great obscurity. According to Herodotus, the Carians, who originally inhabited the islands of the Ægean sea, were known by the name of Leleges before they emigrated to Asia Minor; but this statement is now proved to be erroneous, the Leleges having, in all probability, been a Pelasgic race, who made a descent upon the country occupied by the Carians, and afterwards became so intermingled with them as to make it difficult to distinguish between them. They took possession of the coast in the vicinity of Halicarnassus, where they built six cities, and afterwards spread themselves northwards to the banks of the Meander; but they ceased to be known as a distinct race after Mausolus, king of Caria, transferred the inhabitants of six of their cities to Halicarnassus to increase the size of the capital.

LELEX, an Egyptian, who is said to have come with a colony to Megara, where he reigned about 200 years before the Trojan war.

LEMĀNIS PORTUS, *Lymne*, a harbour of Britain, a little below Dover, where Cæsar is thought to have landed on his first expedition to this island.

LEMANNUS, a lake of Gaul in the south-west angle of the territory of the Helvetii, whom it there separated from the Allobroges. It is now called the *Lake of Geneva*. Besides the Rhone, which traverses its whole length, it receives the waters of forty other streams.

LEMNOS, an island in the Ægean sea, between Tenedos, Imbros, and Samothrace. It is famous in ancient mythology for being the spot on which Vulcan fell after he was hurled from heaven by Jupiter, and where he established his forges. A volcano which once was burning on the island may have afforded ground for the fable. The first inhabitants of the island are said to have been Thracians. In the reign of Thoas, the only Lemnian king mentioned in history, the Lemnian women are said, in imitation of the Amazons, to have treacherously killed all the males; and hence any horrid crime was afterwards called a "Lemnian deed." It subsequently fell under the power of the Tyrrhenian Pelasgi, who retained possession of it, with a short

interruption of a Persian invasion under Otanes, till it was finally reduced by Miltiades, under the sway of Athens. Lemnos, according to Pliny, had a labyrinth more remarkable than that of Crete or of Egypt. It was supported by 140 columns, and its gates were so admirably adjusted as to be turned by a child. It was the work of three architects, one of whom, Theodorus, was a native of the island. Its remains are said to have been extant in Pliny's time. No certain traces of this famous edifice have been discovered in modern times; but this is probably a consequence of the island having been seldom visited by scientific travellers, or of the changes occasioned by the action of volcanoes, or other natural convulsions. It is now called *Stalimene*.

LEMOVICES, I., a people of Celtic Gaul, subsequently incorporated into Aquitania. Their capital was Augustoritum, afterwards called Lemovices, now *Limoges*, in the department *de la Haute Vienne*.—II. A people of Gaul forming part of the Armoric nations, and lying to the east and north-east of the Osismii. Some propose to substitute Leonices for Lemovices in the text.

LĒMŪRES. See MANES.

LENÆUS, a surname of Bacchus, from *ληνός*, "wine-press;" hence, too, a festival in his honour was called Lenæa. See DIONYSIA.

LENTŪLUS, a family name of one of the most ancient and distinguished branches of the Gens Cornelia. The appellation is said to have been derived from the circumstance of one of the family having been born with a lentil-shaped wart (*lens*) on his face. Of the Lentuli, the most distinguished were:—I., L. Corn., who was consul B. C. 327, and cleared Umbria of the brigands that infested it. He was present, B. C. 321, at the disastrous affair of the Furcæ Caudinæ, and was one of those who exhorted the Roman consuls to submit to the humiliating conditions imposed by the Samnites.—II. P. Corn. surnamed *Sura*, grandson of P. Corn. Lentulus, who had been princeps senatus. He married Julia, sister of L. Julius Cæsar, after the death of her first husband, M. Antonius Creticus; and after passing through the usual gradations of public honours was associated with Cn. Aufidius Orestes in the consulship B. C. 73. He subsequently joined in Catiline's conspiracy, was convicted in full senate by Cicero, and strangled in prison.—III. P. Corn., surnamed *Spinther* from his resemblance to a comedian so called, was curule ædile B. C. 65, when Cicero and Antony were con-

suls. He was proprætor of Hispania Citerior B. C. 59, and was associated with Q. Cæ. Mcl. Nepos in the consulship. Having subsequently attached himself to the side of Pompey, he fought in the battle of Pharsalia, after which he fled to Rhodes, where it is supposed he died. The consulship was in the family of the Lentuli in the years of Rome 428, 477, 515, 516, 551, 553, 594, 596, &c.—IV. Cn. Lentulus, surnamed *Gatulicus*, was made consul A. D. 26, and some time after put to death by Caligula on a charge of conspiracy. He wrote a history, and also attempted poetry.

LEO, the name of five emperors of the East, of whom only two come within the scope of this work. Leo I., surnamed the Great, was born in Thrace of an obscure family, and after passing through the usual gradations of military office, was elevated to the throne B. C. 457, on the death of Marcianus. By dint of great exertions, backed by consummate skill, he restored peace to the distracted empire, and died A. D. 474, leaving the throne to his grandson Leo II., then a child of four years, who was poisoned within ten months of his accession to the throne.—Leo is also the name of twelve popes of Rome, the first of whom, surnamed the Great, and canonized as a saint, was a native of Tuscany, and succeeded Sextus III. as bishop of Rome in 440. He took a very decided part against the Manichæan heresy and other schismatics; persuaded Attila to withdraw his forces from the very gates of Rome, and afterwards saved the city from being burned by Genseric. He died 461.

LEOCHÆRES, an Athenian statuary and sculptor, who flourished in the 102d Olym. He was one of the architects of the Mausoleum.

LEOCORIŌ, a monument erected by the Athenians to Pasithea, Theope, and Eubule, daughters of Leos, who immolated themselves, when an oracle had ordered that, to stop the raging pestilence, some of the blood of the citizens must be shed.

LEODĀMAS, son of Eteocles, one of the seven Theban chiefs who defended the city against the Argives. He killed Ægialeus, and was himself killed by Alemæon.

LEONĀTUS, one of Alexander's generals, who distinguished himself in Alexander's conquest of Asia, and once saved the king's life in a dangerous battle. After the death of Alexander, at the general division of the provinces, he received for his portion that part of Phrygia which borders on the Hellespont. Like the rest of the generals of Alexander, ambitious of power and

dominion, he aspired to the sovereignty of Macedonia; passed from Asia into Europe, to assist Antipater against the Athenians, and was killed in a battle fought soon after his arrival.

LEONĪDAS, I., a celebrated king of Lacedæmon, of the family of the Eurysthenidæ, sent by his countrymen to maintain the pass of Thermopylæ against the invading army of Xerxes, B. C. 420. The 300 Spartans, who alone had refused to abandon the action, withstood the enemy with vigour, till Ephialtes, a Trachinian, had the perfidy to conduct a detachment of Persians by a secret path up the mountains, whence they suddenly fell on the rear of the Spartans, and crushed them to pieces. This celebrated battle taught the Greeks to despise the numbers of the Persians, and rely on their own strength and intrepidity. Temples were raised to the fallen hero, and festivals, *Leonidea*, yearly celebrated at Sparta, in which free-born youths contended.—II. Son of Cleonymus, of the line of the Agidæ, succeeded Areus II. on the throne of Sparta, B. C. 257. Agis, his colleague in the sovereignty, having resolved to restore the institutions of Lycurgus to their former vigour, Leonidas opposed his views, and became the main support of those who were inclined to a relaxation of ancient strictness. He was convicted, however, of having transgressed the laws, and was obliged to yield the supreme power to Cleombrotus, his son-in-law. Not long after he was re-established on the Spartan throne, and avenged the affront which he had received at the hands of Agis, by impeaching him and effecting his condemnation.—III. A native of Tarentum, who flourished about 275 B. C. He left a hundred epigrams in the Doric dialect, which belong to the best of those that have been preserved for us.

LEONTĪNI, sometimes called by modern writers Leontium, a town of Sicily, situate about five miles from the seashore, south of Catania, between two small streams, the Lissus and Terias. It was founded by a colony of Chalcidians from Eubœa, who had come to the island but six years before, and had then built Naxos, near Mount Taurus, where Tauromenium was afterwards founded. Leontini for a time continued flourishing and powerful, but eventually sank under the superior power and prosperity of Syracuse. Its quarrel with this last-mentioned city led to the unfortunate expedition of the Athenians, whose aid Leontini had solicited. The city ultimately fell under the Syra-

cusan power. The celebrated Gorgias was a native of this place.

LEONTIUM, an Athenian female, originally a courtesan, although afterwards the wife of Metrodorus, the most eminent friend and disciple of Epicurus. Many slanders were circulated respecting her intercourse with the philosopher and his followers. She herself composed works on philosophy. A detailed biography of Leontium may be seen in the *Biographie Universelle*, vol. xxiv. p. 270.

LEOSTHÈNES, an Athenian general, who, after Alexander's death, drove Antipater to Thessaly, where he besieged him in the town of Lamia. He was killed by a stone thrown by the besieged, b. c. 323. His death was followed by a total defeat of the Athenian army.

LEOTYCHIDES, I., a king of Sparta, son of Menares, of the family of the Proclidæ. He succeeded Demaratus on the throne, b. c. 491, a few years before the invasion of Greece by the Persians; and being set over the Grecian fleet, by his courage and valour he put an end to the Persian war at the famous battle of Mycale. Being accused of a capital crime by the Ephori, he fled to the temple of Minerva at Tegea to avoid punishment, and died two years afterwards, b. c. 469, after a reign of twenty-two years. He was succeeded by his grandson, Archidamus. — II. Son of Agis, king of Sparta, by Timæa. The legitimacy of his birth was disputed by some; and he was generally believed to be the son of Alcibiades. Hence he was prevented from ascending the throne of Sparta by Lysander, and Agesilaus was appointed in his place.

LEPIDA, I., ÆMILIA. (See ÆMILIA.) — II. A Roman female, who reckoned among her ancestors Pompey and Sylla. She was accused by her husband Sulpicius of adultery, poisoning, and treasonable conduct, and was condemned to exile, notwithstanding the interest which the people testified in her behalf. — III. Domitia. (See DOMITIA.) — IV. Domitia, daughter of Antonia the younger, by Lucius Domitius Ænobarbus. She was the wife of Valerius Messala, and mother of Messalina, and is described as having been a woman of profligate manners, and of a violent and impetuous spirit. In point of beauty and vice, she was the rival of Agrippina, Nero's mother, through whose influence she was condemned to death.

LEPIDI, the name of one of the most distinguished families of the Patrician family of the Æmilii. The individuals most worthy of notice are: — I., Æmi-

lius. (See ÆMILIUS.) — II. M. Æmilius was prætor b. c. 81; after which he obtained the province of Sicily. In his consulship, b. c. 78, he endeavoured to rescind the measures of Sylla, but was driven out of Italy by his colleague Quintus Catulus and by Pompey, and retired to Sardinia, where he died the following year, while making preparations for a renewal of the war. — III. M. Æmilius, son of the preceding, is celebrated as one of the triumvirs with Augustus and Antony. After passing through the usual preliminary offices of ædile, b. c. 52, and prætor, b. c. 49, he joined Cæsar in his hostile movements against the senate; and though deficient both in skill and courage, his extensive connexions and great wealth rendered him a valuable accession to the popular cause. During Cæsar's absence in Spain, he proposed the law which raised Cæsar to the dictatorship; b. c. 48, he obtained the province of Hispania Citerior, and ten years afterwards was associated with Cæsar in the consulship. On the death of the latter, he was eagerly courted by both parties; but while he apparently sided with the senate, he was secretly seeking an alliance with Antony; and when at length he was ordered to join Decimus Brutus, he threw off the mask, and united his forces with those of Antony, b. c. 43, a proceeding which resulted in the establishment of the second triumvirate. To his share fell the whole of Spain and Gallia Narbonensis; but after the defeat of Brutus and Cassius, his colleagues in the triumvirate deprived him of this government, for which they substituted that of Africa. Being summoned b. c. 36 to Sicily, to aid Augustus in the war with Sextus Pompey, he shared in the victory obtained against that commander. The confidence he felt in being at the head of a large army inducing him to treat his colleague with haughtiness and neglect, he had the mortification to see himself deserted by all his troops, who joined Augustus, and he was obliged to supplicate his life of his rival, which was granted, whereupon he retired into a kind of exile at Circæii, and passed the rest of his days in obscurity.

LEPONTI, a people who inhabited that part of the Alps which lies between the *Great St. Bernard* and *St. Gothard*. The Lepontine Alps separated Italy from the Helvetii.

LEPTINES, I., a son of Hermocrates, and brother of Dionysius the Elder. Being sent against Mago, general of the Carthaginians, b. c. 396, he at first gained some advantages, but having separated himself

too much from the main body of the fleet, he was surrounded by the enemy, and lost a large number of his vessels. After having remained for some time in a state of disgrace, he recovered the favour of the tyrant, and married his daughter. He commanded the left wing at the battle of Cronium, B. C. 383, where he fell fighting valiantly. — II. A Syracusan, who, in conjunction with Callipus, took the city of Rhegium, occupied by the troops of Dionysius the Younger, 351 B. C. He was subsequently in the number of those who massacred Callipus, to avenge the death of Dion. — III. A tyrant of Apollonia and other cities of Sicily, taken by Timoleon, B. C. 342, and exiled to Corinth. — IV. An Athenian orator, who obtained an enactment that certain immunities from the burthensome offices of choragus, gymnasiarch, &c., which used to be allowed to meritorious citizens, should be taken away. Demosthenes procured its abrogation. — V. A Syrian, general of Demetrius, who put to death at Laodicea, Octavius, a commissioner whom the Romans had sent into the East to arrange the affairs of Syria. He was sent to Rome, to be delivered up along with Isocrates, who was also a party to the murder, but the senate refused to receive him.

LEPTIS, the name of two cities in Africa, distinguished by the epithets of *Μεγάλη*, or Magna, and *Μικρά*, or Parva. — I. The first, situated towards the great Syrtis, at the south-east extremity of the district of Tripolis, was founded by the Phœnicians, and ranked next to Carthage and Utica among their maritime cities. Under the Romans it was signalized by its fidelity and obedience. On the occupation of Africa by the Vandals, its fortifications appear to have been destroyed; but they were probably restored under Justinian, when the city became the residence of the prefect Sergius. It was finally demolished by the Saracens; after which it appears to have been wholly abandoned; and its remains, according to Leo Africanus, were employed in the construction of the modern Tripoli. The modern name is *Lebida*. — II. The latter, said to have been also founded by the Phœnicians, was in the district of Byzacium or Emporia, about eighteen miles below Hadrumetum, on the coast. It is now *Lempta*. It paid a talent a day to the Carthaginians as tribute.

LERINA, or PLANASIA, *St. Marguerite*, a small island in the Mediterranean, on the coast of Gallia Narbonensis.

LERNA, a small lake of Argolis, near

the western coast of the Sinus Argolicus, celebrated for the fable of the many-headed Hydra slain by Hercules, and connected also with the legends of the Danaïdes, who are said to have thrown the heads of their murdered husbands into its waters.

LERNEÆ, mysteries celebrated at Lerna in Argolis in honour of Ceres or Demeter. They were said to have been instituted by, and were probably a remnant of the ancient religion of, the Pelasgians.

LEROS, a small island off the coast of Caria, forming one of the cluster called Sporades. It was peopled from Miletus, and its inhabitants were infamous for dishonesty.

LESBOS, *Mytilene*, a celebrated island of the Ægean, at the entrance of the Gulf of Adramyttium. It was first occupied by a body of Pelasgi, who, driven from Argos, under Xanthus their king, passed from Lycia into this island, called Issa, which they named Pelasgia. Seven generations after this, Macareus passed from Attica, then denominated Ionia, with a colony to this island, which, from him, was named Macarea. Lesbus, an Æolian, joined himself to this colony, married the daughter of Macareus, Methymne, and gave his own name to the island. The elder daughter of Macareus was called Mytilene, and her name was given to the capital of the whole island. Lesbos anciently contained nine cities, for the most part in a flourishing condition. It was originally governed by kings, but was afterwards subjected first to the Athenians, and then successively to the Macedonians, Romans, and Byzantines. The wine it produced was greatly esteemed. Lesbos has given birth to many illustrious persons, among whom are Arion, Terpander, Alcæus, and Sappho. But the morals of the great bulk of the people were so corrupt, that it was usual in antiquity to say of a debauchee, that he lived like a Lesbian.

LESBUS, or LESBOS, a son of Lapithas, grandson of Æolus, who married Methymne, daughter of Macareus. He succeeded his father-in-law, and gave his name to the island over which he reigned.

LESCHES, a cyclic poet of Mytilene or Pyrrha in the island Lesbos, who is supposed to have flourished about B. C. 708. His poem, called the "Little Iliad," comprises the events that happened between the contest of Ulysses and Ajax, and the building of the wooden horse.

LETHÆA. See OLENUS.

LÊTHE, I., one of the streams of the infernal regions, whose waters possessed

the quality of causing those who drank them to forget the whole of their former existence. Hence the name, from *ληθή*, *forgetfulness* or *oblivion*. Geographers have placed the river Lethe (that is, its supposed issue on the surface of the earth) in Bœotia, near Lebadea in Crete, and on the coast of Africa. — II. A river of Spain, in the territory of the Calliaci, a little below the Minius. Its true name was Limius, according to Ptolemy; or, according to Pliny, Limia. Strabo styles it the Belion.

LEUCA, *Leuca*, a town of Italy, in Messapia, near the Iapygian promontory.

LEUCÆ, a town of Ionia, situated at the entrance of the Smyrnæus Sinus, on a promontory which, according to Pliny, was anciently an island.

LEUCAS, or LEUCADIA, *Santa Maura*, an island in the Ionian sea, off the coast of Acarnania, which once formed part of the continent, but was afterwards separated from the mainland by a narrow cut. In Homer's time it was still joined to the mainland, since he calls it *Ἀκτὴν Ἡερίπου*, in opposition to Ithaca and Cephallenia. The island was famous for a promontory at its south-western extremity, called Leucate, celebrated in antiquity for being the lover's leap, and said to have derived its name from the *white* colour of the rock. Sappho is said to have been the first to try the remedy of the leap, when enamoured of Phaon. Artemisia, queen of Caria, so celebrated by Herodotus, perished also, according to some accounts, in this fatal trial. It was surmounted by a temple of Apollo; and Virgil represents it as an object of dread to mariners.

LEUCE, *Tentra*, an island in the Euxine sea, near the mouth of the Borysthenes. It derived its name from its white sandy shores. According to the poets, the souls of the ancient heroes were placed there as in the Elysian fields, where they enjoyed perpetual felicity; hence it was called "Island of the Blessed," &c.

LEUCI, I., a people in the south-eastern quarter of Gallia Belgica, and south of the Mediomatrici. Their territory extended from the Matrona to the Mosella, and corresponds to the north-eastern part of the department of the *Upper Marne*, and to the southern part of the department of the Meuse and Meurthe. — II. Montes (*Λευκά ὄρη*), mountains in the western part of the island of Crete, to the south of Cydonia; now *Alprovoana*.

LEUCIPPIDES, the daughters of Leucippus.

LEUCIPPUS, I., a celebrated Greek phi-

losopher, regarded as the original propounder of the Atomic philosophy afterwards more fully explained by Democritus and Epicurus. He was born either at Elis, Abdera, or in the island Melos; was a disciple of Zeno, and the supposed teacher of Democritus. A few fragments of his treatise "On Mind" have been preserved by Stobæus. — II. A brother of Tyndarus, king of Sparta, who married Philodice, daughter of Inachus, by whom he had Hilaira and Phœbe, known by the patronymic of Leucippides. They were carried away by their cousins, Castor and Pollux, when on the eve of celebrating their nuptials with Lynceus and Idas. — III. A son of Œnomaus, who became enamoured of Daphne, and to obtain her confidence, disguised himself in a female dress, and attended her as a companion. But his artifice proved fatal; for when Daphne and her attendants were bathing in the Ladon, the sex of Leucippus was discovered, and he perished by the darts of the nymphs.

LEUCOPETRA, a cape of Italy, in the territory of the Brutii, twelve miles distant from Rhegium, and regarded by all ancient writers as the termination of the Apennines. Topographers are not agreed as to the modern point of land which answers to Leucopetra; some fixing it at *Capo Pittaro*, others at the *Punta della Sætta*, and others at the *Capo dell' Armi*.

LEUCOPHRYS, an ancient name of Tenedos, given to it probably from the appearance made by the summits of its chalk-hills.

LEUCOSIA, or LEUCASIA, a small island in the Sinus Pæstanus, said to have derived its name from one of the Sirens. It is now known by the name of *Licosa*, and sometimes by that of *Isola piana*. Several vestiges of buildings were discovered there in 1696.

LEUCO-SYRII, the Gr. form of a name applied by the Persians to the Cappadocians, "White Syrians," because they possessed a fairer complexion than their swarthy brethren of the south. The Leuco-Syrii became in time blended into one people with the Paphlagonians.

LEUCOTHEA, I., the name given to Ino after she had been transformed into a sea-goddess. Both she and her son Palæmon were held powerful to save from shipwreck, and were invoked by mariners. The name Leucothea is supposed to be derived from *λευκός*, *white*, and *θεῶν*, *to run*. — II. A daughter of Orchamus, dishonoured by Apollo, and buried alive by her incensed

father. The god caused the frankincense shrub to spring up from her grave.

LEUCTRA, a small town of Bœotia, famous for the victory which Epaminondas, the Theban general, obtained over the superior force of Cleombrotus, king of Sparta, B. C. 371. The latter were superior in number and, perhaps, also in discipline and military skill, to their adversaries; but the ability of their generals enabled the Thebans to achieve, despite every disadvantage, the greatest triumph ever won by one Greek army over another. Cleombrotus, the Spartan king, was left dead on the field, with many of his principal officers, and the flower of his troops. Sparta lost with this battle the ascendancy she had long enjoyed among the Grecian states. The spot retains its ancient name in some degree, being now called *Leuca*.

LEUCTRUM, I., called Leuctra by Thucydides and Xenophon, a maritime town of Messenia, which from its frontier situation became a source of dispute between the Messenians and Laconians. Philip, the son of Amyntas, who acted as umpire, awarded it to the Messenians. It was said to have been founded by Pelops. The ancient site is still distinguished by the name of *Leutro*. — II. A small town of Achaia, on the Sinus Corinthiacus, above Ægium, and in the vicinity of Rhyppæ, on which it was dependent. — III. *Leontari*, a town of Arcadia, below Megalopolis.

LEXOVĪ, a people of Gaul, at the mouth of the Seine, conquered with great slaughter by a lieutenant of J. Caesar. Their capital was Noviomagus near *Lisieux*.

LIBĀNIUS, a celebrated sophist of Antioch, in the age of the emperor Julian, was born A. D. 314, of a good family. After pursuing his studies with great diligence in his native city, he repaired to Athens, where he remained four years; but having failed in his expectation of obtaining a chair in that city he began to profess eloquence, or the sophistic art, at Constantinople. But his brilliant success having excited the envy of his contemporaries, he was charged with sorcery, and in consequence compelled to leave Constantinople A. D. 346. He retired to Nicæa, and from this place he went to Nicomedia, where he obtained great celebrity as an instructor. The emperor Julian became his friend and patron; and though he continued to the close of his long life a decided opponent of Christianity, he numbered among his attached friends some of the most distinguished fathers of the early Christian church. Nearly all his numerous writ-

tings, consisting chiefly of letters, declamations, and moral treatises have come down to us.

LIBĀNUS, a famous chain of mountains in Syria, from the Heb. *lebanon*, "white," from their snowy summits. There are several parallel chains, four of which towards the west have the name of Libanus, while another parallel chain to the east was called by the Greeks Antilibanus. Between Libanus and Antilibanus is a long valley called *Cœle-Syria*, "Hollow Syria." Libanus was famed for its cedars.

LIBER, the name of an ancient Italian deity, identified with the Grecian Dionysus or Bacchus. When the worship of Ceres and Proserpina was introduced at Rome, Proserpina was named Libera, and the conjoined deities were honoured as Ceres, Liber, and Libera. The name Liber is commonly derived from liber, "free," and is referred to the influence of wine in freeing from care. Others, however, prefer deducing it from libo, "to pour forth," and make Liber to be the god of productiveness effected by moisture.

LIBERALIA, a festival instituted at Rome in honour of Liber, the Roman Bacchus, after the suppression of the Bacchanalia. It was of a very simple and innocent character compared with the Bacchanalia or Dionysia, and was held annually on the 16th March, the day on which the Roman youth assumed the *Toga virilis*.

LIBERTAS, the goddess of freedom, identical with the Eleutheria of the Greeks. Tiberius Gracchus is said to have erected the first temple to her at Rome, on the Aventine Hill; and it was here that the archives of the state were deposited. The goddess was represented as a Roman matron, arrayed in white, holding in one hand a broken sceptre, and in the other a pike surmounted by a pileus or cap, in allusion to the Roman custom of putting one on the heads of slaves when manumitted. At her feet lay a cat, an animal that is an enemy to all restraint.

LIBETHRA, I., a city of Macedonia, situated on the declivity of Olympus, and not far from the tomb of Orpheus. An oracle declared, that when the sun beheld the bones of the poet, the city should be destroyed by a boar (*ὄνδ σὺός*). The inhabitants of Libethra ridiculed the prophecy as a thing impossible; but the column of Orpheus's monument having been accidentally broken, a gap was made by which light broke in upon the tomb, when the same night the torrent named Sus, being prodigiously swollen, rushed down with violence from Mount Olympus upon Libethra, over-

throwing the walls, and all the public and private edifices, and every living creature, in its furious course. Strabo alludes to Libethra when speaking of Mount Helicon; and hence the Muses were surnamed Libethrides. — II. A fountain of Thessaly, on Mount Homole, in the northern extremity of the district of Magnesia.

LIBETHRIDES, a name given to the Muses. See **LIBETHRA I.**

LIBITINA, a goddess at Rome presiding over funerals. In her temple were sold all things requisite for them. By an institution ascribed to Servius Tullius, a piece of money was paid her for every one who died, and the name of the deceased entered in a book called *Libitinæ ratio*. The object of this custom was to ascertain the number of deaths annually.

LIBON, an architect of Elis, who built the temple of Olympian Jove B. C. 444, in the sacred grove Altis, out of the proceeds of the spoil taken from the Pisæans and some other people.

LIBOPHŒNICES, the inhabitants of the district Byzacium, in Africa Propria. Their name indicates that they were a mixture of Libyans and Phœnicians. The Libophœnices are a proof of the policy pursued by the Phœnician and Carthaginian settlers, in admitting the natives to a participation in some of the rights of citizenship. Carthage itself was in this sense a Libophœnician city. Pliny limits the appellation to the cities on the coast of Byzacium; but it ought to be extended to other parts also of the African coast.

LIBURNĀ, a province of Illyricum, between Dalmatia and Istria. The Liburnians were an Illyrian tribe, and are supposed to have sent forth a part of their number to Italy, dividing into three tribes, the Iapyges, Peucetii, and Calabri. At Rome a number of men, employed as public criers, were called *Liburni*, probably because they were of Liburnian extraction. Some ships of a light construction, with strong beaks, were also called *Liburnian*. The country is now *Croatia*.

LIBURNIDES, islands on the coast of Liburnia, in the Hadriatic.

LIBURNUS, a chain of mountains near Apulia, which Hannibal crossed in his march from Samnium and the territory of the Peligni into Apulia. It probably corresponds to the modern *Monte della Serra*.

LĪBŶA, I., a daughter of Epaphus and Cassiopea, and mother of Agenor and Belus by Neptune. — II. The name given to what was otherwise called Africa. In a more restricted sense, Libya was applied

to that part of Africa which contained Cyrenaica and Marmarica, together with a very extensive region in the interior, and was generally styled Libya Interior.

LĪBŶCUM MARE, that part of the Mediterranean lying along the coast of Libya, and extending eastward as far as the island of Crete.

LIBYSSA, a small village of Bithynia, west of Nicomedia, rendered memorable for containing the tomb of Hannibal. It corresponds to the modern *Gebisse*.

LICHĀDES, three small islands near Cæneum, a promontory of Eubœa, deriving their name from,

LICHAS, a servant of Hercules, who brought to him the poisoned tunic from Dejanira. He was thrown by his master into the sea, and changed into a rock in the Eubœan sea by the gods.

LICĀTES, a people of Vindelicia on the eastern bank of the Licus, in the modern *Oberdonau, Kreis*, north-east of *Füssen*.

LICINĀE LĒGES. See **ROGATIONES**.

LICĪNIA, I., daughter of P. Licinius Crassus, and wife of C. Gracchus, whom she attempted to dissuade from his seditious measures. She was deprived of her dowry after the death of her husband. — II. Called also Terentia, the wife of Mænas, distinguished for conjugal tenderness. She was the sister of Proculeius.

LICĪNĪUS, a name common to several Romans, of whom the most distinguished were, I., Caius, surnamed Stolo, of a distinguished plebeian family at Rome, was associated as tribune of the people with L. Sextius Lateranus B. C. 375. He is celebrated for having introduced certain laws, enhancing the power of the people, called *Liciniae Leges*, an account of which will be found under *Rogationes Liciniae*. He also introduced the law which permitted the plebeians to share the consular dignity with the patricians, B. C. 365, and himself reaped the benefits of this law, having been one of the first plebeian consuls. — II. *Muræna*. (See *MURÆNA*.) — III. Varro *Muræna*, brother of Proculeius. He conspired against Augustus with Fannius Cæpio, and suffered for his crime. — IV. C. Flavius Valerianus, a celebrated Roman emperor. His father was a poor peasant of Dalmatia, and he himself had been a common soldier in the Roman armies; but his valour recommended him to Galerius Maximianus, who had once shared with him the subordinate offices of the army, and had lately been invested with the imperial purple by Diocletian. Galerius took him as a colleague in the empire, and appointed him over the province of Pannonia

and Rhoetia. Constantine, also one of the emperors, courted the favour of Licinius, and made his intimacy more durable by giving him his sister Constantia in marriage, A. D. 313. Licinius did not use his successes with moderation. Resolving to remove all possibility of rival claims to the empire of the East, he put to death the son and daughter of Maximin, and committed many other barbarities which have branded his name with infamy. The continual successes of Constantine, too, rendered Licinius jealous of his greatness. The persecutions of the Christians soon caused a rupture, and Licinius had the mortification to lose two battles, one in Pannonia, the other near Adrianopolis. Treaties of peace were made, but Licinius soon broke them; and after many engagements a decisive battle was fought near Chalcedonia, in which Licinius was conquered. Thereupon he fled to Nicomedia, where the conqueror soon obliged him to surrender, and resign the imperial purple; and two years afterwards he was strangled by order of Constantine at Thessalonica, A. D. 324. His son, by Constantia, bore also the same name. He was honoured with the title of Cæsar, when scarce twenty months old; but was involved in his father's ruin, and put to death by Constantine.

LICINUS, a barber and freedman of Augustus, raised to the rank and dignity of a senator on account of his hatred to Pompey's family.

LIGARIUS, Q., a Roman, proconsul of Africa, after Confidius. In the civil wars he followed the interest of Pompey, but was pardoned by Cæsar after the battle of Pharsalia. The adherents of the dictator were determined on the ruin of Ligarius; but Cicero, in an eloquent oration, defeated his accusers, and procured his acquittal. He afterwards joined in the conspiracy against Cæsar.

LIGER or LIGÈRIS, now the *Loire*, the largest river of Gaul. It rises in Mons Cebenna or *Cerennes*, and for the first half of its course runs directly north, then turns to the west, and falls into the Atlantic between the territories of the Pictones and Namnetes.

LIGURES, the inhabitants of Liguria. See LIGURIA.

LIGURIA, a country of Cisalpine Gaul, lying along the shores of the Sinus Ligusticus or Gulf of *Genoa*, bounded by the Varus on the west, by the Macra on the south-east, and on the north by the Alps. The origin of the Ligurians is involved in deep obscurity. They were not conquered by the Romans till after the

second Punic war. The commercial town of Genoa was anciently, and still is, the capital of the country.

LIGUSTICUM MARE, *Gulf of Genoa*, the north part of the Tyrrhene Sea. It was also called Ligusticus Sinus.

LIGYES, a people of Asia, who inhabited the country between Caucasus and the Phasis. Some suppose them to be a colony of the Ligyes of Europe, more commonly called Ligures.

LILYBÆUM, a celebrated city at the western extremity of Sicily, near the famous cognominal promontory, now *Cape Boeo*. Lilybæum, from its proximity to Carthage, and the excellence of its port, was, for a lengthened period, the capital of the Carthaginian possessions in Sicily. It was a place of great strength, being fortified by strong walls and a deep ditch, into which the sea appears to have flowed; indeed, a portion of the ancient ditches still exist in tolerable preservation. The size of the city may be inferred from the fact of its requiring a garrison of 10,000 men, exclusive of the citizens, for its defence. The successful resistance it opposed to Pyrrhus, by whom it was attacked with great fury, and its defence against the Romans, sufficiently evince its strength and importance. After having ineffectually attempted to carry it by assault, the Romans converted the siege into a blockade; and the city only surrendered at the end of five years, when the defeat of Hanno made farther resistance unavailing. Under the Romans it was the residence of a quæstor; and is called by Cicero, *civitas splendidissima*.

LIMONUM, a town of Gallia Aquitanica, in the territory of the Pictones. It was subsequently called Pictavi, and is now *Poitiers*.

LINDUM, a town of Britain, the capital of the Coritani, and on the main road from Londinium to Eboracum. It is now *Lincoln*. Mannert supposes it to have been a Roman colony, and deduces the modern name from *Lindi Colonia*.

LINDUS, *Lindo*, a city in the island of Rhodes, near the middle of the eastern coast. It was the old capital of the island before Rhodes was built, and is said to have been founded by the Heliades. Others made Tlepolemus its first settler; and others, again, assigned its foundation to Danaus. Lindus is one of the three cities of Rhodes alluded to by Homer. Notice of it also occurs in the *Parian Chronicle*. It contained a very ancient and famous temple of Minerva, hence called the Lindian, built, according to a tradition, by the Danaïdes.

The statue of the goddess was a shapeless stone.

LINGONES, a people of Gaul, whose territories included Vogesus, *Vosges*. Their chief city was Andomadunum, afterwards Lingones, now *Langres*. They passed into Italy, where they made some settlement near the Alps, at the head of the Hadriatic.

LINUS, a name common to different persons, whose history is often confounded together. The most distinguished was the brother of Orpheus. See ORPHEUS.

LIPĀRA, *Lipari*, originally called Meligunis, the largest of the Æolian islands on the coast of Sicily, so called from Liparus, son of Auson, king of these islands, whose daughter Cyane married his successor Æolus. The capital was also called Lipara. The island was celebrated for its fruits, and had some convenient harbours, and a fountain much frequented for its medicinal powers. It was said to have been colonised by Greeks from Cnidus; at a later period it was occupied by the Carthaginians, and became an important station for their fleets during their occupation of Sicily. It fell into the power of the Romans during the first Punic war. See ÆOLLÆ.

LIQUENTĪA, *Livenza*, a river of Cisalpine Gaul, falling into the Hadriatic Sea.

LIRIS, now *Garigliano*, more anciently Klonis, or Glanis, a river of Campania, which it separated from Latium, after the southern boundary of the latter had been removed from the Circæan promontory. Its source is in the country of the Marsi, west of the Lacus Fucinus, and falls into the sea near Minturnæ. This river is particularly noticed by the poets for the sluggishness of its stream.

LISSUS, a city of Illyria, near the mouth of the Drilo, colonised by some Syracusans in the time of Dionysius the Elder. It subsequently fell into the hands of the Illyrians, who retained it with the consent of the Romans, after they had concluded a peace with Teuta. Not many years intervened before Philip of Macedon compelled this town to surrender, but the Illyrians subsequently recovered the possession of it. Under Cæsar it became a Roman colony.

LISTA, the old capital of the Aborigines, in the country afterwards occupied by the Sabines. It was surprised by the Sabines in an expedition by night, and the inhabitants were driven out.

LITERNUM, *Torre di Patria*, a town of Italy, in Campania, west of Atella, and north of Cumæ. It became a Roman colony

in the same year with Vulturum, and was recolonised by Augustus, and ranked among the præfecturæ. Scipio Africanus retired thither in disgust at the injustice of his countrymen; but whether he really closed his existence here may be deemed uncertain.

LIVĪA DRUSILLA, I., a celebrated Roman lady, empress of Rome, was born B. C. 59. She was daughter of L. Drusus Calidianus, and married Tib. Cl. Nero, by whom she had Tiberius, afterwards emperor, and Drusus Germanicus. Her personal charms, agreeable manners, and brilliant intellect, made so deep an impression on Augustus that he resolved to marry her, though then pregnant, and having divorced his wife Scribonia, he celebrated his nuptials with Livia. Soon afterwards her children by Drusus were adopted by the emperor; and, that she might make the succession of her son Tiberius more easy and undisputed, she is accused of secretly involving in one common ruin the heirs and nearest relations of Augustus. She is also charged with having murdered her own husband to hasten the elevation of Tiberius. She died in her 86th year. Tiberius showed himself as undutiful after her death as before; and expressly commanded that no honours, private or public, should be paid to her memory.—II. or Livilla, daughter of Nero Claudius Drusus, by Antonia the younger, sister of Germanicus, and granddaughter of the Empress Livia. Her first husband was Caius, the son of Agrippa, and after his death, when still quite young, she married Drusus the son of Tiberius. Having engaged in a career of adultery with Sejanus, she hoped to rise with her paramour to the imperial dignity, and with this view conspired against her husband; but her guilt being afterwards fully detected, she was put to death by order of Tiberius.—III. ORESTILLA. See ORESTILLA.

LIVĒ LEGES, laws proposed by M. Livius Drusus, tribune A. U. C. 662, about transplanting colonies to Italy and Sicily, and granting corn to poor citizens at a low price; also, that the *judices* should be chosen from the senators and equites, and the allied states of Italy admitted to the freedom of the city. Drusus was murdered, on his return from the forum, before they passed.

LIVĪUS ANDRONĪCUS, I., a dramatic poet who flourished at Rome about B. C. 240; native of Magna Græcia. When his country was finally subdued by the Romans, Livius was made captive, and brought to Rome. It is generally believed that he

there became the slave, and afterwards freedman, of Livius Salinator, from whom he derived one of his names. He was the first who turned the personal satires and Fescennine verses, so long the admiration of the Romans, into the form of a proper dialogue, and regular play.—II. M. Salinator, was consul B. C. 219, and again in 207. During his first term of office he carried on a successful war in Illyricum; during the second he had for his colleague Claudius Nero, who, though his personal enemy, was yet united to him in friendship during their official career. They marched together against Hasdrubal, and gained the victory at the Metaurus in Umbria, for which Livius received the honours of a triumph, and his colleague only an ovation. Three years after he was censor with the same Nero, and caused an unpopular tax to be levied on salt, whence he obtained the sobriquet of *Salinator* (from *salinæ*, “salt-works”).—III. M. Drusus. (See DRUSUS and LIVIÆ LEGES.)—IV. Titus, a celebrated Roman historian, was born at Patavium, *Padua*, B. C. 59. Few particulars of his history are known. He appears to have come to Rome at a very early age, and to have been highly honoured by Augustus, who made him preceptor to his grandson Claudius, afterwards emperor; and there to have occupied himself in the composition of his history, parts of which, as they were finished, he read to Augustus and Mæcenas. Distracted with the tumult, and probably disgusted with the intrigues and cabals of Rome, he sought retirement at Naples, where he finished his history, but returned to spend the remainder of his days in his native country, where he died A. D. 17, aged 75. His Roman History was comprehended in 140 books, of which only 35, and a fragment of another, are extant. The merit of this history is well known, and the high rank which Livy holds among historians will never be disputed.

LOCRI, I. (See LOCRI.)—II. Epizephyrii, a people of Magna Græcia, originally a colony of the Locri Opuntii, or, according to some, of the Locri Ozolæ, from Greece. The foundation of this colony is usually fixed at about B. C. 710—683. The Epizephyrian Locri were a brave people, and in a battle with the Crotonians, 10,000 Locri, with a few allies, defeated 130,000 of the enemy, near the Sagra; an event so marvellous, that it became proverbial, “It is more true than the battle of Sagra.” They are also said to have been the first Greek people who had a written code of laws. See ZALEUCUS.

LOCRI, the name used to designate the

country of three distinct Grecian tribes, the Locri Epicnemidii, Opuntii, and Ozolæ, of whom the two former were the more ancient. The Epicnemidii inhabited the eastern coast of Phocis, and derived their name from part of a mountain range called Cnemis, stretching from Mt. Ceta to the borders of Bœotia, north-east of the former, along the Sinus Maliacus opposite the promontory Ceneum in Eubœa. South-east of the Epicnemidii were the Locri Opuntii, so called from Opus, their chief city. The Ozolæ occupied a narrow tract of country, situated on the northern shore of the Corinthian Gulf, commencing at the Ætolian Rhium, and terminating near Crissa. To the west and north they adjoined the Ætolians, and partly also, in the latter direction, the Dorians, while to the east they bordered on the district of Delphi, belonging to Phocis. They are said to have been a colony from the more celebrated Locrians of the east; but no satisfactory explanation of their origin has been given. Thucydides represents them as a wild, uncivilised race, and addicted from the earliest period to theft and rapine. In the Peloponnesian war they appear to have sided with the Athenians, as the latter held possession of Naupactus, their principal town and harbour, probably from enmity to the Ætolians, who had espoused the cause of the Peloponnesians.

LOCUSTA, a notorious female poisoner at Rome during the first century of our era. She poisoned Claudius by order of Agrippina, and Britannicus by order of Nero, who loaded her with presents after the perpetration of the deed, and actually placed learners under her, in order that her art might be perpetuated. She was put to death by Galba.

LOCUTIVS. See AVUS.

LOLLIA PAULLINA, grand-daughter of Lollius, who made himself so infamous by his rapacity in the provinces. She married C. Memmius, a man of consular rank, but was taken from him by Caligula, who made her his own wife, but soon after repudiated her. She afterwards, on the death of Messalina, aspired to a union with Claudius, but was put to death through the influence of Agrippina.

LOLLIUS, I., M. Palicanus, a Roman nobleman in the time of Augustus, who gave him B. C. 26 the government of Galatia, with the title of proprætor. He acquitted himself so well in this office, that the emperor, in order to recompense his services, named him consul, B. C. 22, with L. Aurelius Lepidus. Being sent, B. C. 17,

to engage the Germans, who had made an irruption into Gaul, he had the misfortune, after some successes, to experience a defeat, known in history by the appellation of *clades Lolliana*, and in which he lost the eagle of the fifth legion. It appears, however, that he was able to repair the disaster, and regained the confidence of Augustus, for this monarch chose him, about B. C. 3, to accompany Caius Cæsar (afterwards the Emperor Caligula) into the East, as a kind of director of his youth. In the course of this mission, he became guilty of the greatest depredations, and formed secret plots, which were disclosed to Caius Cæsar by the king of the Parthians; and a few days afterwards Lollius died suddenly, leaving behind him immense riches, but a most odious memory. Horace addressed to him one of his odes (the ninth of the fourth book) in the year of his consulship with Lepidus, but died seven or eight years before Lollius had disgraced himself by his conduct in the East. — II. A son of the preceding, to whom Horace addressed two of his epistles (the second and eighteenth of the first book). He was the eldest son of M. Lollius Palicanus, and is therefore styled by Horace *Maxime* (*scil. natu*).

LONDINIUM, a city of the Trinobantes, in Britain, now *London*. It is not mentioned by J. Cæsar; but Ammianus calls it *vetustum oppidum*, and it is represented as a considerable, opulent, and commercial town, in the age of Nero.

LONGIMANUS, a surname of Artaxerxes I., Gr. Μακρόχειρ. See **ARTAXERXES**.

LONGINUS, DIONYSIUS CASSIUS, a celebrated Greek philosopher and critic, is said to have been born either in Syria or at Athens, but at what period is uncertain. His early education was conducted by his uncle Fronto, a celebrated rhetorician; and after studying under Ammonius and Origen, he retired to Athens, where he opened a school of philosophy and rhetoric. He afterwards accepted the invitation of Zenobia, queen of Palmyra, to undertake the education of her sons, and is said to have been her principal adviser in the war against Aurelian which resulted fatally, both to Zenobia and himself; for after the capture of Palmyra by that emperor, A. D. 273, Longinus was put to death by his instructions, while Zenobia was carried captive to Rome. (See **ZENOBIA**.) His treatise on the Sublime is the only work of Longinus which has descended to us in a perfect state.

LONGOBARDI. See **LANGOBARDI**.

LONGUS, a Greek writer, author of a

prose romance entitled *Pastorals*, and relating to the loves of Daphnis and Chloe. He is supposed to have lived in the time of Theodosius the Great; but no authentic particulars are known respecting him.

LOTIS, or **LOTOS**, a beautiful nymph, daughter of Neptune, who, to save herself from the importunities of Priapus, implored the protection of the gods, and was changed into the aquatic lotus.

ΛΟΤΟΡΗΓΓΙ, a people on the coast of Africa near the Syrtes, so named from their living on the lotus. Ulysses visited their country at his return from the Trojan war.

LUCA, *Lucca*, a city of Etruria, north-east of Pisa, on the river Auser or *Serchio*, said to have been colonised A. U. C. 575. Cæsar frequently made Luca his headquarters during his command in the two Gauls.

LUCANI, the inhabitants of Lucania. See **LUCANIA**.

LUCANIA, a country of Magna Græcia, below Apulia, occupied, in common with the other provinces of southern Italy, by numerous Greek colonies. But the native race of the Lucani, who were said to be of Samnitic origin, were numerous and warlike, succeeded in making themselves masters of several of the Greek cities, and were themselves only finally subjected by the Romans after the war with Hannibal.

LŪCĀNUS, M. ANNÆUS, I., a celebrated Latin poet, was born at Corduba in Spain, A. D. 38. His father, Annæus Mela, a Roman knight, was the youngest brother of Seneca, the philosopher. He was early removed to Rome, where his rising talents recommended him to the notice of Nero, who raised him to the dignity of an augur and quæstor, before he had attained the proper age; but he did not long enjoy the imperial favour; for having had the imprudence to enter the lists against his imperial patron, who was ambitious of being thought the first poet of the age, and having obtained an easy victory, he was prohibited by the emperor from declaiming in public. His resentment being provoked by this and other insults, he joined Piso in a conspiracy against the emperor; but the plot was discovered; and the poet having nothing left but to choose the manner of his execution, opened his veins in a warm bath, and died in his twenty-seventh year, A. D. 65. Of all his compositions none but his "*Pharsalia*," which gives an account of the civil wars of Cæsar and Pompey, remains, and even this poem is unfinished. — II. **Ocellus**. See **OCELLUS**.

LŪCĀRES, a body of horse composed of

Roman knights, first established by Romulus and Titus. It is said to have received its name from *Lucumo*, an Etrurian who assisted the Romans against the Sabines, or *lucus*, "grove," where Romulus had erected an asylum, or a place of refuge for all fugitives, &c., that he might people his city; but it is difficult to account for the origin of the word.

LUCERÍA, *Lucera*, a city of Apulia, about twelve miles west of Arpi. It was said to have been founded by Diomedes, whose offerings to Minerva were still to be seen in the temple of that goddess in the time of Strabo. *Luceria* was the first Apulian city which the Romans appear to have been solicitous to possess, and though it was long an object of contention with the Samnites, they finally secured their conquest and sent a colony thither, A. U. C. 440. It remained firm in its allegiance to Rome during the invasion of Hannibal. It was noted for the excellence of its wool, a property, indeed, which was common to the whole of Apulia.

LUCIÂNUS, a celebrated Greek author, born at Samosata, the capital of Commagene, in the reign of Trajan. He was early bound to one of his uncles, a sculptor; but as he made no proficiency in the art, he resolved to turn his attention to literature and the law. He then began to study philosophy and eloquence, and visited different places, more particularly Athens, where he attracted the notice of M. Aurelius, who appointed him register to the Roman governor of Egypt. He died A. D. 180, in his 90th year; some of the moderns have asserted that he was torn to pieces by dogs for impiety, particularly for ridiculing the Christian religion. The works of Lucian are written in the Attic dialect, and consist chiefly of Dialogues, in which he introduces different characters with much dramatic propriety.

LŪCĪFER, the name of the planet Venus or morning-star. It is called *Lucifer*, when appearing in the morning before the sun; but when it follows it, and appears some time after its setting, it is called *Hesperus*. See **HESPERUS**.

LŪCĪLIUS, L. C., a Roman knight born at Suessa, a town of the Aurunci, A. C. 149. By the mother's side he was grand-uncle of Pompey the Great. In early youth he served at the siege of Numantia, in the same camp with Marius and Jugurtha, under the younger Africanus; and on his return to Rome he continued to live on terms of the closest intimacy with Scipio and his friend Lælius. He is looked on as

the founder of satire, and as the first great satirical writer among the Romans. Of his thirty satires, only a few verses remain. He died at Naples in his 46th year, A. C. 103. — II. *Lucinus*, a famous Roman, who fled with Brutus after the battle of Philippi. Being soon overtaken by a party of horse, *Lucilius* suffered himself to be severely wounded by the darts of the enemy, exclaiming that he was Brutus, and was taken and carried to the conquerors, whose clemency spared his life.

LUCILLA, daughter of the emperor Marcus Aurelius and of Faustina, was born A. D. 146. At the age of seventeen she was given in marriage to Lucius Verus, at that time commanding the Roman armies in Syria. Verus came as far as Ephesus to meet her, and the union was celebrated in this city; but, habituated to debauchery, Verus soon relapsed into his former mode of life, and *Lucilla*, finding herself neglected, entered on a career of similar profligacy. Returning subsequently with her husband to Rome, she caused him to be poisoned there, and afterwards, in accordance with her father's directions, contracted a second union with Claudius Pompeianus, an aged senator, of great merit and probity. Her licentious conduct, however, underwent no change, and she was banished to the island of Caprææ by her brother Commodus, against whom she had formed a conspiracy, and was soon afterwards put to death, A. D. 184.

LŪCĪNA, a surname of Juno, or according to some of Diana, as the goddess who presided over child-birth, the name being probably derived from *lux*, *light*. She had a famous temple at Rome. She is called *Ilithyia* by the Greeks.

LUCĪUS, a prænomen common to many Romans, of whom an account is given under their family names.

LŪCRĒTĪA, a celebrated Roman lady, daughter of Lucretius, and wife of Tarquinius Collatinus. Her name is connected in the old legend with the overthrow of kingly power at Rome, and the story is related as follows: When Tarquinius Superbus was waging war against Ardea, the capital of the Rutuli, a people on the coast of Latium, the city, being very strong both by nature and art, made a protracted resistance. The Roman army therefore lay encamped around the walls, in order to reduce it by famine, since they could not do so by force. While lying half idle here, the princes of the Tarquin family, and their kinsmen Brutus and Collatinus, happening to feast together, began to boast each of the beauty and virtue of his wife. Col-

latinus extolled his spouse Lucretia as beyond all rivalry. While every one was warm with the idea, it was agreed to leave the camp and go to Rome, to ascertain the veracity of their respective assertions. The wives of the other Romans were involved in the dissipation of a feast, but Lucretia was employed in the midst of her female servants, easing their labour by sharing it herself. The beauty and innocence of Lucretia inflamed the passion of Sextus, son of Tarquin. He cherished his flame, secretly retired from the camp, and came to the house of Lucretia, where he met with a kind reception as the kinsman of her husband. At midnight, however, he secretly entered her chamber, and when persuasion was ineffectual, he threatened to kill her and one of her male slaves, and, laying the body by her side, to maintain that the apparent adultery had met with merited punishment. Lucretia, in the morning, sent for her husband and father, revealed to them the indignities she had suffered from the son of Tarquin, entreated them to avenge her wrongs, and stabbed herself. This fatal blow was the signal of rebellion. The body of the virtuous Lucretia was exposed to the eyes of the senate, and the barbarity of Sextus, joined to the oppression of his father, so irritated the Roman people that they expelled the Tarquins from Rome, and established the republican or consular government A. U. C. 244. See **BRUTUS**.

LŪCRĒTĪLIS, *Libretti*, a mountain in the country of the Sabines, hanging over a pleasant valley, near which the house and farm of Horace were situated.

LŪCRĒTIUS CARUS, T. I., a celebrated Roman poet and philosopher, early sent to Athens, where he studied under Zeno and Phædrus. The tenets of Epicurus and Empedocles, then prevalent at Athens, were warmly embraced by Lucretius, who explained and elucidated them in a poem, in six books, *de Rerum Natura*, which has passed through numerous editions, and has been often translated. He is said to have destroyed himself in his forty-fourth year, about B. C. 54. Cicero is said to have revised and corrected his poems.—II. **SPURIUS LUCRETIVS TRICIPITINUS**, the father of Lucretia, was chosen as colleague in the consulship to Poplicola, to supply the place of Brutus, who had fallen in battle. He died, however, soon after his election, and M. Horatius was appointed to finish the year.

LUCRĪNUS LACUS, a celebrated lake of Italy, near Cumæ, on the coast of Cam-

pania. According to Dion Cassius there were three lakes in this quarter, lying one behind the other. The outermost was called Tyrrhenus, middle Lucrinus, innermost Avernus. Agrippa cut a communication between these lakes and the sea, and built at the opening the famous Julian harbour. The shores of the Lucrine lake were famous for oysters. The Lucrine lake was almost entirely filled up by the subterranean eruption of *Monte Nuovo* in 1538.

LUCTĀTĪUS CATŪLUS. See **CATULUS**.

LUCULLĀ, a festival established by the Greeks in honour of Lucullus, who had behaved with great prudence and propriety in his province.

LUCULLI HORTI, I., gardens of Lucullus, near Neapolis.—II. *Villa*, a country seat near Mt. Misenum, where Tiberius died.

LUCULLUS, **LUCIUS LICINIUS**, a Roman general, celebrated for his luxury, born about B. C. 115. His first campaign was in the Marsian war, where his valour and constancy gained him the confidence of Sylla. During his quæstorship in Asia, and prætorship in Africa, he rendered himself conspicuous by his justice and humanity. Being raised to the consulship, B. C. 74, he was intrusted with the care of the Mithridatic war, which he conducted with great success, repeatedly defeating Mithridates and his son-in-law, Tigranes, in a series of brilliant engagements. At length, however, his troops becoming mutinous in consequence of his severity, he was recalled, and Pompey was soon afterwards sent to succeed him, B. C. 66. On his return to Rome he was received with coldness, and obtained with difficulty the triumph due to his victories and fame. He then retired to the enjoyment of ease and peaceful society, and dedicated his time to studious pursuits, and the society of the learned; but he fell into a delirium in the last part of his life, and died in his sixty-seventh or sixty-eighth year. Lucullus has been admired for many accomplishments, but censured for severity and extravagance. The immense riches which he obtained in the East enabled him to gratify his taste to the utmost, and he lived in a style which astonished even the most wealthy of his contemporaries.

LŪCŪMO, the title of the hereditary chiefs who ruled over the twelve independent tribes of Etruria, and also of the eldest sons of the most distinguished families.

LUDI, the general name applied to all the games and contests of the Romans, but chiefly to those celebrated at the festivals of their deities. They were divided into

two classes, *ludi circenses*, and *ludi scenici*, the former consisting of all athletic and other exercises, the latter being chiefly theatrical representations. Of these numerous *ludi*, the following are the most noted:—1. *Apollinares*, games in honour of Apollo, celebrated annually at Rome on the fifth of July, and for several days thereafter. They were instituted during the second Punic war, for the purpose of propitiating success, and at first had no fixed time of celebration, until this was determined by a law which P. Licinius Varus, the city prætor, had passed. 2. *Magni* or *Romani*, celebrated every year, from the fourth to the twelfth of September, in honour of Jupiter, Juno, and Minerva. They were the most famous of the Roman games. 3. *Megalenses*, called also simply *Megalesia*, celebrated in honour of Cybele, or the great mother of the gods, from *μεγάλη*, *great*, an epithet applied to that goddess. They were instituted towards the end of the second Punic war, when the statue of the goddess was brought from Pessinus to Rome. Ovid makes the time of celebration the fourth of April, but Livy mentions the twelfth of the same month.—The other more important of the Roman *Ludi* will be found under their various heads.

LUGDUNENSIS GALLIA, a part of Gaul, which received its name from Lugdunum, capital of the province, anciently called Celtica. See **GALLIA**.

LUGDŪNUM, *L.*, *Lyons*, a city of Gaul, near the confluence of the Rhodanus, *Rhone*, and Arar, *Saone*. The ancient city lay on the west side of the Rhone and Saone, while the chief part of the modern city is on the east side, at the very confluence of the two streams. At the extremity of the point of land formed by the two streams stood the famous altar erected by sixty Gallic nations in honour of Augustus. The early history of Lyons is involved in much obscurity. But it appears certain, from the statement of Dion Cassius, that Munatius Plancus, about b. c. 40, settled in it fugitives from some adjoining towns. Augustus made Lugdunum the capital of a province, and being embellished and enlarged by succeeding Roman emperors, it became one of the principal cities of the Roman world. The old city was principally built on the hill of *Fourvières*, which, in fact, is merely a corruption of its ancient name of Forum Vetus. Among the Roman antiquities which still exist at Lyons are the remains of four aqueducts, several cisterns, a theatre, traces of a palace, and a naumachia, recently dis-

covered within the limits of the botanic garden.—**II.** *Leyden*, a city of the Batavi, in Germania Inferior. The modern name is derived from that of Leithis, by which it was known in the middle ages.

LŪNA, *L.*, the sister or daughter of Helios, mother of the four seasons, and identical with Selene or the Moon. In one of the Homeric hymns Selene is called the daughter of Pallas, son of Megamedes. She was sometimes confounded with Diana. She bore to Jupiter, Pandia and Hersa (*Dew*); but in explanation of this last legend it may be remarked, that the moon was naturally, though incorrectly, regarded as the cause of dew; and nothing, therefore, was more natural than to say that the dew was the progeny of the moon and sky (Jupiter) personified after the usual manner of the Greeks.—**II.** Called also *Lunensis Portus*, a maritime town of Etruria, famous for white marble. It contained a fine capacious harbour, and abounded in wine, cheese, &c. The inhabitants were given to augury, &c. The little bay near Luna, called Portus Lunensis, is now *Gulf of Spetia*.

LUPA, (“a she-wolf,”) held in great veneration at Rome, because Romulus and Remus were said to have been suckled and preserved by one of these animals. This fabulous story arises from the surname of Lupa, given to the wife of the shepherd Faustulus, to whom these children owed their preservation.

LUPERCAL, a sacred inclosure on the Palatine, where the festivals called *Lupercalia* were celebrated.

LUPERCĀLIA, a Roman festival in honour of Pan, celebrated in February, when the Luperci ran up and down the city naked, having only a girdle of goat's skin round their waist, and thongs of the same in their hands, with which they struck those they met, particularly married women, who were thence supposed to be rendered prolific. The name is derived from *lupus*, a wolf, because Pan protected cattle from that animal. The indecencies and excesses attending the processions of the Lupercals, which had degenerated from high religious rites to vulgar superstitions, provoked the indignation of the Christians in the fourth and fifth centuries. It is commonly but erroneously supposed that Pope Gelasius caused them to be abolished.

LUPERCI, the Roman priests of Pan, and most ancient religious order in the state, having been instituted, according to tradition, by Evander, king of Pallantium, a town that occupied the Palatine Hill before Rome was built. There were

three companies of them: viz. the Fabiani, Quintiliani, and Julii, the last of whom were founded in honour of Julius Cæsar. For the derivation of the word see LUPERCALIA.

LUPERCUS or SULPICIUS LUPERCUS SERVASTUS JUNIOR, a poet, who appears to have lived during the latter periods of the Western empire. He has left an elegy "On Cupidity," a Sapphic ode "On Old Age," and is supposed to have been also the author of a small poem "On the Advantages of a Private Life," found in the Anthology of Burmann.

LUPIA or LIPPIA, *L.*, *Lippe*, a small river of Westphalia, falling into the Rhine. — II. A town of Italy, south-west of Brundisium, now *Lecce*, the modern capital of the territory of *Otranto*.

LUPUS, *L.*, a native of Messina in Sicily, who wrote a poem on the return of Menelaus and Helen to Sparta. — II. P. Rutilius, a powerful but unprincipled Roman nobleman, lashed by Lucilius in his satires.

LUSITANIA, now *Portugal*, that part of ancient Hispania, on the Atlantic coast, which formerly comprised the territories of the Lusitani, Calliaci, Vettones, and some lands south of the Tagus. The Romans, after the conquest of the country, made a new arrangement of the several tribes, by which Lusitania was bounded on the south by a part of the Atlantic, from the mouth of the Anas to the Sacrum Promontorium, *Cape St. Vincent*; west by the Atlantic; north by the Duris; east by a line drawn from the latter river, a little west of the modern city of *Toro*, in a south-eastern direction to the Anas, touching it about 8 miles west of *Merida*, the ancient Emerita Augusta. Previously to the occupation of Lusitania by the Romans, B. C. 200, it was in the possession of some Phœnician and Carthaginian colonies. Lusitania remained a Roman province till the fifth century of our era, when it was invaded by the Suevi, Visigoths, &c.

LUSTRATIO, a sacrifice by which the Romans purified their cities, fields, armies, or people, defiled by any crime or impurity. There were various manners of performing this ceremony, according to the nature of the lustration. When Servius Tullius had numbered the Roman people, he purified them, as they were assembled in the Campus Martius, by causing a young pig, a sheep, and a bull just sacrificed, to be paraded round them. Before the celebration of the Ludi Seculares, which took place only once in a century, the populace was purified by a little sulphur,

bitumen, and perfume, fixed to a piece of fir called *tæda*, which was lighted, and which thus circulated the smoke around them. The army was purified by causing the soldiers to defile between the two quivering halves of a victim, while the priest offered up certain prayers. The lustration of a funeral pile was effected by making the spectators march round it before the fire was kindled.

LUSTRUM signified originally the purificatory sacrifice offered up for the whole body of the Roman people at the end of every five years, when the census was taken; hence it came to denote a period of five years.

LUTATIUS CATULUS. See CATULUS.

LŪTETĪA, *Paris*, a town of Belgic Gaul, on an island in the Sequana, *Seine*, and the capital of the Parisii. It was included by Augustus in the province of Lugdunensis Quarta or Senonia, but obtained no importance till the middle of the fourth century, when it took the name of Parisii, and became the see of an archbishop. It was the favourite residence of the emperor Julian, who terms it *Φίλη Δευτερία*; and, being taken by the Franks under Clovis, A. D. 494, it became the capital of his new kingdom.

LYÆUS, a surname of Bacchus, from *λύειν*, *to loose*, because wine, over which he presides, gives freedom to the mind, and delivers it from cares and melancholy.

LYCABETTUS, a mountain near Athens, famous for its olive plantations. Plato says that it was opposite the Pnyx; and Antigonus Carystius relates a fabulous story, which would lead us to imagine that it was close to the Acropolis.

LYCÆA, a festival with games celebrated by the Arcadians in honour of Jupiter, surnamed Lycæus. It was instituted by Lycaon, son of Pelasgus, and is said to have borne considerable resemblance to the Roman Lupercalia.

LYCÆUM, a celebrated academy at Athens, frequented by Aristotle, and so called from its situation near the temple of Apollo Lycæus.

LYCÆUS, a mountain of Arcadia, sacred to Jupiter, where a temple was built in honour of the god Lycæus, by Lycaon son of Pelasgus. It was also sacred to Pan.

LYCAMEES. See NEOBULE.

LYCAON, son of Pelasgus, an early king of Arcadia, who built Lycosura on Mount Lycæus, and established the Lycæan festival in honour of Jupiter. Lycaon became, by different wives, the father of fifty sons, and of one daughter, Callisto.

Both Lycaon and his sons were notorious for their cruel and impious conduct, and Jupiter, in order to satisfy himself of the truth of the reports that reached him, disguised himself as a poor man and sought their hospitality. To entertain the stranger they slaughtered a boy, and, mingling his flesh with that of the victims, set it before their guest. The god, in indignation and horror at the barbarous act, overturned the *table* (whence the place derived its future name of Trapezus), and struck with lightning the godless father and sons, with the exception of Nyctimus, whom Earth, raising her hands and grasping the right hand of Jupiter, saved from the wrath of the avenging deity. According to another account, Jupiter destroyed the dwelling of Lycaon with lightning, and turned its master into a wolf. The deluge of Deucalion, which shortly afterwards occurred, is ascribed to the impiety of the sons of Lycaon.

ΛΥΚΑΩΝΙΑ, a district of Asia Minor, in the south-eastern quarter of Phrygia. The inhabitants were called Lycaones. It was made a Roman province under Augustus. Its limits varied at different times. We learn from the New Testament (Acts xiv. 11.), that the Lycaonians had a distinct and peculiar language. Iconium was the chief city.

ΛΥΚΑΣΤΟΣ, an ancient town of Crete, whose inhabitants accompanied Idomeneus to the Trojan war. It was destroyed by the inhabitants of Gnosus.

ΛΥΚΗΝΙΔΟΣ, *Achrida*, a city of Illyricum, on a lake from which the Drino rises. It was occupied by the Romans during their war with Perseus, king of Macedon; under the Greek emperors it retained considerable influence in consequence of its position, and was finally destroyed in the reign of Justinian by the same earthquake which overthrew Corinth and several other cities.

ΛΥΚΙΑ, a country of Asia Minor, bounded on the north-east by Pamphylia, west and north-west by the Carians, north by Phrygia and Pisidia. It was first named Milyas, and its earliest inhabitants seem to have been the Solymi. Sarpedon, however, driven from Crete by his brother Minos, came hither with a colony, and drove the Solymi into the interior. The new comers took the name of Termilæ. Afterwards, Lycus, driven from Athens by his brother Ægeus, retired to the Termilæ, where he was well received by Sarpedon, and gave the name Lycia to the country, and Lycii to the people. Lycia was known under this name to Homer, who speaks also of

the Solymi. The Solymi disappeared from history after Homer's time, and the name Milyas remained for ever afterwards applied to the region commencing in the north of Lycia, and extending into Phrygia and Pisidia. From its general fertility, the natural strength of the country, and the goodness of its harbours, Lycia was one of the richest and most populous countries of Asia in proportion to its extent. The Lycians appear to have possessed considerable power in early times, and it is recorded, to the honour of the inhabitants, that they never committed acts of piracy like those of Cilicia and other quarters. They were almost the only people west of the Halys who were not subdued by Cræsus; and they made also an obstinate resistance to Harpagus, the general of Cyrus, but were eventually conquered. After the downfall of the Persian empire, they continued subject to the Seleucidæ till the overthrow of Antiochus by the Romans, who assigned their country to the Rhodians; but they were allowed to retain their own laws and their political constitution. The six principal cities were Xanthus, Patara, Pinara, Olympus, Myra, and Tlos. At Patara was a celebrated oracle of Apollo; and the epithet *hyberna* is applied to the country, because the god was said to pass the winter in his temple.

ΛΥΚΙΜΝΙΑ, a lady alluded to by Horace, and supposed to be the same with Terentia, wife of Mæcenas.

ΛΥΚΙΟΣ, a surname of Apollo, derived from the old form ΛΥΚΗ, "*light*," to which we may also trace the Latin *lux*. According to the common but erroneous opinion, Apollo was called "*Lycius*" because worshipped with peculiar honours at Patara in Lycia.

ΛΥΚΩΜΕΔΗΣ, son of Apollo and Parthenope, and king of Seyros, an island in the Ægean sea. He was secretly intrusted with the care of young Achilles, whom his mother Thetis had disguised in woman's clothes, to remove him from the Trojan war, where she knew he must perish. He also rendered himself infamous for his treachery to Theseus. See THESEUS.

LYCON, an Athenian, who flourished about 405 B. C., and who, together with Anytus and Melitus, was concerned in the prosecution instituted against Socrates. (See SOCRATES.)—A Peripatetic philosopher, a native of Troas, and the pupil and successor of Strato of Lampsacus. He flourished about 270 B. C., and was for forty years the head of the Peripatetic school at Athens.

LŶCOPHRON, I., a son of Periander, king of Corinth. The murder of his mother Melissa had such an effect on him, that he resolved never to hold any intercourse with his father who had committed such a barbarity, and he was at last banished to Coreyra. When the infirmities of Periander obliged him to look for a successor, Lycophron refused to come to Corinth while his father was there, and was induced to leave Coreyra, only on promise that Periander would come and dwell there while he remained the master of Corinth. But the Coreyreans, apprehensive of the tyranny of Periander, murdered Lycophron before he left that island. — II. A brother of Thebe, wife of Alexander, tyrant of Phæra. He assisted his sister in murdering her husband, and afterwards seized the sovereignty, but was dispossessed by Philip of Macedon. — III. A famous Greek poet and grammarian, born at Chalcis in Eubœa. He was one of the poets who flourished under Ptol. Philadelphus, and, from their number, obtained the name of the Tragic Pleiades. He is said by Ovid to have died by an arrow. Of his numerous tragedies, only one, called "Cassandra" has reached our times. It has been translated into English by Lord Royston.

LŶCORŌLIS, "the city of wolves," a city of Upper Egypt, on the western side of the Nile; named from the extraordinary worship paid to wolves. It is supposed to answer to *Syut* or rather *Marfaluth*.

LŶCORĒA, the southern summit of Parnassus, so called because the neighbouring people fled to it during the deluge of Deucalion, who was led thither by the howling of wolves (*λύκοι*): the modern name is *Liakura*. On this summit stood a small town of the same name, the primitive abode of Deucalion.

LŶCŌRIAS, one of the attendant nymphs of Cyrene.

LŶCŌRIS, called also Cytheris, a celebrated Roman courtesan, to whom Gallus, the friend of Virgil, was attached. She had been originally an actress of mimes, and, after having lived for some time under the protection of Gallus, eloped with Antony, who deserted her for Cleopatra.

LŶCORMAS, the more ancient name of the Evenus. See **EVENUS**.

LŶCORTAS, father of Polybius, flourished B. C. 184. He was chosen general of the Achæan league, and revenged the death of Philopœmen.

LŶCOSŪRA, a city of Arcadia, near Mons Lycæus, on a branch of the Neda, regarded by Pausanias as the most ancient city in

the world. Its site is said to be occupied by *Agios Giorgios*, near the village *Stala*, whose antiquity is manifested by numerous ruins.

LYCRUS, an important city of Crete, situated north-east of Præsus, not far from the sea. It was the birth-place of Idomeneus, who is hence called *Lyctius*. It was colonised by the Lacedæmonians, and was engaged in constant warfare with the inhabitants of Gnosus, by whom it was ultimately taken and destroyed. *Panagia Cardiotissa* occupies the site of the ancient town.

LYCURGUS, I., a king of Thrace, who, when Bacchus was passing through his country, assailed him so furiously that the god was obliged to take refuge with Thetis. Bacchus avenged himself by driving Lycurgus mad, and the latter thereupon killed his own son Dryas with a blow of an axe, taking him for a vine-branch. The land became, in consequence, sterile; and his subjects, having been informed by an oracle that it would not regain its fertility until the monarch was put to death, bound Lycurgus, and left him on Mount Pangæus, where he was destroyed by wild horses. — II. A celebrated lawgiver of Sparta, son of king Eunomus, was born in the ninth century before our era. Eunomus having been killed in a fray, was succeeded by his eldest son Polydectes, who, shortly after, dying childless, left his brother Lycurgus apparently entitled to the crown. But, as his brother's widow was soon discovered to be pregnant, he declared his purpose of resigning his dignity if she should give birth to an heir. The ambitious queen, however, secretly sent proposals to him, of securing him on the throne, on condition of sharing it with him, by destroying the embryo hopes of Sparta. Stifling his indignation, he affected to embrace her offer; but, as the time drew near, he placed trusty attendants around her person, with orders, if she should be delivered of a son, to bring the child immediately to him. He happened to be sitting at table with the magistrates when his servants came with the newborn prince. Taking the infant from their arms, he placed it on the royal seat, and, in the presence of the company, proclaimed it king of Sparta, and named it Charilaus, to express the joy which the event diffused among the people. Alarmed, however, lest the calumnies propagated by the incensed queen-mother and her kinsmen, who charged him with a design against the life of his nephew, might chance to be seemingly confirmed by the untimely death of Charilaus, he determined,

instead of staying to exercise his authority for the benefit of the young king and of the state, to withdraw beyond the reach of slander. With this view he visited many foreign lands, observed their institutions and manners, and conversed with their sages. On his return he found the disorders of the state aggravated, and the want of a reform more generally felt. Having strengthened his authority with the sanction of the Delphic oracle, which declared his wisdom to transcend the common level of humanity, and having secured the aid of a numerous party among the leading men, who took up arms to support him, he successively procured the enactment of a series of solemn ordinances or compacts by which the civil and military constitution of the commonwealth, the distribution of property, the education of the citizens, the rules of their daily intercourse and of their domestic life, were to be fixed on an immutable basis. Many of these regulations roused a violent opposition, which even threatened the life of Lycurgus; but his fortitude and patience finally triumphed over all obstacles, and he lived to see his great idea, unfolded in all its beauty, begin its steady course, bearing on its front the marks of immortal vigour. His last action was to sacrifice himself to the perpetuity of his work. He set out on a journey to Delphi, after having bound his countrymen by an oath to make no change in the laws before his return. He soon after put himself to death, and ordered his ashes to be thrown into the sea, fearful lest, if his remains were carried to Sparta, the citizens should consider themselves freed from the oath which they had taken. The laws of Lycurgus remained in full force for 700 years. He has been compared to Solon, the celebrated legislator of Athens, for as the former gave to his citizens morals conformable to the established laws, the latter had given to the Athenians laws which coincided with their customs and manners. Lycurgus had a son called Antiorus, who left no issue. The Lacedæmonians marked their respect for their great legislator by yearly celebrating a festival called *Lycurgidæ* or *Lycurgides*. The laws of Lycurgus were abrogated by Philopœmen, B. C. 188, but were soon after re-established by the Romans.—III. An Athenian orator, born about B. C. 404, one of the warmest supporters of the democratical party in the contest with Philip of Macedon. He is said to have derived instruction from Plato and Isocrates. He took an active part in the management of public affairs, and was one

of the Athenian ambassadors who succeeded, B. C. 343, in counteracting the designs of Philip against Ambracia and the Peloponnesus. He filled the office of treasurer of the public revenue for twelve years, and was noted for the integrity and ability with which he discharged its duties. After the battle of Chæronea, B. C. 388, Lycurgus conducted the accusation against the Athenian general Lysicles. He was one of the orators demanded by Alexander after the destruction of Thebes, B. C. 335. He died about B. C. 323, and was buried in the Academia; and fifteen years after his death, upon the ascendancy of the democratical party, a statue was erected to his memory by the Athenians.

LYCUS, a king of Bœotia, successor to his brother Nycteus, who left no male issue. He was intrusted with the government during the minority of Labdacus, son of Nycteis, a daughter of Nycteus. See ANTIOPÉ.

LYDIA, a country of Asia Minor, south of Mysia. At the period of its becoming a Roman province, it was bounded on the west by the Grecian colonies of Ionia, north by the Hermus, south by the Mæander, east by Phrygia. Under the Persian dominions it was more extensive, since it then comprehended the Greek cities on the coast. According to some Greek writers the country was divided between two nations, Lydians and Mæones; the former dwelling in the plains adjacent to the Cayster and in the neighbouring mountains, while the latter occupied the northernmost part of the country around the Mt. Tmolus, and near the Hermus and Hyllus. Homer calls the nation by the general name of Mæones. Herodotus states that the people of the country were first called Mæones, but afterwards Lydii, from Lydus, one of their kings. Three dynasties are mentioned by Herodotus as having held sway in Lydia in ancient times, the *Atyadæ*, who ruled from the remotest period down to B. C. 1221; the *Heraclidæ* from B. C. 1221 to B. C. 716, and the *Mermnadæ* from B. C. 716 to B. C. 556; but it is only with the last of the dynasties that the kingdom of Lydia emerges into authentic history. Under Cræsus, the last of the Mermnadæ, it became the most powerful kingdom in Western Asia; but it was overthrown by Cyrus, B. C. 556, and became a province of the Persian empire, to which it remained subject till the latter was conquered by Alexander B. C. 330. It next formed part of the empire of the Seleucidæ; on the overthrow of Antiochus by the Romans, B. C. 189, it was

given to Eumenes, king of Pergamus, and was finally bequeathed with the other dominions of the kings of Pergamus to the Romans by Attalus III. B. C. 133. The chief cities were Sardis, Philadelphia, and Thyatira.

LYDIUS, an epithet applied to the Tiber, because it passed near Etruria, whose inhabitants were said to have been originally a Lydian colony.

LYDUS, a son of Atys and Callithea, king of Mæonia, from him named Lydia. See LYDIA.

LYDDA. See DIOSPOLIS.

LYGDAMIS or LYGDAMUS, I., a native of Naxos who aided Pisistratus in recovering his authority at Athens, and received as a recompence the government of his native island. — II. The father of Artemisia, the celebrated queen of Halicarnassus. — III. A tyrant of Caria, son of Pisindelis, who reigned in the time of Herodotus at Halicarnassus. He put to death the poet Panyasis. Herodotus fled from his native city in order to avoid his tyranny, and afterwards aided in deposing him.

LYNCEUS, I., son of Aphareus, was among the hunters of the Calydonian boar, and one of the Argonauts. He was so sharp-sighted that he could see through the earth, and distinguish objects at the distance of several miles. He was slain by Pollux. (See CASTOR.) Palæphatus has explained the fable of Lynceus seeing objects beneath the earth, by supposing him to have first carried on the operation of mining. — II. A son of Ægyptus. He obtained Hypermetra, daughter of Danaus, for his bride, and was the only one of the fifty sons of Ægyptus whose life was spared by his spouse. See DANAUS.

LYNCUS, LYNCEUS, or LYNX, a cruel king of Scythia, or, according to others, of Sicily. He received as his guest Triptolemus, whom Ceres had sent to teach mankind agriculture, and, jealous of his commission, he resolved to murder him in his sleep; but on going to give the deadly blow, he was suddenly changed into a lynx, the emblem of perfidy and ingratitude.

LYNESSUS, I., a city of Troas, south of Adramyttium. It disappeared along with Thebe, and left no trace of its existence beyond the celebrity which the Iliad has conferred upon it. Pliny asserts that it stood on the banks of the little river Evenus, whence the Adramyttini derived their supply of water. — II. A maritime town of Pamphylia, between Phaselis and Attalea, founded by the Cilicians of Troas, who quitted their country and settled on

the Pamphylian coast. It is said to retain the name of *Ernatia*.

LYSANDER, I., a celebrated commander of Sparta, at the termination of the Peloponnesian war. After filling various eminent situations, he was appointed to the command of the Spartan fleet, gave battle to the Athenian fleet, consisting of 120 ships, at Ægospotamos, and destroyed it all except three ships. By this battle, B. C. 405, the Athenians lost their empire and influence among the neighbouring states. Their government was totally changed; and thirty tyrants were set over Athens by Lysander. He had already begun to pave his way to universal power, by establishing aristocracy in the Grecian cities of Asia, and now attempted to make the crown of Sparta elective. To effect this he had recourse to the assistance of the gods; but his attempt to corrupt the oracles of Delphi, Dodona, and Jupiter Ammon, proved ineffectual, and he was accused of using bribes by the priests of the Libyan temple. But the sudden declaration of war against the Thebans saved him from this accusation; and he was sent, together with Pausanias, against the enemy. The plan of his military operations was discovered; the Haliartians, whose ruin he secretly meditated, attacked him unexpectedly, and he was killed in a bloody battle, which ended in the defeat of his troops, B. C. 394. His body was recovered by his colleague Pausanias, and honoured with a magnificent funeral. He died so extremely poor that his daughters were rejected by two opulent citizens of Sparta, to whom they had been betrothed during the life of their father. The father of Lysander, whose name was Aristoclitus, or Aristocrates, was descended from Hercules, though not reckoned of the race of the Heraclidæ. — II. One of the ephori in the reign of Agis. — III. A grandson of the great Lysander.

LYSANDRA, a daughter of Ptolemy Lagus, who married Agathocles, son of Lysimachus. She was persecuted by Arsinoë, wife of Lysimachus, and fled to Seleucus for protection.

LYSIAS, a celebrated orator, son of Cephalus, a native of Syracuse, was born at Athens, B. C. 458. In his fifteenth year he accompanied the colony which the Athenians sent to Thurium, and returned in his forty-seventh. Being driven from Athens by the tyranny of the Thirty, he retired to Megara, subsequently joined Thrasybulus in his successful attempt for the deliverance of his country, and ended his days at Athens, B. C. 378. Thirty-

four of his orations have reached our times.

LYSIMACHĪA, I., a city in the Thracian Chersonese, founded by Lysimachus, near the site of Cardia. It fell successively into the hands of Seleucus, Ptolemy, and Philip of Macedon. It afterwards suffered considerably from the attacks of the Thracians, and was nearly in ruins when it was restored by Antiochus, king of Syria, on whose defeat by the Romans, it was bestowed on Eumenes, king of Pergamus. In the middle ages the name was lost in that of Hexamilion, a fortress constructed probably out of its ruins, and so called from the width of the isthmus on which Lysimachia had stood. — II. A town of Ætolia, near a lake named Hydra, and between Arsinoë and Pleuron.

LYSIMACHUS, one of the captains of Alexander the Great, by whose favour he rose from an humble condition, and at the partition of the empire of Alexander, received for his share Thrace, the Chersonese, and the countries adjacent to the Euxine. Lysimachus joined in the league against Antigonus, with Seleucus, Ptolemy, and Cassander, and fought with them at the great battle at Ipsus. He afterwards seized Macedonia, after expelling Pyrrhus from the throne, B.C. 286.; but his cruelty, and the murder of his son Agathocles, so offended his subjects, that the most opulent and powerful revolted, and abandoned the kingdom. He pursued them to Asia, declared war against Seleucus, who had given them a kind reception, and was killed in a bloody battle, B.C. 281, in his eightieth year, his body being discovered in the heaps of slain only by the fidelity of a little dog, which had carefully watched near it.

LYSIPPUS, a celebrated sculptor and statuary, born at Sicyon about B.C. 300, and contemporary with Sthenis, Euphronides, Sostratus, &c. His productions were held in the highest esteem both by his contemporaries and posterity. He was greatly patronised by Alexander the Great. Long lists of his works have been preserved by Pliny, Pausanias, and Vitruvius.

LYSIS, a Pythagorean philosopher, preceptor of Epaminondas, flourished about B.C. 388; he is supposed by some to be the author of the Golden Verses attributed to Pythagoras.

LYSTRA, a city of Asia Minor, placed by Ptolemy in Isauria; but according to Pliny, Hierocles, and the Acts of the Apostles, it belonged to Lycaonia. Col. Leake's inquiries have tended to confirm the opinion of Ptolemy.

M.

MACÆ, I., a people of Africa, who occupied the coast near the Greater Syrtis, and are supposed to have been the same with those named Syrtites by Pliny. The river Cinyps traversed their territory. — II. A people of Arabia Deserta, on a projection of land where the Sinus Persicus is narrowest. Ptolemy calls the promontory Assabo. It is now *Cape Mus-sendon*.

MĀCĀRIA, I., a daughter of Hercules and Dejanira. The oracle having declared that the descendants of Hercules should obtain the victory over Eurystheus, if any one of them devoted himself to death, Macaria cheerfully consented and the prophecy was fulfilled. Great honours were paid to her by the Athenians, and a fountain at Marathon was called by her name. — II. An ancient name of Cyprus.

MĀCĀRIS, an ancient name of Crete.

MĀCĒDŌNIA, a country of Europe, to the west of Thrace, and north and north-east of Thessaly. Its most ancient name was Æmathia, from Æmathius, a prince of great antiquity; but the Greeks afterwards called it Macedonia, from king Macedon, a descendant, as some pretend, of Deucalion, or, as others say, by an easy change of Mygdonia, the name of one of its provinces, into Macedonia. The foundations of the Macedonian monarchy were laid in the eighth century B.C., by Caranus, a descendant of Hercules. His successors, and the people over whom they ruled, were long considered barbarians by the more polished inhabitants of the south, and during 400 years they were under the protection of Sparta, Athens, or Thebes, until the reign of Philip, the father of Alexander the Great, who by his wisdom as a politician, and exploits as a general, rendered Macedonia a powerful kingdom, and paved the way to his son's greatness. After the death of Alexander, Macedonia underwent the fate of the rest of that monarch's vast empire; and after numerous vicissitudes fell into the hands of the Romans, B.C. 168. Perses was the last monarch. The boundaries of Macedonia had varied according as it had advanced in prosperity; and when it became a Roman province it was made to comprise Thessaly and Epirus, and extended from sea to sea. Macedonia was inhabited from the earliest times by numerous tribes, whose names continued to be given down to a late period to various districts of the country. Of these divisions the most

important were *Æmonia*, *Mygdonia*, *Pæonia*, *Edonia*, *Æmathia*, *Bottiatia*, *Chalcidice*, &c. Macedonia now forms part of European Turkey under the name of *Makedonia*.

MACEDONICUM BELLUM, a war undertaken by the Romans against Philip III., king of Macedon, some few months after the second Punic war, B. C. 200. The cause of this war originated in the hostilities which Philip had exercised against the Achæans, friends and allies of Rome.

MACEDONICUS, a surname given to Metellus, from his conquests in Macedonia. It was also given to such generals as had obtained any victory in that province.

MACER, the name of two poets who flourished in the Augustan age: I. *Æmilius*, a native of Verona, who joined a military expedition into Asia, and died B. C. 17. He was the author of a poem upon birds, and another upon serpents and the virtues of medicinal herbs. — II. *Æmilius* or *Licinius*, who belonged to the Latin *Homeristæ*, and celebrated portions of the tale of Troy, omitted by Homer. — Both of these poets were friends of Ovid, and are frequently supposed to have been identical.

MACHANIDAS, a powerful tyrant of Sparta, whose views at one time extended to the subjugation of the whole Peloponnesus. He was defeated and slain by *Philopœmen* at Mantinea, B. C. 208, and succeeded by *Nabis*.

MACHAON, a celebrated physician, son of *Æsculapius*. He went to the Trojan war, where he acted as physician to the Greeks, and was one of those concealed in the wooden horse. Some suppose that he was killed before Troy by *Eurypylus*, son of *Telephus*. He received divine honours after death, and had a temple in Messenia.

MACRA, *Magra*, a river flowing from the Apennines, and dividing Liguria from Etruria. Till the reign of Augustus, the Arnus formed the southern boundary of Liguria.

MACRIANUS, **TITUS FULVIUS JULIUS**, a Roman who, from a private soldier, rose to the highest command in the army, and proclaimed himself emperor, when *Valerian* had been made prisoner by the Persians, A. D. 260. When he had supported his dignity for a year in the east, he marched towards Rome, to crush *Gallienus*, who had been proclaimed emperor, but was defeated in Illyricum by the lieutenant of *Gallienus*, and put to death with his son, at his own express request, A. D. 262.

MACRINUS, **M. OPILIUS SEVERUS**, I., a

native of Africa who, from the most ignominious condition, rose to the rank of præfect of the prætorian guards under *Caracalla*, whom he sacrificed to his ambition, A. D. 217, and succeeded on the throne. The beginning of his reign was popular. The abolition of taxes, and an affable behaviour, endeared him to his subjects; but his severities towards the soldiers alienated their affections, and an insurrection excited by *Mœsa*, aunt of *Caracalla*, having broken out against him, he attempted to save his life by flight, but was arrested in Cappadocia, and put to death, A. D. 218, after a reign of about 14 months. His son *Diadumenianus* shared his fate. — II. A friend of the poet *Persius*, who inscribed to him his second satire.

MACRO, a favourite of *Tiberius*, celebrated for intrigues, perfidy, and cruelty. He destroyed *Sejanus*, was accessory to the murder of *Tiberius*, but was ultimately obliged by *Caligula* to kill himself, together with his wife *Ennia*, with whom the latter had entered into illicit intercourse, A. D. 38.

MACROBII, a people of *Æthiopia*, celebrated for their justice and the innocence of their manners. They were supposed to live to their 120th year; and from their longevity they obtained their name (*μακροβίος*, "long life,") to distinguish them from the other inhabitants of *Æthiopia*. *Herodotus* has copiously described the *Macrobiani*.

MACROBIUS, a Latin writer and eminent critic who flourished towards the close of the fourth century of our era. He is supposed to have been a Greek, but the place of his birth is not known. That he lived at Rome, is certain, but whether he was the same *Macrobius* who was grand chamberlain under *Honorius* and *Theodosius II.* is not well ascertained. It has likewise been disputed whether he was a Christian or pagan; but if we may judge of his religious creed from those fragments of his writings which have reached our time, there can be but one opinion, that he had not embraced Christianity.

MACROCHEIR, the Greek equivalent of *Longimanus*, a name of *Artaxerxes*.

MACRONES, a nation of Asia, occupying the northern parts of Armenia, probably between the town of *Arze* and the coast of the *Euxine*. They were by some supposed to be identical with the *Macrocephali*; and in the time of *Strabo* were called *Sanni* or *Tanni*.

MADURA or **MEDAURA**, a considerable city of Numidia, near *Tagaste*, and north-west of *Sicca*. It is commonly regarded

as the birth-place of Apuleius, though Mannert is in favour of the Roman colony *Ad Medera*. No traces of Madaura remain.

MADYES, a Scythian prince, who pursued the Cimmerians in Asia, conquered Cyaxares, B. C. 623, and held for some time the supreme power of Asia Minor.

MÆANDER, I., a son of Oceanus and Tethys. — II. A celebrated river of Asia Minor, which rises near Celænæ in Phrygia, and after forming the common boundary between Lydia and Caria, and increasing its waters by numerous affluents, especially the Marsyas, Pycus, Eudon, Lethæus, &c., falls into the Ægean sea between Miletus and Priene. The Mæander was celebrated for the windings of its course, hence all obliquities have received the name of *Mæanders*. It is still a deep stream, fordable only in a few places, and is now called the *Minder*.

MÆATÆ, a people in the south of Scotland, comprising the Otadeni, Gadeni, Selgovæ, Novantæ, and Damnii.

MÆCENAS. See MECENAS.

MÆDI, a people of Mædica, a district of Thrace, near Rhodope.

MÆLIUS, a Roman slain by Ahala, master of the horse to the dictator Cincinnatus, for aspiring to supreme power.

MÆMACTERIA, sacrifices offered to Jupiter at Athens in the winter month Mæmacterion. The god surnamed *Mæmactes* was entreated to send temperate weather, as he presided over the seasons, and was the god of the air.

MÆNÆDES, a name of the Bacchantes, priestesses of Bacchus, derived from *μαίνωμαι*, "to be furious," in allusion to their frenzied gestures.

MÆNÆLUS, I. (*pl.* Mænala), a mountain of Arcadia, sacred to Pan, by whom it was much frequented, and covered with pine-trees, whose echo and shade have been greatly celebrated. — II. A town of Arcadia, in the vicinity of Mount Mænalus, which took its name from one of the sons of Lycaon, its founder. It was in ruins in the time of Pausanias, and its situation has not been clearly investigated by modern travellers.

MÆNUS, *Maine*, a river of Germany, falling into the *Rhine* at *Mayence*.

MÆONIA. (See *LYDIA*.) The Etrurians, as descended from a Lydian colony, are often called *Mæonida*, and even the lake Thrasymenus in their country is called *Mæonius Lacus*.

MÆONIDES, a surname of Homer in allusion to his supposed Lydian or Mæonian origin.

MÆONIS, an epithet applied to Omphale as queen of Lydia or Mæonia, and also to Arachne as a native of Lydia.

MÆOTÆ, MÆOTICI, and MÆOTIDÆ, a general appellation for the tribes dwelling along the Palus Mæotis.

MÆOTIS PALUS, a large lake, or part of the sea between Europe and Asia, at the north of the Euxine, with which it communicates by the Cimmerian Bosphorus, *Sea of Azoph*, or *Zaback*. The name of *Marsh* was given to it from its waters being polluted with mud. It was worshipped as a deity by the Massagetæ. The Amazons are called Mæotides, as living in the neighbourhood.

MÆSIA SILVA, a wood in Etruria, near the mouth of the Tiber.

MÆVIUS. See BAVIUS.

MAGAS, a king of Cyrene, in the age of Ptolemy Philadelphus. He reigned fifty years, and died B. C. 257.

MAGETOBRIA, a city of Gaul, the situation of which has given rise to much discussion. Some place it near Binga, below Moguntia; D'Anville, however, and subsequent writers discover traces of the ancient name in the spot called at the present day *la Moigte de Broie*, at the confluence of the Arar and Ogno, near a village named *Pontailier*, which belonged formerly to Burgundy. This opinion is confirmed by an inscription, *Magetob*, found in this quarter on the fragment of an urn, dug up, along with other articles, in 1802.

MAGI the caste of priests (hereditary) among the Persians and Medians are so termed by ancient Greek historians. The name has been derived by modern Orientalists from *mog* or *mag*, signifying priest in the Pehlevi language. Zoroaster is designated as the great reformer of the order; but the history and the very existence of that celebrated character are enveloped in complete obscurity. He is generally supposed to have lived at no long period before the age of Cyrus. The most remarkable feature of his doctrine consisted in the two principles of Good and Evil (Oromasdes and Arimanius), who were held to divide the dominion of the world, in alternate periods, during its whole predestined duration of 12,000 years. The books termed the *Zendavesta*, brought to Europe in the last century by Anquetil du Perron, are supposed by some to contain the essential doctrines of this religion; but their authenticity has been the subject of much discussion. The fire-worshippers of Persia and India still hold them in reverence. Our amplest resources for the study of the religion and character of the

ancient Magi are to be found in the learned researches of Anquetil.

MAGNA GRÆCIA, a part of Italy. See GRÆCIA MAGNA.

MAGNA MATER, a name given to Cybele.

MAGNENTĪUS, a German, who from being a prisoner of war was raised to the command of the Jovian and Herculean bands stationed to guard the banks of the Rhine, and on the murder of Constans, ascended the throne, A. D. 350. Constantius, emperor of the East, and brother of Constans, having marched against him, defeated him on the banks of the Drave, A. D. 351, and two years afterwards in Gaul, whither Magnentius had fled, whereupon the latter, finding himself deserted by his troops, despatched himself with his own sword, and Constantius thus became sole master of the whole empire.

MAGNESĪA, I., AD SIPYLUM, so called to distinguish it from Magnesia ad Mœandrum, a celebrated city of Lydia in Asia Minor, not far from Mount Sipylus. Its early history is merged in obscurity. It was, in all probability, colonised by the Magnesians of Thessaly, not long after the foundation of Cyme and Smyrna, two other Æolian cities. It is celebrated as the scene of a signal victory obtained by the Romans, under the two Scipios, over the forces of Antiochus the Great, who was consequently obliged to retire beyond the chain of Taurus, and leave Asia Minor at the disposal of the conquerors. The inhabitants afterwards displayed great bravery in defending their town against Mithridates. In the reign of Tiberius, A.D. 17, Magnesia, in common with eleven other cities, was all but destroyed by an earthquake, and owed its restoration in a great measure to the emperor's generosity. It remained a flourishing city down to a late period of the Roman empire. — II. Ad Mœandrum, a city of Asia Minor, close to the modern *Inek-bazar*, and about fifty miles S. S. E. of Smyrna. Though a place of some consequence, it was greatly inferior to the Magnesia ad Sipylum. It is remarkable, however, for the ruins of a theatre, stadium, and magnificent octastyle Ionic temple, said to have surpassed in the harmony of its proportions even the temple of Diana at Ephesus. — II. A name given by the Greeks to that narrow portion of Thessaly which is confined between the Peneus and Pagasæan bay to the north and south, and between the chain of Ossa and the sea on the west and east. The people of this district were called Magnetes, and appear to have been in possession of it from the remotest period.

They are also universally allowed to have formed part of the Amphictyonic body. The Magnesians submitted to Xerxes, and ultimately passed with the rest of the Thessalian nation under the dominion of the kings of Macedon who succeeded Alexander, but they were declared free by the Romans after the battle of Cynoscephale. Their government was then republican, affairs being directed by a general council, and a chief magistrate called Magnetarch. — III. A city of Magnesia, on the coast, opposite the island of Sciathus. It was conquered by Philip, son of Amyntas.

MAGO, a name common to several Carthaginian commanders, of whom the most celebrated were, I., an admiral, who gained a naval victory over Leptines, the commander of Dionysius the elder, off Catana, in which the latter lost 100 vessels and more than 20,000 men. Some years after this we find him at the head of a land force, endeavouring to make head against Dionysius in person; but, being defeated, he was compelled to take shelter in the neighbouring town of Abœanum. He ultimately fell in battle against Dionysius, B. C. 383. — II. Son of the preceding, whom he succeeded in the command of the Carthaginian fleet, B. C. 383. He at first defeated Dionysius in a great battle but disgraced himself by flying at the approach of Timoleon, who had come to assist the Syracusans. Being accused in the Carthaginian senate, he prevented, by suicide, the execution of the sentence pronounced against him. His body was hung on a gibbet. — III. Grandfather of the great Hannibal. He succeeded Mago in the command of the Carthaginian fleet, and made himself conspicuous for the rigid discipline which he introduced. The Carthaginian senate, fearing lest Pyrrhus might quit Italy in order to seize upon Sicily, sent Mago, at the head of 120 vessels, to offer aid to the Romans, in order that the king of Epirus might find sufficient employment for his arms in Italy. The offer, however, was declined. — IV. A brother of Hannibal the Great. He was present at the battle of Cannæ, and was deputed by his brother to carry to Carthage the news of the celebrated victory obtained over the Roman armies. Being afterwards sent to Spain, he defeated the two Scipios; but was, himself, in another engagement, totally ruined. Failing subsequently in an attack upon Carthage Nova, he retired to the Baleares, which he conquered, and one of the cities there still bears his name, *Portus Magonis*, *Port Mahon*. In the following summer he landed

in Italy with an army, and took possession of part of Insubria; but was defeated in a battle by Quintus Varus, and died of a wound, B. C. 203. C. Nepos says that he perished in shipwreck, or was murdered by his servants. — V. A Carthaginian, who wrote a work in twenty-eight books on agriculture in the Punic tongue, which was translated into Latin by order of the Roman senate. It was also translated into Greek by Cassius Dionysius of Utica, and condensed by Diophanes of Bithynia into six books.

MAGON, a river of India falling into the Ganges. According to Mannert, the modern name is the *Ramgonga*.

MÏGONTIACUM, or MAGONTIA, a large city of Germany, *Mentz*.

MAGUS, an officer of Turnus killed by Æneas.

MAHERBAL, a Carthaginian who carried on the siege of Saguntum, and afterwards commanded the cavalry of Hannibal at the battle of Cannæ, after which he advised the conqueror immediately to march to Rome.

MAIA, a daughter of Atlas and Pleione, mother of Mercury by Jupiter; one of the Pleiades, the most luminous of the seven sisters.

MAJORCA. See BALEARES.

MAJORIANUS, JULIUS VALERIUS, grandson of Majorianus, master of the horse in Illyria during the reign of Theodosius. He distinguished himself early as a brave commander under Aëtius, and on his death rose to such distinction that he was elected emperor of the West in the room of Avitus, whom he compelled to resign the imperial dignity A. D. 457. He was assassinated by Ricimer, one of his generals, after a reign of four years and a half, at Dertona in Liguria.

MALEA, I., a promontory in the south-eastern part of the island of Lesbos, now *Cape St. Marie*. — II. A celebrated promontory of the Peloponnesus, forming the extreme point to the south-east, and separating the Laconic from the Argolic Gulf. Cape Malea was considered by the ancients the most dangerous point in the circumnavigation of the peninsula, even as early as the days of Homer. Hence arose the proverbial expression, "after doubling Cape Malea forget your country." It is now usually called *Cape St. Angelo*, but sometimes *Cape Malio*. — III. A city of Phthiotis. See MALIA.

MALEVENTUM, the ancient name of Beneventum.

MALIA, the chief city of the Malienses, in the district of Phthiotis in Thessaly, from which they probably derived their

name. It was near the head-waters of the Sinus Maliacus, now the *Gulf of Zeitoun*.

MALIÆCUS SINUS, a gulf of Thessaly, running up in a north-west direction from the northern shore of Eubœa, and on one side of which is the Pass of Thermopylæ. It is noticed by several writers of antiquity, and now takes its name from the neighbouring city of *Zeitoun*.

MALIENSES, or MALII, the most southern tribe of Thessaly, occupying principally the shores of the gulf to which they communicated their name, extending as far as the narrowest part of the Straits of Thermopylæ, and to the valley of the Sperchius, a little above its entrance into the sea. They were one of the twelve people represented in the Amphictyonic states; which was naturally to be expected, as this celebrated assembly had always been held in their country. The Melians offered earth and water to Xerxes in token of submission.

MALLI, a people in the south-western part of India intra Gangem, along the banks of the Hydraotes. This territory corresponds to the modern province of *Moultan*.

MALLOS, a town of Cilicia Campestris, eastward from the river Pyramus; now a small village called *Malo*.

MALTHINUS, a name under which Horace has lashed some of his friends or enemies.

MAMERCINUS, ÆMILIUS TIBERIUS, one of the five commissioners appointed at Rome, B. C. 349, to relieve the distress of the people. He was prætor B. C. 338, and two years afterwards consul.

MAMERCUS, I., ÆMILIUS MAMERCINUS, a celebrated Roman, who, after serving repeatedly as consular tribune, was appointed dictator B. C. 437, and gained a victory over Tolumnius, king of the Etruscans. He was elected dictator a second time B. C. 433, and signalled his period of office by an abridgment of the duration of the censorship. (See ÆMILIA LEX.) — II. Æmilius Lucius, the first of the family of the Æmilii who obtained the consulship, was elected B. C. 484. In his first consulship he gained a victory over the Volscians; and in his second, B. C. 478, another over the Veientes. He was elected a third time consul B. C. 473; and it would appear that previously to the close of his career he had greatly modified the high oligarchical opinions he had originally entertained. — III. A tyrant of Catana, who surrendered to Timoleon. His attempts to speak in a public assembly at Syracuse were received with groans and hisses, on which he dashed his head against a wall, and endeavoured to destroy himself;

but was soon after put to death as a robber, B. C. 340.

MAMERTINI, a band of Campanian mercenaries, who passed into Sicily at the request of Agathocles. After having been established for some time at Syracuse, a tumult arose between them and the citizens in consequence of their being deprived of the right of voting at the election of magistrates, which they had previously enjoyed. The sedition was at last quelled by the interference of some of the most influential citizens, and the Mamertines agreed to leave Syracuse and return to Italy. Having reached the Sicilian straits, they were hospitably received by the inhabitants of Messina; but, repaying this kindness by the basest ingratitude, they rose upon the Messanians by night, slew the males, took the females to wife, and called the city Mamertium. This conduct on the part of the Mamertines led eventually to the first Punic war. (See **PUNICUM BELLUM**.) The origin of the name Mamertini is said to have been as follows. It was customary with the Oscan nations of Italy, in time of famine or any other misfortune, to seek to propitiate the gods by consecrating to them all the productions of the earth during a certain year, and all the male children born during that time. Mamers, or Mars, being their tutelary deity, they called these children after him when they had attained maturity, and, under the general and customary name of Mamertini, sent them away to seek new abodes. See **MAMERTIUM**.

MAMERTIUM, a town of the Brutii, north-east of Rhegium. It appears to have been originally founded by a band of Campanian mercenaries, who derived their name from Mamers, the Oscan Mars, and afterwards served under Agathocles and other princes of Sicily. (See **MAMERTINI**.) The site of the ancient Mamertium is said to be occupied by *Oppido*, an episcopal see, where old coins appertaining to the Mamertini have been discovered.

MAMURIUS VETURIUS, an artificer in the reign of Numa, who, when the ancile or sacred shield fell from heaven, made eleven others, so exactly like it, that not even Numa himself could distinguish the copies from the original. (See **ANCILE** and **SALII**.) Mamurius asked for no other reward but that his name might be mentioned in the hymn of the Salii, as they bore along these sacred shields in procession.

MAMURRA, a native of Formiæ, of obscure origin, who served under Julius Cæsar in Gaul, and rose so high in favour that Cæsar permitted him to enrich him-

self at the expense of the Gauls in any way he was able. Mamurra, in consequence, became possessed of enormous wealth, and returned to Rome with his ill-gotten riches. Here he displayed so little modesty and reserve in the employment of his fortune, as to have been the first Roman that incrustated his entire house with marble. This structure was situate on the Cælian Hill. We have two epigrams of Catullus against him, in which he is severely handled. Horace also alludes to him with sly ridicule in one of his satires, calling Formiæ "*Mamurrarum urbs*," the city of the Mamurrae,—a race of whom nothing was known.

MANGINUS, C. HOSTILIUS, a Roman consul, who, though at the head of 30,000 men, was defeated and stripped of his camp by only 4,000 Numantines, B. C. 138.

MANDANE, a daughter of king Astyages, and mother of Cyrus the elder. See **ASTYAGES**.

MANDĒLA, *Bardela*, a village in the country of the Sabines, near Horace's country seat.

MANDUBI, a people of Celtic Gaul, clients of the Ædii, whose chief city was Alesia, now *Alise*. Their territory answered to what is now the department *de la Côte d'or*.

MANDUBRATIUS, a young Briton who came over to Cæsar in Gaul. His father Immanuentius, king of Britain, had been put to death by order of Cassivelaunus.

MANDURIA, a city of Apulia, nearly half way between Brundisium and Tarentum. It still retains its ancient name. This otherwise obscure town has acquired some interest in history from having witnessed the death of Archidamus, king of Sparta, the son of Agesilaus. Manduria was taken by the Romans in the second Punic war. A curious well existed near this town, the water of which always maintained the same level, whatever quantity was added to or taken from it. This phenomenon may still be observed at the present day.

MANĒTHO, a celebrated Egyptian writer, a native of Diospolis, who is said to have lived in the time of Ptolemy Philadelphus, at Mende or Heliopolis, and to have been a man of great learning and wisdom. He belonged to the priest-caste, and was himself a priest, and interpreter or recorder of religious usages, and of the sacred, and probably, also, historical writings, with the title of *ἱερογραμματεὺς*. It appears probable, however, that there were more than one individual of this name; and it is therefore doubtful whether all the works

which were attributed by ancient writers to Manetho were in reality written by the Manetho who lived in the reign of Ptolemy Philadelphus. Besides numerous other works, Manetho wrote a history of Egypt in three books, in which he gave an account of this country from the earliest times to the death of Darius Codomanus, the last king of Persia; but of this only some fragments remain; and the only work of his which has reached our times complete is a poem "On the Influence of the Stars."

MĀNES, a word of uncertain etymology, applied generally by the Romans to souls separated from the dead. There is some obscurity, however, about the precise meaning of the term. According to Apuleius, the Manes were originally called Lemures, and consisted of two classes, — the *Lares* and the *Larvæ*; the former of whom were the souls of those who had led virtuous lives, and the latter of those who had lived improperly; and, at a later period, the term *Manes* came to be a general designation for both. On the other hand, St. Augustin maintains that *Manes* was, from the first, a term applied to the spirits of deceased men when no definite opinion could be formed of their merits: — "Animas hominum dæmones esse, et ex hominibus fieri Lares, si meriti boni sint; Lemures sive Larvas, si mali; manes autem cum incertum est bonorum eos, sive malorum esse meritorum." In the month of February, annually, the Manes were propitiated at their sepulchres during twelve days. It was the duty of the pontifex maximus to see that proper ceremonies were observed. The stones in the Roman burial-places, and their funeral urns, were generally inscribed with the letters D. M. S. (Dis Manibus Sacrum).

MANĀ, I., a goddess, supposed by some to be the mother of the Lares and Manes. — **II.** A female servant of Queen Berenice, daughter of Ptolemy.

MĀNĪLIUS, I., a Roman who married the daughter of Tarquin. He lived at Tusculum, and received his father-in-law at his house when banished from Rome. — **II.** Caius, a Latin poet, known only by his work entitled *Astronomica*, written in the age of Augustus, after the defeat of Varus. He was, if not a native of Rome, at least a Roman citizen.

MANĪŪS, the name of one of the most illustrious patrician Roman families. Of its members the most worthy of notice were: — **I.** Marcus, consul, B. C. 390. When Rome was taken by the Gauls,

Manlius with a body of his countrymen fled into the Capitol, which he defended, when it was suddenly surprised in the night by the enemy. This action gained for him the surname of *Capitolinus*. A law, which Manlius proposed, to abolish the taxes on the common people, raised the senators against him. Gratified by the popularity which such a display of goodwill to the people could not but elicit, he is said to have aimed at absolute power; but on the tribunes of the people at last themselves becoming his accusers, he was tried in the Campus Martius, and condemned to be thrown from the Tarpeian rock, B. C. 381, and none of his family were afterwards permitted to bear the surname of *Marcus*. — **II.** Torquatus was son of L. Manlius, surnamed *Imperiosus*, who was dictator B. C. 362. Notwithstanding the harshness of his father, he exhibited so striking an instance of filial affection that he was at once appointed military tribune, B. C. 359. In a war against the Gauls, he accepted the challenge of one of the enemy, whose gigantic stature and ponderous arms had rendered him terrible, and almost invincible, in the eyes of the Romans. The Gaul was conquered, and Manlius stripped him of his arms, and from the collar, *torquis*, which he took from the enemy's neck, was surnamed *Torquatus*. Manlius was the first Roman raised to the dictatorship without having been previously consul. The severity of Torquatus to his son, whom he put to death, because he had engaged the enemy and obtained a victory without his permission, has been deservedly censured. This uncommon rigour displeased many of the Romans; and from it all edicts and actions of severity have been called *Manliana edicta*. He was twice dictator, and at least three times consul. — **III.** Titus Torquatus, was consul B. C. 235, and obtained a triumph on account of his conquests in Sardinia. In his second consulship, B. C. 224, he conquered the Gauls. In B. C. 215 he defeated the Carthaginians in Sardinia, and B. C. 212 was an unsuccessful candidate for the office of pontifex maximus. B. C. 211 he was again elected consul, but declined the honour on account of the weakness of his eyes. B. C. 208 he was appointed dictator in order to hold the comitia. The temple of Janus was closed during the first consulship of Manlius. — **IV.** Vulso, a Roman consul, B. C. 189., was appointed to the command of the army in Asia, and having conquered the Gallo-Grecians, was honoured with a triumph at his return to Rome.

MANNUS, son of the German God Tu-

iston, of whom that nation believed themselves to be the descendants. See TUSTON.

MANTINĒA, one of the most ancient and celebrated cities of Arcadia, said to have been founded by Mantineus, son of Lycæon. It appears to have been a considerable place even in the age of Homer; but it is chiefly famous for the battle fought between Epaminondas at the head of the Thebans, and the combined force of Lacedæmon, Achaia, Elis, Athens, and Arcadia, about B. C. 363. During the wars under the Achæan league, Antigonus having dislodged Cleomenes from this city, the inhabitants in compliment to him called it *Antigonia*. Hadrian restored the ancient name, and erected a temple to Antinous. This city had several splendid temples. The ruins of Mantinea, now *Palæopoli*, are very considerable.

MANTINŌRUM OPIDUM, a town of Corsica, supposed to be *Bastia*.

MANTO, a daughter of the prophet Tiresias, endowed with the gift of prophecy. She was made prisoner by the Argives when the city of Thebes fell into their hands, and as she was the worthiest part of the booty, the conquerors sent her to Delphi as a present to Apollo. Manto, often called Daphne, remained for some time at Delphi, where she officiated as priestess, and gave oracles. From Delphi she came to Claros in Ionia, established an oracle of Apollo, married Rhadius, sovereign of the country, by whom she had Mopsus, and afterwards visited Italy, where she became the wife of Tiberinus, king of Alba, or, as the poets mention, the god of the Tiber. From this marriage sprang Ocnus, who built a town in honour of his mother, called *Mantua*. Manto was so struck at the misfortunes which afflicted Thebes, that she gave way to her sorrow, and was turned into a fountain. Some suppose her to be the same who conducted Æneas into Hell, and sold the Sibylline books to Tarquin the Proud. She received divine honours after death.

MANTŪA, a town of Italy, on the Minicius; supposed to have been founded by the Etrurians, B. C. 600. When Cremona, which had followed the interest of Brutus, was given to the soldiers of Octavius, Mantua also shared the common calamity, though it had favoured the party of Augustus, and many of the inhabitants were tyrannically deprived of their possessions. Hence Virgil says with truth—

Mantua, væ ! miseræ nimium vicina Cremonæ.

Virgil, born at Andes, a small village be-

low Mantua, was one of the sufferers on this occasion. See CREMONA.

MARĀTHON, a village of Attica, near Athens, celebrated for the victory which 10,000 Athenians and 1000 Plateæans, under Miltiades, gained over the Persian army, consisting of 100,000 foot and 10,000 horse, or according to Val. Max., of 300,000, or as Justin says, of 600,000, under Datis and Artaphernes, Sept. 28. B. C. 490. According to Herodotus, the Athenians lost 192 men, the Persians 6,300. Justin has raised the loss of the Persians to 200,000 men. In the plains of Marathon Theseus overcame a celebrated bull which plundered the neighbouring country. Erigone is called *Marathonia virgo*, from having been born at Marathon.

MARCELLA, I., daughter of Claudius Marcellus by his wife Octavia, and sister of Marcus Marcellus. She was first married to Apuleius, and afterwards to Valerius Messala. — II. The younger daughter of Claudius Marcellus by his wife Octavia, and sister of the preceding. She was first married to M. Vipsanius Agrippa, and afterwards to M. Julius Antonius.

MARCELLĪNUS, AMMIĀNUS, the last Latin writer that merits the title of an historian. He was born at Antioch, and lived under Constantine and his successors down to the reign of Valentinian II. A large portion of his life was spent in the Roman armies; and he made campaigns in Gaul, Germany, and Mesopotamia, and accompanied Julian on his expedition against the Persians. It appears that he was invested with the dignity of *Comes rei privatae*. He died at Rome subsequent to A. D. 390. His "History of Rome" extends from the accession of Nerva to the death of Valens; but of the thirty-one books of which it originally consisted, only the last eighteen have reached our times.

MARCELLUS, a name common to many persons of antiquity, of whom the most celebrated were: — I. Marcus Claudius, a famous Roman general, who, after passing through the offices of ædile and quæstor, was made consul B. C. 224, and being intrusted with the management of an expedition against the Gauls, obtained the *spolia opima* by killing Viridomarus, king of the enemy. Soon after he was intrusted to oppose Hannibal in Italy, and was the first Roman who obtained some advantage over him. Marcellus, in his third consulship, was sent with a powerful force against Syracuse. He attacked it by sea and land, but his operations proved ineffectual, owing to the invention of Archimedes, who baffled all his efforts, destroyed all the stupendous

military engines of the Romans during three successive years. The perseverance of Marcellus, however, at last obtained the victory. After the conquest of Syracuse, Marcellus was called to oppose a second time Hannibal. But he was not sufficiently vigilant against the snares of his adversary; and having imprudently separated himself from his camp, he was killed in an ambuscade in his sixtieth year, and fifth consulship, B. C. 208. His body was honoured with a magnificent funeral by the conqueror. His son was also caught in the ambuscade which proved fatal to his father, but he escaped, and received the ashes of his father from the conqueror.

—II. Marcus Claudius, a descendant of the preceding, was raised to the consulship B. C. 51. He signalised himself in the civil wars of Cæsar and Pompey, by his firm attachment to the latter. After the battle of Pharsalia, he went into voluntary exile, but was ultimately pardoned by Cæsar at the earnest intercession of the senate, and on his way to Rome was assassinated by P. Magius Cilo.—III. Marcus Claudius, commonly known as the Young Marcellus, was the son of Octavia, the sister of Augustus, and consequently the nephew of the latter. Augustus gave him his daughter Julia in marriage, and intended him for his successor; but he died at the early age of eighteen, universally regretted on account of the excellence of his private character. Virgil has immortalised his memory by the beautiful lines at the close of the sixth book of the *Æneid*, and which are said to have drawn from Octavia so munificent a recompence. (See VIRGILIUS.) Livia was suspected, though without reason, it would seem, of having made away with Marcellus, who was an obstacle to the advancement of her son Tiberius. The more ostensible cause of his death was the injudicious application of the cold bath by the physician Antonius Musa.

MARCIA LEX, a law enacted by Marcus Censorinus, which forbade any man to be censor more than once.

MARCIA, I., wife of Regulus, who, when she heard that her husband had been put to death at Carthage in the most excruciating manner, is said to have shut up some Carthaginian prisoners in a barrel, filled with sharp nails.—II. A favourite of Commodus, by whom he was poisoned.—III. A daughter of Philip, and wife of Cato the censor, who gave her to his friend Hortensius, and on the death of the latter took her back to his own house.

MARCIAŅA, a sister of Trajan, who, on

account of her public and private virtues, and her amiable disposition, was declared Augusta and empress by her brother. She died A. D. 113.

MARCIANOPŌLIS, a city of Mœsia Inferior, west of Odessus, founded by Trajan, and named in honour of his sister Marciana. Its position on the main road from Constantinople to the Ister soon raised it into importance. When the Bulgarians formed a kingdom out of what was previously Mœsia, Marcianopolis became the capital, under the name of *Pristhlaba* or *Preslaw*, which it still retains. The modern Greek inhabitants, however, call it *Marcenopoli*.

MARCIAŅUS, a native of Thrace, who, from a common soldier, was raised by his address and talents to higher stations, and on the death of Theodosius the Second, A. D. 450, whose sister Pulcheria he married, he was invested with the imperial purple in the East. He died, after a reign of six years, in his sixty-ninth year, as he was making warlike preparations against the barbarians, who had invaded Africa.

MARCĪUS SABĪNUS, M., the progenitor of the Marcian family at Rome. Having come to Rome with Numa, he advised the latter to accept of the crown which the Romans offered to him, but he subsequently attempted to make himself king of Rome in opposition to Tullus Hostilius, and killed himself when his efforts proved unsuccessful. His son having married a daughter of Numa, was made high-priest, and became the father of Ancus Martius.

MARCOMANNI, a nation in the south-eastern part of Germany. According to some authorities, their original seats were in Moravia, whence, on being hard pressed by the Romans, they retired into what is now Bohemia; but some writers place them originally between the Maine and Neckar. They were subdued by the emperors Trajan and Antoninus. Their name denotes "border men," i. e. men of the marches.

MARCUS, a prænomen common to many of the Romans. See ÆMILIUS, LEPIDUS, &c.

MARDI, the name of three Asiatic nations, whose limits have never been satisfactorily ascertained. For the most authentic particulars respecting them, the reader may consult the remarks of Larcher.

MARDONĪUS, a general of Xerxes, who, after the defeat of his master at Thermopylæ and Salamis, was left in Greece with an army of 300,000 chosen men, to subdue the country. His operations were rendered useless by the courage and vigilance of the

Greeks; and in a battle at Platæa, he was defeated and left among the slain, B. C. 479. He had been commander of the armies of Darius in Europe, and it was chiefly by his advice that Xerxes invaded Greece. He was son-in-law of Darius.

MARE MORTUUM, a celebrated lake of Palestine, about seventy miles long and twenty broad. It was anciently called the *Sea of the Plain*, from its situation in the great hollow or plain of the Jordan; the *Salt Sea*, from the extreme saltiness of its waters; and the *East Sea*, from its situation relative to Judæa, and in contra-distinction to the West Sea, or Mediterranean. It is likewise called by Josephus, and by the Greek and Latin writers generally, *Lacus Asphaltites*, from the *bitumen* (ἄσφαλτος) found in it; and the *Dead Sea*, its more frequent modern appellation, from the belief that no living creature can exist in its saline and sulphureous waters. Its Arabic name, *Bahr-Lout* (Sea of Lot), refers to the connection between the history of this lake and that of the nephew of Abraham, in whose days its bed, then the fertile vale of Siddim, was considered by the sacred historian as worthy to be compared with the "garden of the Lord." It certainly contained five cities; and according to Stephen of Byzantium ten; and Strabo, thirteen. In the visitation by which they were all destroyed, with the exception of Zoar, the neighbouring country underwent an extraordinary change; so much so, that Moses in another place describes it as a "land of brimstone, and salt, and burning," characteristics by which it still continues to be marked. Ruins of the overthrown cities are said to have been seen on the west side of the lake, but the fact has not been authenticated.

MÆREŌTIS, *Mairout*, a lake in Egypt, near Alexandria, about 150 stadia in breadth and 300 in length. From the earliest period of antiquity it was connected with the Nile by means of canals; but it first rose into celebrity on the founding of Alexandria. Its neighbourhood was famous for wine, though some make the *Mareoticum vinum* grow in Epirus, or in a certain part of Libya, called also *Mareotis*, near Egypt.

MARGIANA, a country of Asia along the Margus, from which it derives its name. It was celebrated for its fertility, and more especially for its wines. It now forms part of *Khorasan*.

MARGITES. The title of a satirical poem, ascribed to Homer. Only a few fragments of it exist.

MARGUS, I., a river in Mœsia Superior, rising on Mount Orbelus, and falling into the Danube west of Viminacium. It is now the *Morawa*. — II. *Mariab*, a river of Margiana, falling into the Oxus north-west of Nisea.

MARIÆ LEX, or PORCIA, a law enacted by L. Marius and Porcius, tribunes, A. U. C. 691, which fined such commanders as gave a false account to the Roman senate of the number of slain in a battle.

MARIANA FOSSA, a canal cut by Marius from the river Rhone, through the Campus Lapideus, into the Lake Mastramela. It was probably near the modern *Martigues*.

MARIANDŶNI, a people of Bithynia, east of the river Sangarius. They were of uncertain origin; but must probably be considered as part of the great Thracian stock. That they were barbarous is allowed by all; and Theopompus reported, that when the Megarians founded Heraclea in their territory, they easily subjected the Mariandyni, and reduced them to a state of abject slavery.

MARICA, a nymph of the river Liris, who had a grove near Minturnæ, into which if any thing was brought, it was not lawful to take it out again. According to some authorities, she was the same with Circe. Virgil, however, makes her the wife of Faunus, and mother of Latinus.

MARINUS, a native of Tyre, who flourished in the second century of the Christian era, a short time before Ptolemy. He wrote a work on Mathematical Geography.

MARISUS, *Marosch*, a river of Dacia, which falls into the Tibiscus,

MARIUS, C., I., a celebrated Roman, who from a peasant became one of the most powerful and cruel tyrants, was born at Arpinum, B. C. 157. He signalled himself under Scipio at the siege of Numantia, B. C. 134; and having subsequently attained some of the inferior offices of the state, he rendered himself conspicuous by his hostility to the patrician order. Having married Julia, of the family of the Cæsars—a connection which contributed to raise him to consequence—he passed into Africa, as lieutenant to the consul Metellus, against Jugurtha. He soon afterwards returned to Rome, to canvass personally for the consulship, which he attained; and being appointed to finish the war against Jugurtha, he once more set out for Africa, where his arms were crowned with success. About this period several Roman commanders having been defeated by the Cimbri and Teutones,

northern nations from the coast of the Baltic, who had invaded the empire, and threatened to overrun all Italy, Marius, who had been elected consul for five successive years, was sent against them, and defeated them with immense slaughter near Aquæ Sextiæ, now *Aix* in *Provence*, B. C. 100, and in the following year in the plain of Vercellæ, north of the Po. (See *CIMBRI*.) Marius, with his colleague Catulus, then entered Rome in triumph, and was elected consul a sixth time. His sixth consulship was distinguished by his efforts to augment the influence of the plebeians; but the patrician party proved more than a match for him, and he is said to have retired from Rome in disgust. On the breaking out of the Social War, he was made joint legatus with Sylla, who had served under him in Africa, but after gaining a few victories he resigned his command. Meanwhile the Mithridatic war, which was alleged to have been excited by Marius for his own ambitious ends, having broken out, Sylla, who had been appointed to the command of the forces, refused to resign it to Marius, who had procured a decree, rescinding the appointment of Sylla, and nominating himself; and Sylla, having advanced to Rome, compelled Marius to save his life by flight. The unfavourable winds preventing him from seeking a safer retreat in Africa, he was left on the coasts of Campania, where he was soon discovered by the emissaries of his enemy, violently dragged to Minturnæ, and sentenced to death, B. C. 90. A Gaul was commanded to cut off his head in the dungeon, but the stern countenance of Marius disarmed the courage of the executioner, and, when he heard the exclamation, "*Tune, homo, audes occidere Caium Marium?*" the sword dropped from his hand. Such an adventure awakened the compassion of the inhabitants. They released Marius, and favoured his escape to Africa, where he joined his son Marius, who had been arming the princes of the country in his cause. Marius landed near the walls of Carthage; but the governor of Africa, to conciliate the favour of Sylla, compelled him to fly to a neighbouring island. Having soon after learnt that Cinna had embraced his cause at Rome, he set sail to assist his friend, only at the head of 1000 men. His army, however, gradually increased, and he entered Rome like a conqueror. His enemies were inhumanly sacrificed to his fury: and Rome was filled with blood. When Marius and Cinna had sufficiently gratified their resentment, they made them-

selves consuls; but Marius, worn out with old age and infirmities, died sixteen days after he had been honoured with the consular dignity for the seventh time, B. C. 86. — II. Son of the preceding, whom he resembled in private character, being equally fierce and vindictive. He seized upon the consulship at the age of twenty-seven, and put to death numbers of his political opponents; but being defeated subsequently by Sylla, he fled to Præneste, where he slew himself. — III. Mercator, an ecclesiastical writer, the antagonist of Celestius and Nestorius, who flourished between 425 and 450 A. D. His country is not exactly known. He has left behind him a number of works, or rather translations from the Greek. He was the disciple and friend of St. Augustine. — IV. Celsus, a Roman general, who greatly distinguished himself in the reigns of Galba, Otho, and Vitellius. — V. Marcus Aurelius Marius Augustus was originally an armourer or blacksmith in Gaul. He afterwards turned his attention to a military life, and on the death of Victorinus, A. D. 267, was saluted emperor, but three days afterwards was publicly assassinated by a man who had shared his poverty. The stories that are told of his miraculous strength are evidently fabulous. — VI. Priscus, proconsul of Africa, was banished for extortion, in the third year of Trajan. Though condemned to disgorge to the treasury about 6000*l.*, he still retained sufficient to enable him to forget his exile in the luxuries which his ill-gotten wealth procured.

MARMARICA, a country of Libya, now forming part of the district of *Barca*. The inhabitants, called *Marmaridæ*, were skilful in taming serpents.

MARMARION, a town of Eubœa, near Carystus, whence the latter obtained the marble for which it was famous, and celebrated for a temple of Apollo, who is thence called *Marmarus*.

MARO. See *VIRGILIUS*.

MARON, a priest of Apollo in Thrace near Maronea. He accompanied Osiris in his conquests, and gave his name to

MARONÆA, *Marogna*, a maritime city of the Cicones in Thrace, near the Hebrus, of which Bacchus was the chief deity. Its wine was reckoned excellent. It was taken by Philip in the first Macedonian war.

MARPËŠIA, a queen of the Amazons, who overcame the inhabitants of Mt. Caucasus: thence called *Marpesius Mons*.

MARPESSA, a daughter of the Evenus, and wife of Idas, by whom she had Cleopatra, wife of Meleager. Apollo endea-

voured to carry her away, but Idas resolved on revenge, followed the ravisher with a bow and arrow. Jupiter, to whom the matter was referred, having permitted Marpessa to make her election between the two lovers, she returned to her husband.

MARPĒSUS, I., a town of Troas, north of the Scamander, and west of Troja Vetus. — II., or Marpessa, *Capresso*, a mountain in the island of Paros, west of the harbour of Marmora, containing the quarries whence the famous Parian marble was obtained; hence the expression of Virgil, *Marpesia cautes*.

MARRUCINI, a people of Italy, occupying a narrow slip of territory on the right bank of the Aternus, between the Vestini and the Frentani. Like the Marsi, from whom they were said to derive their origin, they were a hardy and warlike race, and made common cause against the tyranny of Rome. The chief city of the Marrucini was Teate, now *Chieti*.

MARRUVIUM, I., a town of the Sabines, answering to the modern *Morro Vecchio*. — II. The capital of the Marsi, situated on the eastern shore of the Lacus Fucinus, and corresponding to the modern *San Benedetto*.

MARS, or MAVORS, in the Sabine and Oscan dialect called Mamers, and usually considered identical with the Grecian Ares, was worshipped by the Romans as the God of war. He was said by some to be a son of Jupiter and Juno, by others of Enyo or Bellona, while, according to Ovid, he was the offspring of Juno alone, being conceived by means of the virtue of a certain plant. The education of Mars was intrusted to the God Priapus, who instructed him in every manly exercise. His trial before the court of Areopagus, for the murder of Halirrhothius, forms an interesting epoch in history. (See AREOPAGUS.) In the wars of Jupiter and the Titans, Mars was seized by Otus and Ephialtes, and confined for fifteen months, till Mercury procured him his liberty. During the Trojan war Mars took the side of the Trojans, and defended the favourites of Venus with uncommon activity. His temples were not numerous in Greece, but in Italy he received the most unbounded honours, being looked upon as the progenitor of Romulus, and the protector of Rome. His priests among the Romans were called *Salii*. (See SALII.) The best known of the children of this God were Ascalaphus and Ialmenus, Ctenomachus, king of Pisa, Diomedes of Thrace, Cynus, Phlegyas, Dryas, Parthenopæus, and Tereus. He was also said to be the

sire of Meleager and other hero-princes of Ætolia. He was represented as a warrior, of a severe and menacing air, dressed in the heroic style, with a cuirass on his breast, and a round Argive shield on his arm. His arms are sometimes borne by his attendants. Among the rustic population of Latium, Mars was regarded not merely as the God of war, but as the God who watched over the peculiar interests of the shepherd and the husbandman, and in this capacity they used to offer him, under the title of Mars Sylvanus, the sacrifice called *Suovetaurilia*, which, as the derivation of the word implies, consisted of a pig, a sheep, and a bull. Hence it is generally supposed that when the same peasants were obliged to lay aside their ploughs for the spear and to march forth to battle, they still clung to the worship of the original deity, but changed his designation into Gradivus, Quirinus Ultor, &c., according to the objects immediately in view.

MARSICI, a people of Gallia Belgica, of German origin, and belonging to the great tribe of the Istævones. They are supposed to have occupied the islands between the mouth of the *Maese* and *Scheldt*, though it has been said that their territory corresponded to the modern province of *Utrecht*.

MARSI, I., a people in the north-western part of Germany belonging to the great tribe of the Istævones. They appear to have been originally settled on both banks of the *Lippe*, whence they spread south to the *Tenchtheri*. Weakened by the Roman arms, they retired into the interior of Germany, and from this period disappeared from history. — II. A small nation of Italy, whose territory lay to the north-east of Latium, and south-east of the country of the Sabines, celebrated for their hardihood and warlike spirit. Their origin, like that of many other Italian tribes, is enveloped in obscurity and fiction. They were at first inimical to the Romans, but in process of time became their firmest supporters. The civil war in which they engaged with the Romans for their liberty was named from them the *Marsian war*.

MARSYAS, I., a satyr of Phrygia, son of Olympus, who, having found the pipe which Minerva, for fear of injuring her beauty, had thrown away, contended with Apollo for the palm in musical skill. The Muses were the umpires, and it was agreed that the victor might do what he pleased with the vanquished. Marsyas lost, and Apollo flayed him alive for his temerity. The tears of the nymphs and rural deities for the fate of their companion gave origin,

it was fabled, to the stream which bore his name; and his skin was said to have been hung up in the cave whence the waters of the river flowed. The fable admits of a very rational explanation. The pipe as cast away by Minerva, and Marsyas as punished by Apollo, are intended merely to denote the preference given, at some period, by some particular Grecian race with whom the myth originated, to the music of the lyre over that of the pipe, or, in other words, to the *Citharœdic* over the *Auletic* art. The double pipe was a Phrygian or Asiatic invention, and ascribed to a certain Marsyas. The music of this instrument was generally used in celebrating the wild and enthusiastic rites of Cybele, of whom Marsyas is generally represented as a follower or companion. —

II. A river of Phrygia, rising in a cavern under the Acropolis of Celænæ, and falling into the Mæander. — III. A river of Caria, mentioned by Herodotus as flowing from the country of Idrias into the Mæander; Idrias being one of the earlier names of the city which, under the Macedonians, assumed the name of Stratonicea. The Marsyas of Herodotus is supposed to be the same with the modern *Tshina*. —

IV. A native of Pella, brother of Antigonus. He wrote, in ten books, a *History of the Kings of Macedon*, from the origin of the monarchy to the foundation of Alexandria, and also a work on the *Education of Alexander*, with whom he had been brought up.

MARTHA, a celebrated prophetess of Syria, whose artifice and fraud proved of the greatest service to C. Marius, in his numerous expeditions.

MARTIA AQUA, the name given to a particular kind of water at Rome, celebrated for clearness and salubrity. It was conveyed to Rome, by an aqueduct thirty miles in length, from the Lake Fucinus, by Ancus Martius, whence its name.

MARTIALIS, MARCUS VALERIUS, a Latin epigrammatic poet, born at Bilbilis in Spain about A. D. 40. Very few particulars of his life are ascertained, and these are principally collected from his own writings. He was destined for the bar, and in order to complete his education, was sent to Rome; but his fondness for poetical composition caused him to abandon his legal studies. Titus and Domitian both favoured him. The latter bestowed on him the rank of an *eques* and the office of a tribune, and granted him at the same time all the privileges connected with the *Jus trium liberorum*. After he had passed thirty-five years in

Rome in the greatest splendour, he retired to his native country, where he became the object of malevolence and ridicule, and died A. D. 104, in his sixty-fifth year. His fourteen books of Epigrams have gone through many editions, and have been translated into most modern languages.

MARULLUS, a tribune, who together with his colleague Flavius, tore from the statues of Cæsar the royal diadems with which they were adorned. They also found out the persons who had saluted Cæsar king, and committed them to prison: but Cæsar deposed them from office.

MASÆSYLI, a maritime people in the west of Numidia, under the dominion of Syphax. See MASSYLI.

MASCA, also termed Saocoras, a river of Mesopotamia, falling into the Euphrates. Mannert thinks that the Masca was nothing more than a canal from the Euphrates. At its mouth stood the city Corsote.

MASINISSA, son of Gula and king of the eastern part of Numidia, was born about B. C. 246. Educated at Carthage, he became enamoured of Sophonisba, daughter of Hasdrubal, who promised him her hand, and on his return to Numidia, at the commencement of the second Punic war, he instigated his father to declare against Rome in favour of Carthage. Having attacked Syphax, another monarch, reigning over the western part of Numidia, and then in alliance with the Romans, he gained over him two great victories, and afterward passing the Straits, united his forces with those of the Carthaginians in Spain. Hannibal was at that time carrying all before him in Italy, while Hasdrubal his brother was defending Spain. Not long after his arrival, Masinissa contributed essentially to the entire defeat of Cneus and Publius Scipio, by charging the Roman army with his Numidian horse, B. C. 212; but, after some other less successful campaigns, both he and his allies were compelled to yield to the superior ability of the young Scipio, afterwards surnamed Africanus, and to abandon to him almost the whole of the peninsula. After this defeat Scipio found, among the prisoners, one of the nephews of Masinissa, to whom he sent him loaded with presents; whereupon Masinissa, struck with this generous action, forgot all former hostilities, and joined his troops to those of Scipio. Masinissa showed himself the firmest ally the Romans ever had. To his exertions they owed many of their victories in Africa, particularly in that battle

which proved fatal to Hasdrubal and Syphax. In the battle of Zama, Masinissa greatly contributed to the defeat of Hannibal. The Romans rewarded his fidelity with the kingdom of Syphax and some of the Carthaginian territories. Masinissa showed his confidence in the Romans, and his esteem for the rising talents of Scipio Æmilianus, by intrusting him with the care of his kingdom, and empowering him to divide it among his sons at his death, which took place in his ninety-seventh year, after a reign of above sixty years, B. C. 149. He left a numerous family, of whom only three were legitimate, Micipsa, Gulussa, and Manastabal. The kingdom was fairly divided among them by Scipio, and the illegitimate children received, as their portion, valuable presents. The deaths of Gulussa and Manastabal soon after left Micipsa sole master of the large possessions of Masinissa.

MASSĀĠĒTĒ, a nation of Scythia, east of the Iaxartes, whose country is supposed to answer to *Turkestan*. The term became general for the northern nations of Asia, like that of Scythia. The Massagetæ had no temples, but worshipped the sun, to whom they offered horses on account of their swiftness. When their parents had come to a certain age, they generally put them to death.

MASSĪCUS MŌNS, a range of hills in Campania, famous for its vineyards.

MASSĪLĪA, *Marseilles*, a maritime town of Gallia Narbonensis, founded B. C. 539, by the people of Phocæa in Asia, who quitted their country to avoid the tyranny of the Persians. The Massilians, as the inhabitants were then called, speedily distinguished themselves by their skill as seamen, and the extent of their commerce; and were celebrated for the wisdom of their political institutions, and their civilisation. They became, at an early period, allies of Rome; but, having espoused the party of Pompey, their city was besieged, and, after an obstinate resistance, taken by Cæsar. But though Marseilles lost its liberty, it preserved its commerce and superior civilisation under the Romans; and was highly distinguished as a school of *Belles Lettres* and philosophy. It is spoken of by Cicero in the highest terms of eulogy. At a later period, Agricola was sent thither to be educated; and Tacitus calls it *sedes ac magistra studiorum*. After the fall of the Roman empire, it underwent many vicissitudes.

MASSŪLĪ, a people of Numidia, to the east of the Massæyli and Cape Tretum. They were the subjects of Masinissa.

MATĪNUM, a city of Messapia or Iapygia, south-east of Callipolis. Near it was the MonsMatinus, famed for its bees and honey. The modern *Matinata* seems to mark the site of the ancient city.

MATRŌNA, *Marne*, a river of Gaul, which formed part of the ancient boundary between Gallia Belgica and Gallia Celtica. It takes its rise at *Langres*, runs north-west to *Chalons*, then westward, passes by *Meaux*, becomes navigable at *Vitry*, and at *Charenton*, a little above *Paris*, falls into the Sequana or *Seine*, after a course of about ninety-two leagues.

MATRŌNALĪA, a festival celebrated at Rome on the Calends of March, in remembrance chiefly of the reconciliation between the Romans and the Sabines. On this same day, also, a temple had been dedicated by the Roman ladies to JunoLucina, on the Esquiline Hill, and here they presented their annual offerings. Ovid speaks of offerings of flowers made on this occasion to Juno.

MATTĪACĪ, a nation in the western quarter of Germany, sometimes said to be a branch of the Catti, between the *Lahn* and *Maine*, but, according to others, lying between the Maine, the Taunus Mountains, and the Rhine. The Aqua Mattiacæ correspond to the modern *Wiesbaden*.

MATRŪTA, a deity among the Romans, the same as the Leucothœ of the Greeks. See INO and LEUCOTHŌE.

MAVORS, a name of Mars. See MARS.

MAURĪ, the inhabitants of Mauritania. The name is supposed to be derived from *Mahur*, or, as an elision of gutturals is very common in the Oriental languages, from *Maur*, i. e. one from the west, Mauritania being west of Carthage and Phœnicia.

MAURITĀNĪA, now *Fez* and *Morocco*, a country of Africa, on the Mediterranean, bounded on the north by the Straits of Gibraltar and the Mediterranean, on the east by Numidia, on the south by Gætulia, and on the west by the Atlantic. It was, properly speaking, in the time of Bocchus the betrayer of Jugurtha, bounded by the river Mulucha or Molochath, now *Malva*, and corresponded nearly to the present kingdom of *Fez*; but in the time of Claudius, the western part of Numidia was added to this province under the name of Mauritania Cæsariensis, the ancient kingdom of Mauritania being called *Tingitana*, from its principal city Tingis, *Old Tangier*, on the west of the straits. See MAURĪ and MAURUSĪ.

MAURUS TERENTIĀNUS, a Latin grammarian, supposed to have been an African by birth. The period when he flourished

has been matter of dispute. When advanced in life he wrote an ingenious poem on *Syllables, Feet, and Metre*, which was edited by Lachmann in 1836.

MAURŪSĪ, a poetical name for the people of Mauritania.

MAUSOLEUM, a sepulchral building, so called from Mausolus, king of Caria, to whose memory it was raised by his wife Artemisia, about B. C. 353; hence all sepulchral structures of importance have obtained the name of mausolea. From its extraordinary magnificence it was esteemed one of the wonders of the world. According to Pliny, it was one hundred and eleven feet in circumference, and one hundred and forty feet high. It is said to have been encompassed by thirty-six columns, and exceedingly enriched with sculpture.

MAUSŌLUS, a king of Caria and husband of Artemisia, who was so disconsolate at his death, B. C. 353, that she erected one of the noblest monuments of antiquity to his memory. See MAUSOLEUM.

MAXENTĪUS, MARCUS AURELIŪS VALERIŪS, a son of Maximianus Herculus, on whose abdication he declared himself independent emperor, or Augustus, A. D. 306. He rendered himself odious by his cruelty and oppression. In a battle fought with Constantine near Rome, he lost the victory, and fled back to the city; but the bridge, over which he crossed the Tiber, being in a decayed situation, he fell into the river, and was drowned, A. D. 312.

MAXIMIĀNUS, I., HERCULIŪS MARCUS AURELIŪS VALERIŪS, a native of Sirmium in Pannonia, who, from being a common soldier in the Roman army, was raised by Diocletian to be his colleague in the empire. The personal superiority of Diocletian was recognised in the assumed name of Jovius, while Maximianus took that of Herculus. Maximianus showed the justness of the choice of Diocletian by his victories over the barbarians. Soon after, Diocletian abdicated the imperial purple, A. D. 305, and obliged Maximianus to follow his example; but, before the first year of his resignation had elapsed, Maximianus was roused from indolence and retreat by the ambition of his son Maxentius, in conjunction with whom he re-assumed the imperial dignity A. D. 306. He soon afterwards quarrelled with his son, and the troops having mutinied against him, he fled for safety to Gaul, to the court of Constantine, to whom he gave his daughter Faustina in marriage. But he afterwards entered into a conspiracy against Constantine, who caused him to be strangled at Marseilles, A. D. 310, in his 60th year. — II. Galerius

Valerius, a native of Dacia, who was originally employed in keeping his father's flocks, but subsequently entered the army, where his valour and bodily strength recommended him to Diocletian, who invested him with the imperial purple in the East, and gave him his daughter Valeria in marriage. Galerius conquered the Goths and Dalmatians, and at first checked the insolence of the Persians; but he subsequently sustained a complete defeat, and on his return to Antioch Diocletian received him coldly, and even obliged him to walk behind his chariot. This humiliation stung Galerius to the quick; he assembled another army, and gave battle to the Persians, gained a complete victory, and took the wives and children of his enemy. As soon as Diocletian had abdicated, Galerius was proclaimed Augustus, A. D. 304; but his cruelty soon rendered him odious, and the offended Roman people raised Maxentius to the imperial dignity two years afterwards. He died of a loathsome disease in the greatest agony, A. D. 311.

MAXIMĪNUS, CAIUS JULIŪS VERUS, I., the son of a peasant in Thrace, remarkable for his gigantic personal strength and bravery. He entered the Roman armies, where he gradually rose to the first offices; and on the death of Alex. Severus, caused himself to be proclaimed emperor, A. D. 235. The popularity he had gained when general of the armies was at an end when he ascended the throne. He delighted in acts of the greatest barbarity; 400 persons lost their lives on the false suspicion of having conspired against his life; and that the tyrant might entertain himself with their sufferings, some were exposed to wild beasts, others expired by blows, some nailed on crosses, others were sewed up in the skins of animals. The noblest of the Roman citizens were the objects of his cruelty. In his military capacity, too, he acted with the same ferocity; and in an expedition in Germany, meeting with no opposition, he cut down the corn, and set fire to the whole country for 450 miles. His soldiers assassinated him in his tent before the walls of Aquileia, A. D. 236, in his sixty-fifth year, and his son Maximinus shared his fate. The news of his death was received with the greatest rejoicings at Rome; public thanksgivings were offered, and whole hecatombs flamed on the altars. Incredible tales are related of his strength and voracity. — II. Daia or Daza, an Illyrian peasant who served in the Roman armies, and was raised by his uncle Galerius Maximinus to the rank of military tribune, and lastly to the dignity of Cæsar,

A. D. 303. On the death of Galerius, A. D. 311, Maximinus obtained the Asiatic provinces; but he declared war against Licinius, his colleague in the empire, and being defeated by the latter at Hadrianopolis, he fled into Asia, and died by poison, at Tarsus, A. D. 313.

MAXIMUS, MAGNUS, I., a native of Spain, who, taking advantage of the unpopularity of Gratian, proclaimed himself emperor A. D. 383. Gratian marched against him, but was defeated, and soon after assassinated. When he had made himself master of Britain, Gaul, and Spain, he demanded of Theodosius to acknowledge him as his associate on the throne. Theodosius endeavoured to amuse him and put him off, but Maximus resolved to support his claim by arms, and crossing the Alps, made himself master of Italy. Theodosius besieged him at Aquileia, where he was betrayed by his soldiers; but the conqueror granted him life: the soldiers, however, refused him mercy, and instantly struck off his head, A. D. 383. His son Victor, who shared the imperial dignity with him, was soon after sacrificed to the fury of the soldiers. — II. Petronius, descended of an illustrious family, caused Valentinian III. to be assassinated, and ascended the throne. He married the widow of Valentinian; but on his confessing that he had murdered her husband solely with the view of obtaining her hand, she had recourse to the barbarians to avenge the death of Valentinian, and Maximus was stoned to death, and his body thrown into the Tiber, A. D. 455, after a reign of only seventy-seven days. — III. Pupienus. (See PUPIENUS.) — IV. A celebrated Cynic philosopher and magician of Ephesus. He was appointed preceptor of the emperor Julian, whose entire confidence he gained. According to some historians the apostacy of Julian originated in the conversation and company of Maximus. After the death of Julian, Maximus retired to Constantinople, where he soon after was accused of magical practices before Valens, and beheaded at Ephesus, A. D. 366. — V. Tyrius, a native of Tyre, distinguished for his eloquence, and for his knowledge of the New Platonic philosophy. Maximus flourished under Antoninus, and reached the time of Commodus. Though frequently at Rome, he spent the greater part of his time in Greece; and is sometimes confounded with Claudius Maximus, one of the preceptors of Marcus Aurelius. We have from him, under the title of *Discourses* (or *Dissertations*), *Λόγοι* (or *Διαλέξεις*), forty-one treatises or essays on various subjects

of a philosophical, moral, and literary nature.

MAZĀCA. See CÆSAREA AD ARGÆUM.

MAZĀCÆ, a people of Sarmatia, in the vicinity of Palus Mæotis.

MAZĪCES and MAZŶES, a people of Libya, expert in the use of missile weapons. The Romans used them as couriers on account of their great swiftness.

MECÆNAS, CAIUS CILNIUS, a Roman knight, descended from an ancient Etruscan family of Arretium. The time and place of his birth are both unknown, nor are we informed how he spent his youth; but on arriving at maturity, he followed the fortunes of Octavius, and was present at the battles of Mutina, Philippi, and Actium. During the absence of Augustus in Egypt he was made prefect of Rome, and though luxurious and effeminate in the hours of recreation, he distinguished himself by his knowledge of business and moderation and address; and, on the return of the emperor, he shared with Agrippa his full confidence and friendship. But it is chiefly as a patron of literature that Mecænas has come down to posterity. It was mainly owing to his assistance that Virgil and Horace were raised to independence, and enabled to devote themselves to poetry; and his splendid palace on the Esquiline Mount was open to all who could contribute to social enjoyment. A few years before his death he fell into disgrace with the emperor, probably owing to the intrigues of his wife Terentia; but he was probably again received into favour; for at his death, which took place B. C. 8, he left Augustus heir to his vast wealth and possessions. Mecænas wrote several works, of which only a few fragments have come down to our times; but these are not calculated to inspire regret for the loss, for, as has been well observed, they prove that "si Mécène jugeait bien, il écrivit fort mal."

MĒDĒA, daughter of Æëtes, king of Colchis, and famed for her skill in sorcery and enchantment. When Jason came to Colchis in quest of the golden fleece, she aided him in obtaining it, and then fled with him to Greece. Here she is said to have displayed her magic skill in the recovery of Æson, father of Jason, whom she restored from the infirmities of age to the vigour of youth: but there is much discrepancy of statement in regard to this story. (See ÆSON.) Having treacherously deprived Pelias of life (see PELIAS), she was obliged to seek refuge in Corinth, where she found herself deserted by Jason, who espoused the daughter of Creon, the Corinthian king. Taking, thereupon, summary vengeance

on her rival, and having destroyed her two sons whom she had by Jason (see JASON), Medea mounted a chariot drawn by winged serpents and fled to Athens, where she had by King Ægeus a son named Medus. Being detected, however, in an attempt to destroy Theseus (see THESEUS), she fled from Athens with her son, and returned unknown to Colchis, where finding that her father Æëtes had been robbed of his throne by her brother Perses, she restored him, and deprived the usurper of life. After death she was deified by the Colchians.

MEDESICASTE, a daughter of Priam, and wife of Imbrius son of Mentor, who was killed by Teucer during the Trojan war.

MEDIA, an extensive country of Asia, separated from Armenia by the Araxes; bounded by Assyria on the west, on the north by the Caspian, east by Hyrcania and Aria, and south by Persis and Susiana. Its boundaries, however, cannot be stated with precision, since they differed materially at different times. It is now *Irak Ajami*, Persian *Irak*, to distinguish it from *Irak Arabi*, Babylonian *Irak*. Media was divided into Great Media and Atropatene, of the former of which Ecbatana, and of the latter Gaza, now Zebritz, was the capital. The Medes are said to have sprung from Madai, third son of Japhet. According to Herodotus, they were divided into six tribes, who were remarkable, in the primitive ages of their power, for their loyalty to their sovereigns, and their warlike disposition. On first emerging into notice, Media formed part of the Assyrian empire; but it became an independent monarchy, under Dejoces, B. C. 716, which continued down to B. C. 595, when it was reduced by Cyrus to a province of Persia. On the overthrow of the Persian empire it formed part of the kingdom of the Seleucidæ, and was subsequently subject to the Parthians.

MEDIOLANUM, *Milan*, I., a city of Cisalpine Gaul, among the Insubres, situated on the small river *Olona*, in a plain between the Ticinus, *Tesino*, and the Addua, *Adda*. It was annexed to the Roman dominions by Scipio Nasica, B. C. 191, and became in the course of time such a flourishing city, that it was honoured with the appellation of "New Athens." In the fourth century of our era it held the rank of the sixth city of the empire, and is one of the few in Italy which survived the devastations of the middle ages, and brought down its celebrity to modern times.—II. A town of the Gugerni in Germania Inferior, corresponding to the

village of *Moyland*.—III. A town of the Ordovices, in Britain, near *Ellesmere*.

MEDIOMATRICI, a powerful nation of Gallia Belgica, on the Mosella, *Moselle*. Their chief town was Divodurum, afterwards Mediomatrici, *Metz*.

MEDITERRANEUM MARE, a sea which divides Europe and Asia Minor from Africa, 2000 miles in length, between 400 and 500 at an average in breadth, and occupying an area of 734,000 square miles. It is named from its situation, *medio terræ*, situate in the middle of the land; and it communicates with the Atlantic by the Columns of Hercules, and with the Euxine through the Ægean. According to Buffon, the Mediterranean Sea was originally a lake of small extent, and had received in remote ages a sudden and prodigious increase, at the time when the Black Sea opened a passage through the Bosphorus, and at that period when the sinking of the land which united Europe to Africa, in the part which is now the Straits of Gibraltar, permitted the water of the ocean to rush in. It was also his opinion that most of the islands of the Mediterranean made part of the continent before the great convulsions in this quarter. The word *Mediterraneum* does not occur in the classics; but the sea is sometimes called *Internum*, *Nostrum*, *Medium Æquor*. In the Scriptures, the Mediterranean is called "the Great Sea;" Herodotus calls it "the Sea," and Strabo "the Sea within the Columns." The Mediterranean was navigated from the remotest antiquity: in the dawn of commerce it was traversed in all directions by the ships of the Phœnicians and Carthaginians; at a later period, by those of the Greeks and Romans; and during the middle ages, and down to the discovery of America, it was the grand centre of the commerce and navigation of the Old World. To the scholar and classical traveller the Mediterranean has the most powerful attractions. Its shores were the earliest seats of art, science, and civilisation. It has been surrounded and occupied by the most renowned nations of antiquity; and its coasts and islands have still to boast the ruins of some of the noblest and most splendid cities of the ancient world. "On those shores," to use the language of Dr. Johnson, "were the four great empires of the world—the Assyrian, the Persian, the Grecian, and the Roman. All our religion, almost all our law, almost all our arts, almost all that sets us above savages, has come to us from the shores of the Mediterranean."

MEDITRINA, the goddess of healing,

whose festivals, *Meditrinalia*, were celebrated at Rome on the fifth day before the Ides of October.

MEDŌĀCUS, or MEDUACUS, the name of two rivers in Italy, which rise in the territory of the Euganei, and fall into the Adriatic below Venice; Major, *Brenta*, and Minor, *Bachiglione*. Patavium was situated between them.

MEDOBŘIGA, *Marvao*, a town of Lusitania, on the confines of Portugal.

MEDON, son of Codrus, was the seventeenth and last king of Athens, and the first archon appointed with regal authority, B. C. 1070. His successors were called *Medontidæ*, and the office of archon remained for 200 years in the family of Codrus under twelve perpetual archons.

MEDUS, I., *Kur*, a river of Media, falling into the Araxes. Some take Medus adjectively, as applying to any of the great rivers of Media, as in Horace (*Od.* ii. 9. 21.), where it signifies the Euphrates. — II. Son of Ægeus and Medea, who was sometimes said to have given name to Media, in Upper Asia. He conquered several barbarous tribes, and finally fell in battle with the Indians.

MEDŪSA, one of the three Gorgons, daughter of Phorcys and Ceto, and the only one of the number that was not immortal. According to one legend, Medusa was remarkable for personal beauty, and captivated by her charms the monarch of the sea. Minerva, however, incensed at their having converted her sanctuary into a place of meeting, changed the beautiful locks of Medusa into serpents, and made her in other respects hideous to the view. Some accounts make this punishment to have befallen her because she presumed to vie in personal attractions with Minerva, and to consider her tresses as far superior to the locks of the former. Apollodorus, however, gives the Gorgons snaky tresses from their birth. (See GORGONES.) Medusa had, in common with her sisters, the power of converting every object into stone on which she fixed her eyes. Perseus slew her (see PERSEUS), and cut off her head; and the blood that flowed from it produced the serpents of Africa, Perseus, on his return, having winged his way over that country with the Gorgon's head. The conqueror gave the head to the goddess Minerva, who placed it in the centre of her ægis or shield. See ÆGIS.

MEGABŪZUS, I., one of the noble Persians who conspired against the usurper Smerdis. Being set over an army in Europe by King Darius, he took Perinthus, and conquered all Thrace. — II. A satrap of

Artaxerxes, who revolted from his sovereign, and defeated two large armies sent against him. The interference of his friends restored him to the king's favour, and he died B. C. 477.

MEGERA, one of the Furies. See FURIE.

MEGALESĪA, games in honour of Cybele. See LUDI MEGALENSES.

MEGALĪA or MEGARIS, a small island in the Bay of Naples, near Neapolis, on which the Castle *del Ovo* now stands.

MEGALOPŌLIS, the capital of Arcadia, situated in the southern part of the country, in a wide and fertile plain watered by the Helissus, which flowed from the central parts of Arcadia, and nearly divided the town into two equal parts. By the advice of Epaminondas, it was founded B. C. 370, the year in which the Spartans were defeated at Leuctra, with the design of making it at once the capital of Arcadia, and a fortress against the attacks of the Spartans. Ten commissioners, selected from the principal states, were deputed to make the necessary arrangements for conducting the new colony; and in accordance with their advice, the other cities of Arcadia agreed to send thither the greater number of their inhabitants, who thus rendered it at once a *large city*, as its name implies. Megalopolis soon rose into great importance; but it would be impossible within our limits to give even an outline of its history. For a lengthened period it enabled the Arcadians to maintain their ground against the Spartans; but B. C. 232, it was taken and ruined by Cleomenes, king of Sparta, and most of the inhabitants were put to the sword. Such of them as escaped retired to Messenia, but afterwards returned to Arcadia, and, by the advice of Philopœmen, rebuilt their city. In the time of Strabo, Megalopolis had become deserted. The village of *Sinano* occupies its site.

MEGANĪRA, wife of Celeus, king of Eleusis in Attica, and mother of Triptolemus, to whom Ceres taught agriculture. She received divine honours after death.

MEGĀRA (gen. *-æ*; and also, as a neuter plural, *-a, -orum*: in Greek, τὰ Μέγαρα), I., a city of Greece, the capital of a district called Megaris, about 210 stadia north-west of Athens. It was situated at the foot of two hills, on each of which stood a citadel, and was connected with the port of Nisæa by two walls, the length of which was about eight stadia, or eighteen, according to Strabo. It was founded B. C. 1131, and was originally governed by kings; it afterwards became subject to the Athenians,

but regained its original government on the Dorian migration under Codrus; and, as long as it preserved its independence, was distinguished in arms, philosophy, and arts. Statues of Praxiteles and Scopas adorned its monuments and public places; the Gnomic verses of Theognis, a native of Megara, formed the moral code of Greece; and Euclid and Stilpo founded at Megara a school which holds a high rank in the history of philosophy. At the battle of Salamis it furnished twenty ships of war for the defence of Greece; 3000 of its citizens fought at Plataea in the army of Pausanias; and such was the excess of its population, that it from time to time sent forth colonies to Sicily, the Propontis, and the Black Sea. It subsequently underwent the common fate of all the Grecian cities; but, in spite of all vicissitudes and misfortunes, Megara has retained its original name till this day. —

II. A town of Sicily, founded by a colony from Megara in Attica, about B. C. 728; and destroyed by Gelo, king of Syracuse. Before the arrival of the Megarean colony it was called Hybla. — III. A daughter of Creon, king of Thebes, given in marriage to Hercules for having freed the Thebans from the tribute they had bound themselves to pay to the Orchomenians. Subsequently, having been rendered insane by Juno, Hercules threw into the fire the children of whom he had become the father by Megara; but afterwards gave her in marriage to Iolaus.

MEGAREUS, a son of Neptune by Cenope, and father of Hippomenes by Merope.

MEGARIS, a small territory of Achaia, separating the states of Athens from those of Corinth, and extending from the Saronic to the Corinthian gulf. It contained but a small number of towns and villages, and its soil was as ungrateful as that of Attica; but the favourable situation of its two ports, Nisæa on the Saronic, and Pegæ on the Corinthian, gulf, raised it to great commercial and political importance among the states of Greece. Its chief town was Megara. See MEGARA.

MEGASTHENES, a Greek historian and geographer, in the age of Seleucus Nicator, king of Syria, about B. C. 300. He was sent by Seleucus to Palibothra in India, to renew and confirm a previous treaty with Sandrocottus, king of the Prasii; and, after his return, wrote an account of his travels, of which only a few fragments remain in the works of Strabo, Arrian, and Ælian.

MELA POMPONIUS, a Latin geographical writer, the place and period of whose birth are involved in obscurity. It is ge-

nerally supposed that he was born in Spain, of an illustrious family, and lived in the time of the emperor Claudius. His "Compendium of Geography," in three books, has reached our times.

MELAMPUS, a celebrated soothsayer and physician of Argos, son of Amythaon and Idomeneia, or Dorippe. As he was sleeping on the grass, two young serpents wantonly played round him, and softly licked his ears. When he awoke he found himself acquainted with the chirping of birds, and all their rude notes; and, learning from their tongues the future, he was enabled to declare it to mankind. Meeting Apollo on the banks of the Alpheus, he was taught by him the art of reading futurity in the entrails of victims, and he thus became an excellent soothsayer. Meanwhile his brother Bias fell in love with Pero, the daughter of Neleus. As the hand of this beautiful maiden was sought by most of the neighbouring princes, her father declared that he would give her only to him who should bring him from Thessaly the cows of his mother Tyro, which Iphiclus of Phylace detained, and which he guarded by means of a dog whom neither man nor beast could venture to approach. Bias, relying on the aid of his brother, undertook the adventure. Melampus, previously declaring that he knew he should be caught and confined for a year, but then get the cattle, set out for Phylace. Every thing fell out as he said. He was caught in the attempt and imprisoned for a year; but his skill as a soothsayer procured his liberation, and, after he had taught the childless Iphiclus how to become a father, he obtained the oxen, and obliged Neleus to give his daughter to Bias. Melampus afterwards went to Argos, where he rendered himself famous by curing the daughters of Prætus of insanity. (See PRÆTIDES.) Anaxagoras, then king of Argos, rewarded his services by giving him part of his kingdom, over which his posterity reigned for six generations. He himself received divine honours after death, and temples were raised to his memory. Melampus was said to have introduced into Argolis the worship of Bacchus, with which he had become acquainted at Thebes, and to have regulated the Bacchic processions which took place every three years. He was surnamed *Cathartos* from having taught the mode of expiating crimes, and thus becoming reconciled to the gods; and became the founder of a distinguished family of soothsayers, one of whom was Amphiaræus, called by Homer the favourite of Jupiter

and Apollo. — II. A writer on divination, who lived in the time of Ptolemy Philadelphus. He was the author of a treatise entitled *Μαντική περὶ παλμῶν*, "Divination from vibrations of the muscles," and of another styled *Περὶ ἐλαίων τοῦ σώματος*, "Art of divining from marks on the body." We have only fragments remaining of these two works.

MELAMPYGES, an epithet applied to Hercules in the Greek mythology, and connecting him with the legend of the Cercopes. These last, according to Diodorus Siculus, dwelt in the vicinity of Ephesus, and ravaged the country far and wide, while Hercules was leading with Omphale a life of voluptuous repose. Their mother had cautioned them against one to whom the name Melampyges should apply, but they disregarded her warning, and the hero, having at length been roused from his inactivity, proceeded against them by order of Omphale, and, having overcome them, brought them to her in chains.

MELANCHLĒNI, a people near the Cimmerian Bosphorus, so called from their black garments. Mannert conjectures them to have been the progenitors of the Russians. They are also called Rhoxolani.

MELANIPIDES, I., a lyric poet, who flourished about 500 B. C. He was either a native of the island of Melos, or of the city of Miletus. — II. A poet, who lived about 446 B. C. at the court of Perdiccas II., king of Macedonia. He was the grandson of the former. — Various poems, consisting of dithyrambics, epopees, elegies, and songs, are ascribed to these two individuals, but it is difficult to make a division between them.

MELANIPPUS, a son of Astacus, one of the Theban chiefs who defended the gates of Thebes against the army of Adrastus, king of Argos. He was opposed by Tydeus, whom he wounded mortally. As Tydeus lay expiring, Minerva hastened to him with a remedy which she had obtained from Jupiter, and which would make him immortal; but Amphiarus, who hated Tydeus as the chief cause of the war, perceiving what the goddess was about, cut off the head of Melanippus, whom Tydeus, though wounded, had slain, and brought it to him. The savage warrior opened it and devoured the brain, and Minerva, in disgust, withheld her aid.

MELANTHĒUS, I., an Athenian tragic poet, of inferior reputation, a contemporary of Aristophanes. He was afflicted with the leprosy, to which the comic poet alludes in the *Aves*. In the *Pax* he is ridiculed for his gluttony. — II. A painter,

whose native country is uncertain. He was a contemporary of Apelles, and received, in connection with him, the instructions of Pamphilus in the art of painting. Quintilian particularly mentions his skill in the designs of his pictures; and Pliny observes, that he was one of those painters who, with only four colours, produced pieces worthy of immortality. Even Apelles conceded to him the palm in the arrangement or grouping of his figures.

MELANTHUS, a son of Andropompus, whose ancestors were kings of Pylos, in Messenia. Having been driven by the Heraclidæ from his paternal kingdom, he came to Athens, where Thymætes, king of Attica, gave him a friendly reception. Some time after this, the Boeotians, under Xanthus, having invaded Attica, Thymætes marched forth to meet them. Xanthus having proposed to decide the issue of the war by single combat, Thymætes shrunk from the risk, but Melanthus came forward and accepted the challenge, and by a stratagem, famous in after ages, he diverted the attention of his adversary, and slew him as he turned to look at the ally whom Melanthus affected to see behind him. The victor was rewarded with the kingdom, which Thymætes had forfeited by his pusillanimity, and which now passed for ever from the house of Erechtheus. Melanthus transmitted the crown to his son Codrus.

MELAS (gen. -æ), I., Gulf of *Saros*, a deep gulf formed by the Thracian coast on the north-west, and the shore of the Chersonese on the south-east. — II. A river of Thrace, now the *Cavatcha*, flowing into the Sinus Melas at its north-eastern extremity. — III. A river of Thessaly, in the vicinity of the town of Trachis. — IV. A small river of Boeotia, near Orchomenus, emptying into the Lake Copais. Its waters had the property of dyeing the fleeces of sheep black. In the marshes formed near the junction of this river with the Cephissus grew the reeds so much esteemed by the ancient Greeks for making pipes and other wind-instruments. — V. A river of Cappadocia, rising near Cæsarea ad Argæum, and falling into the Euphrates near the city of Melitene. — VI. A river of Pamphylia, rising in the range of Mount Taurus, west of Homonada, and flowing into the sea between Side and Coracesium. It formed originally the boundary between Pamphylia and Cilicia. The Melas is the river now called *Menavgât-su*.

MELDÆ or MILDORUM URBS, *Meaux*, a city of Gaul.

MELĒAGER, I., a celebrated hero of an-

tiquity, son of Ceneus, king of Ætolia, by Althæa, daughter of Thestius. When he was seven days old, the Moiræ or Fates came to the dwelling of his parents, and declared that when the billet which was burning on the hearth should be consumed, the babe would die. Althæa, on hearing this, snatched the billet from the fire, and laid it carefully away in a coffer. The fame of Meleager increased with his years; he signalised himself in the Argonautic expedition, and subsequently in the Calydonian boar-hunt. Of this latter event there appear to have been two legends, an earlier and a later one. According to the version of the story, commemorated in the *Iliad*, Ceneus, in the celebration of his harvest-home feast (θαλυσία), had treated Diana with neglect, and the goddess took vengeance upon him by sending a wild boar, of surpassing size and strength, to ravage the territory of Calydon. Hunters and dogs were collected from all sides, and the boar was, with the loss of several lives, at length destroyed. A quarrel arose, however, between the Curetes and Ætolians about the head and hide, and a war was the consequence. As long as Meleager fought, the Curetes had the worst of it, and could not keep the field; but when, enraged at his mother Althæa, he remained with his wife, the fair Cleopatra, and abstained from the war, noise and clamour rose about the gates, and the towers of Calydon were shaken by the victorious Curetes. In vain did his aged father and the elders of the Ætolians implore him to return to the fight. He remained inexorable. At last, however, his wife besought him with tears, picturing to him the evils of a captured town, the slaughter of the men, and the dragging away into captivity of the women and children. Moved by this last appeal, he arrayed himself in arms, went forth, and repelled the enemy; but, as he had not done it out of regard for them, the Ætolians refused to give him the proffered recompence. Such is the more ancient form of the legend, in which it would appear that the Ætolians of Calydon and the Curetes of Pleuron alone took part in the hunt. In after times, when the vanity of the different states of Greece made them send their national heroes to every war and expedition of the mythic ages, it underwent various modifications. Meleager, it is said, invited all the heroes of Greece to the hunt of the boar, proposing the hide of the animal as the prize of whoever should slay him. Many of the heroes

inflicted grievous wounds upon the boar; but Meleager ran him through the flanks and killed him. He presented the skin and head to Atalanta; but the sons of Thestius, his two uncles, offended at this preference of a woman, took the skin from her, saying that it fell to them of right, on account of their family, if Meleager resigned his claim to it. Meleager, in a rage, killed them, and restored the skin to Atalanta. Althæa, on hearing of the death of her brothers, influenced by resentment for their loss, took from its place of concealment the billet, on which depended the existence of Meleager, and cast it into the flames. As it consumed, the vigour of Meleager wasted away; and when it was reduced to ashes, his life terminated. Repenting, when too late, of what she had done, Althæa put an end to her own life. Cleopatra died of grief; and the sisters of Meleager, who would not be comforted in their affliction, were, by the compassion of the gods, all but Gorgo and Deianira, changed into birds called Meleagrides. There was another tradition, according to which Meleager was slain by Apollo, the protecting deity of the Curetes.—II. A Greek poet, a native of Gadara in Coesylria, and either contemporary with Antipater, or a very short time subsequent to him. He composed several works of a satirical character.—III. Another poet, contemporary with Antipater, who has left about 130 epigrams. They are marked by purity of diction and by feeling, but they betray, at the same time, something of that sophistic subtlety which characterised his age.

MĒLEAGRĪDES, the sisters of Meleager, daughters of Ceneus and Althæa, who became so disconsolate at the death of their brother, that they refused aliment, and were changed into birds called Meleagrides, whose feathers and eggs are of a different colour. The youngest of the sisters, Gorgo and Dejanira, who had been married, escaped this metamorphosis.

MELES (*etis*), I., a river of Asia Minor in Ionia, near Smyrna. Some suppose that Homer was born on its banks, whence they call him *Melesigenes*, and his compositions *Meletææ chartæ*.—II. A king of Lydia, who succeeded his father Alyattes about B. C. 747. He was father of Candaules.

MELESIGĒNES, a name given to Homer, because he was said to have been born on the banks of the Meles, a river of Ionia.

MĒLĪCEA, I., a town of Thessaly, in the district of Estiæotis, near Ithome.—II. A maritime town of Magnesia, in Thessaly, at the foot of Mount Ossa, famous

for dyeing wool. The epithet *Melibæus* is applied to Philoctetes, because he reigned there. The village *Daoukli* marks the ancient site.

MELIBŒUS, a shepherd in Virgil's *Eclogues*.

MELICERTA, MELICERTES, or MELICERTUS, son of Athamas and Ino. His father prepared to dash him against a wall, as he had done his brother Learchus; but his terrified mother threw herself into the sea, with Melicerta in her arms. Neptune had compassion on Ino and her son, and changed them into sea-deities. Ino was afterwards called Leucothoë or Matuta, and Melicerta was known among the Greeks by the name of Palæmon, and among the Latins by that of Portumnus. Some suppose that the Isthmian Games were instituted in honour of Melicerta. See ISTHMA.

MELIGŪNIS, one of the earlier names of Lipara. See LIPARA.

MELISA, a town of Magna Græcia.

MELISSA, I., a daughter of Melissus, king of Crete, who, with her sister Amalthæa, fed Jupiter with the milk of goats. — II. A nymph who was said first to have discovered the art of collecting honey through means of bees, whence some imagined that she was changed into a bee (*μελισσα*). — III. One of the Oceanides, wife of Inachus, and mother of Phoroneus and Ægialus. — IV. A daughter of Procles, who married Periander, son of Cypselus, by whom she was killed with a blow of his foot, on the false accusation of his concubines.

MELISSUS, I., a philosopher of Samos, of the Eleatic sect, who flourished about B. C. 440. He was a disciple of Parmenides, to whose doctrines he closely adhered. He was appointed to the command of a fleet, and obtained a great naval victory over the Athenians. Themistocles is said to have been one of his pupils. — II. C. Mecænas, a freedman of Mecænas, under whose auspices he became librarian of Augustus.

MELĪTA, I., *Malta*, an island in the Mediterranean, between Sicily and Africa. Malta was probably first discovered by the Phœnicians, who communicated to the Greeks its oldest known appellation of Ὠλύγια. From the Phœnicians it passed to the Carthaginians, from whom it was taken by the Romans in the first Punic war, and made a prefecture, subject to the prætor of Sicily. St. Paul, during his voyage from Palestine to Rome, was wrecked here; and being kindly received by the people, performed some miraculous cures, which made him be "honoured with many honours, and, when he departed,

laden with such things as were necessary." On the decline of the Roman empire, Malta fell under the dominion of the Goths, and afterwards of the Saracens. It was subject to the crown of Sicily from 1190 till 1525, when the emperor Charles V. conferred it on the knights hospitalers of St. John of Jerusalem, who had a short while previously been expelled from Rhodes. — II. An island in the Adriatic, lying off the coast of Dalmatia, north-west of Epidaurus. It is now called *Meleda*. The question has been frequently discussed whether it was on this island or Malta that St. Paul suffered shipwreck; and though many ingenious arguments have been adduced in support of the former, the weight of evidence in favour of the latter preponderates.

MELITĒNE, a district of Armenia Minor, lying along the right bank of the Euphrates. Its capital was Melitene, *Malatîe*.

MELĪTUS, one of the principal accusers of Socrates. After the death of Socrates, the Athenians repented of their severity, and condemned Melitus to death.

MELĪUS. See MÆLIUS.

MELLA or MELA, a small river of Cisalpine Gaul, near Brixia, falling into the Allius. It retains its ancient name.

MELŒ, a name given to the Nile by Virgil and Ausonius.

MELŒS, now *Milo*, an island in the Ægean Sea, forming one of the group of the Cyclades. It was first inhabited by Phœnicians and afterwards colonised by Lacedæmon, nearly 700 years before the Peloponnesian war. It adhered to the interest of that state against the Athenians, and successfully resisted at first an attempt made by the latter to reduce it. But some years after the Athenians captured their principal city after a brave and obstinate resistance, and, with a degree of barbarity peculiar to that age, put all the males to death, enslaved the women and children, and sent 500 colonists into the island.

MELPES, a river of Lucania, flowing into the sea south-east of the promontory of Palinurus. It is now the *Molpa*.

MELPOMĒNE, one of the Muses, daughter of Jupiter and Mnemosyne. Her name is derived from μέλωμαι, "to celebrate in song." She presided over tragedy, of which the poets made her the inventress, and was commonly represented as veiled, and holding in her hand a tragic mask. Her instrument was the lyre. Melpomene became by the river-god Achelous the mother of the Sirens. See MUSÆ.

MEMMI, the name of one of the branches of an old plebeian house, who were themselves subdivided into the families of the Galli and Gemelli. The most remarkable of the Memmii were, I., C. Memmius Gallus, prætor B. C. 176 and 170, and afterwards ambassador to the Ætolians. — II. C. Memmius Gallus, son of the preceding, tribune of the commons, and a bold and popular speaker. He was afterwards elected consul, B. C. 100, but was assassinated by Glaucia, a disappointed candidate. — III. L. Memmius Gemellus, tribune of the commons B. C. 64, and prætor B. C. 59, in which latter capacity he had the government of Bithynia. He was distinguished as an orator and poet, and was the friend and patron of Catullus and Lucretius, the latter of whom dedicated his poem to him. Cicero describes him as a man of great literary acquirements, and well acquainted with the Grecian language and literature, but of licentious habits. He was an opponent of Cæsar, and was driven into exile by means of the latter, on the charge of bribery in suing for the consulship, and also of extortion in the province of Bithynia. He died in exile.

MEMNON, I. in Greek mythology, a fabulous king of Ethiopia, son of the goddess Aurora, who is said to have assisted the Trojans in the siege of Troy, and to have been slain by Achilles. Several Egyptian kings of this name are also mentioned by different Greek writers; but the name is, in fact, supposed to be a general appellation or epithet (*Mei-amun*, *beloved of Ammon*), borrowed by the Greeks from the Egyptian language, and erroneously applied by them to particular individuals. The famous statue called by the Greeks Memnon, at Thebes in Upper Egypt, which possessed the real or imaginary property of emitting a sound like that of a harp, at the rising of the sun, is supposed to have been in the building called by M. Champollion the Rhamesseion, from its founder Rhameses or Sesostris, of which the stupendous ruins are still seen between Medinet-Habou and Kournah. The statue of black granite in the British Museum, already styled the brother of the younger Memnon, was found in the Rhamesseion. The real Memnonium was, however, probably the temple erected by Amenoph, or Amenothph. — II. A native of Rhodes, and general of the Persian forces, when Alexander invaded Asia. He distinguished himself for attachment to the interest of Darius, defended Miletus against Alexander, and died in the midst

of successful enterprises, B. C. 333. His wife Barsine was taken prisoner with the wife of Darius. — III. A native of Hæcæa Pontica, in Bithynia, generally regarded as contemporary with Augustus, but who, in the opinion of some critics, ought to be placed in a later period. He wrote a history of his native city, and of the tyrants who had ruled over it, in twenty-four books, of which Photius has preserved an abridgment.

MEMPHIS, I., a famous city of Egypt, on the left side of the Nile, said by Diodorus Siculus to have been seven leagues in circumference. The village of *Gisa* is supposed to occupy its site, but it is more accurate to make the small town of *Memph* correspond to the ancient city. After the course of the Nile, which lost itself in the sands of Libya, had been changed, and the Delta was formed out of the mud deposited by its waters, canals were cut to drain Lower Egypt. On this the kings of Thebes founded Memphis, which soon eclipsed in splendour the ancient capital of Thebes. It once contained many beautiful temples, particularly those of the god Apis (*bos Memphites*). In the neighbourhood those famous pyramids were built, whose grandeur still astonishes the modern traveller. Memphis is thought by many to have been the Noph of Scripture. (See *PYRAMIDES*.) — II. A Nymph, daughter of the Nile, and wife of Ephesus, by whom she had Libya. She gave her name to the city of Memphis.

MEMPHITIS, a son of Ptolemy Physcon, king of Egypt, by whom he was put to death.

MENALCAS, a shepherd in Virgil's *Eclogues*.

MENALIPPE, a name common to many women in antiquity, of whom the most celebrated was the sister of Antiope, queen of the Amazons, who was captured by Hercules in his war against that nation; Hercules received in exchange the arms and belt of the queen.

MENANDER, the most distinguished among the authors of the New Comedy, was born at Athens B. C. 342, exhibited his first play B. C. 321, and after having written above 100 dramas, and gained the prize, died B. C. 291, having, as some state, been drowned while bathing in the harbour of the Piræus. His writings were replete with elegance, wit, and judicious observations. Of the hundred dramas nothing remains but detached fragments; but an accurate conception of his plots and general style may be gained from Terence, nearly all of whose plays are translations

or adaptations from the works of Menander.

MENAPII, I., a powerful tribe of Belgic Gaul, occupying originally all the country between the Rhenus and Mosæ, as far nearly as the territory of *Juliers*. In Cæsar's time they had even possessions on the eastern side of the Rhine, until driven thence by the German tribes. At a later period they removed from the banks of the Rhine, when the Ubii and Sigambri, from Germany, established themselves on the western bank of the river. The Menapii had no city, but lived, after the German fashion, in the woods and among the fens. — II. A Gallic tribe who migrated into Hibernia (*Ireland*), and settled in part of the modern province of *Leinster*.

MENAS, a freedman of Pompey the Great, who distinguished himself by his active and perfidious part in the civil war kindled between the younger Pompey and Augustus. Horace has been thought to allude to him in his fourth Epode; but this opinion has been repudiated by the most recent critics.

MENDES, a city of Egypt, near Lycopolis, on one of the mouths of the Nile, called the *Mendesian* mouth. Pan, under the form of a goat, was worshipped there with the greatest solemnity. Herodotus states that Mendes signifies "Pan," and "he-goat."

MENECLES, a native of Barce in Cyrenaica, who wrote an historical work on the Athenians.

MENECRATES, a name common to several individuals of antiquity, of whom the chief are, I., a native of Elæa, in Æolis, contemporary with Hecataeus. Two works of his are cited by Strabo. — II. Tiberius Claudius, a physician at Rome in the reign of Tiberius. Several of his prescriptions are mentioned with approbation by Galen; but of 155 works which he is said to have written not even a fragment remains. — III. A native of Syracuse, whose success in epileptical cures was such that he assumed the name of Jupiter, and regarded himself as the dispenser of health and life. Some amusing anecdotes illustrative of his vanity are recorded by Athenæus.

MENEDÆMUS, I., a Greek philosopher, native of Eretria, who lived about B.C. 310. Though of a noble family, he was obliged to have recourse to the mean occupation of a tent-maker to earn his subsistence; but after a series of difficulties and adventures, he emerged from obscurity, and rose to an eminent station, first in Elis, whose school he afterwards transferred to his native city, and gave it the

name of Eretrian; and then in Eretria, which sent him on several diplomatic missions to Ptolemy, Lysander, and Demetrius. His intimacy with Antigonus made the Eretrians suspect him of a design to betray their city to that prince. To save himself, he fled to Antigonus, and soon after died, in his eighty-fourth year. — II. A Cynic philosopher of Lampsacus, who said that he came from hell to observe the wickedness of mankind. His whole bearing and habits were strongly tinged by insanity.

MENĒLAI PORTUS, a harbour on the coast of Africa, between Cyrene and Egypt, said to have derived its name from Menelaus, who landed on this coast in his flight from Egypt.

MENĒLAIUM, a range of hills on the left bank of the Eurotas, from which they rise abruptly, stretching south-east of Sparta.

MENĒLÆUS, son of Atreus, brother of Agamemnon, and king of Sparta, was, of the numerous claimants of the hand of Helen (see HELENA), he who had the misfortune to obtain it. The nuptials were celebrated at Sparta, after all his rivals had sworn to defend the rights of him who should become the spouse of Helen. Shortly afterwards, on the death of Tyn-darus, the crown of Sparta devolved on Menelaus, whose happiness appeared to be at its height: but the beauty of his wife became his misfortune. Venus, having promised Paris the most beautiful woman in the world for his wife, conducted him to Sparta, where he saw Helen, loved her, and was loved in turn; and taking advantage of the absence of Menelaus in Crete, he persuaded her to elope with him to Troy. As soon as Menelaus heard of this calamity, he reminded the Greek princes of their oath, and immediately all Greece took up arms to defend his cause. The combined forces assembled at Aulis in Bœotia, where they chose Agamemnon for their general, Calchas for their high-priest, and then marched to meet their enemies in the field. During the Trojan war, Menelaus behaved with great courage, and Paris must have fallen by his hand, had not Venus interposed and redeemed him from certain death. In the tenth year of the Trojan war, Helen obtained the forgiveness of Menelaus, by introducing him into the chamber of Deiphobus, whom she had married after the death of Paris; and after the fall of Troy she became the companion of his long wanderings and voyages, and reached Sparta in safety, where Menelaus died shortly after. But a different story is told by Herodotus. His daughter Hermione by

Helen became the wife of Pyrrhus, son of Achilles. Games, called Menelaia, were celebrated by the Spartans in honour of Menelaus.

MENĒNĪUS AGRIPPA, I., a celebrated Roman, who obtained the consulship B. C. 501, and appeased the Roman populace when they had seceded to the Mons Sacer in the infancy of the consular government, by repeating the well-known fable of the belly and limbs.—II. Titus, son of the preceding, was chosen consul with C. Horatius, B. C. 475, when he was defeated by the Tusci, and being called to an account by the tribunes for this failure, was sentenced to pay a heavy fine. He died of grief soon after.—III. A doubtful historical person.

MĒNES, considered by most as the founder of the Egyptian empire, and whose era is fixed about B. C. 2000. He is said to have built Memphis; and, in the prosecution of his work, to have stopped the course of the Nile by constructing a causeway several miles broad, and caused it to run through the mountains. He was deified after death. Menes is supposed to be the Mizraim of Scripture.

MENESTHĒI PORTUS, a harbour of Hispania Bætica, not far from Gades, now *Puerto de Santa María*.

MENESTHEUS, or MNESTHEUS, I., a son of Pereus, who, during the long absence of Theseus of Athens, was elected king; and caused the lawful monarch to be expelled on his return. As he had been one of Helen's suitors, he went to the Trojan war at the head of the people of Athens, and died on his return in the island of Melos. He reigned twenty-three years, B. C. 1205; and was succeeded by Demophoon, son of Theseus.—II. A son of Iphicrates, who distinguished himself in the Athenian armies.

MENIPPE and METIÖCHE, daughters of Orion. See ORION.

MENINX, or LOTOPHAGĪTIS, INSULA, *Zerbi*, an island on the coast of Africa, near the Syrtis Minor. It fell into the hands of the Romans during the first Punic war. At a later period it received the name of Girba, of which the modern name is evidently a corruption; and its coasts were famous for a species of murex, which yielded an excellent purple dye.

MENIPPUS, I., a Cynic philosopher of Sinope in Asia Minor. Originally a slave, he managed to obtain his freedom, and eventually became one of the greatest usurers at Thebes: but having lost all his money by fraud, he hung himself in despair. He was the author of several satirical works, and his style was imitated

by Varro, who called it *Menippean*. (See VARRO.)—II. A native of Stratonice, preceptor of Cicero for some time.

MENNIS, or MEMNIUM, a town of Assyria, in the district of Adiabene, south of Arbela.

MENODŌTUS, a physician of the Empiric school, born at Nicomedia. He was a disciple of Antiochus of Laodicea in Lycia, and lived during the reigns of Trajan and Hadrian. He banished analogy from the Empiric system, and substituted what was called epilogism.

MENCEEUS, I. a Theban, father of Hipponome, Jocasta, and Creon.—II. A son of Creon king of Thebes, who sacrificed himself for his country.

MENCETES, I., the pilot of the ship of Gyas, at the naval games exhibited by Æneas on the anniversary of his father's death. He was thrown into the sea for his unskilfulness.—II. An Arcadian, killed by Turnus in the war of Æneas.

MENCETĪUS, a son of Actor and Ægina. Leaving his mother, he went to Opus, where he had, by Sthenele, Patroclus, often called from him *Menetiades*. He was one of the Argonauts.

MENON, a Thessalian commander in the expedition of Cyrus the Younger against his brother Artaxerxes. He commanded the left wing in the battle of Cunaxa, and after the battle was taken along with the other generals by Tissaphernes, but not put to death with them.

MENTOR, I., one of the most faithful friends of Ulysses, and the person to whom before his departure for Troy, he consigned the charge of his domestic affairs. Minerva assumed his form and voice in her exhortation to Telemachus not to degenerate from the valour and wisdom of his sire. The goddess, under the same form, accompanied him to Pylos.—II. An eminent engraver on silver, whose country is uncertain. He must have flourished before the burning of the temple at Ephesus, B. C. 356, as several of his productions were consumed in that conflagration.

MEPHĪTIS, the goddess of noxious and pestilential exhalations from the earth.

MERA, I., a priest of Venus.—II. or MĒRA, a dog of Icarus, which by its howling showed Erigone where her murdered father had been thrown. The daughter hung herself in despair; and the dog pined away, and was made the constellation Canis.

MERCURIĪ PROMONTORIUM. See HERMÆUM PROMONTORIUM.

MERCŪRĪUS, I., a celebrated Latin deity equivalent to the Hermes of the Greeks, and the Thaut of the Egyptians. He was

the son of Jupiter and Maia, one of the Atlantides, and was born on the summit of the Arcadian Cyllene. Mercury, as the name imports, (being evidently derived from Merx, merchandise,) was originally the Roman god of traffic and gain, and the protector of merchants and shopkeepers; but the Romans in their usual spirit of imitation at once confounded him with Hermes, the god of merchandise among the Greeks, and invested him with all the attributes of the latter, and made him the inventor of the lyre, the patron of the gymnasium, the herald of the gods, the teacher of eloquence, and the conductor of the souls of the dead into the infernal regions. His infancy was intrusted to the seasons or Horæ; but he had hardly been laid in his cradle, when he gave a proof of his skill in abstracting the property of others, by stealing away the oxen of Admetus, which Apollo was tending on the banks of the Amphrysus, but gave him in exchange the lyre which he had invented. He displayed his thievish propensities on other occasions also, by depriving Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of many of his mechanical instruments. Jupiter took him as his messenger, interpreter, and cup-bearer, in which office he was succeeded by Hebe and Ganymede. It would far exceed our limits to attempt to give an outline of his exploits; but his attributes and insignia are briefly enumerated by Horace:—

Mercuri, facunde nepos Atlantis,
Qui feros cultus hominum recentum
Voce formasti catus, et decoræ

More palæstræ:
Te canam, magni Jovis et Deorum
Nuntium, curvæque lyræ parentem;
Calidum, quidquid placuit, jocosum
Condere furto.

Between this passage and the lines of Ovid (*Fasti*, 663, &c.) a curious coincidence will be found. Mercury was represented as a youth lightly clad, with the *petasus*, or winged hat, and wings at his heels. In his hand he bears the emblem of his herald's office, the *caduceus*, a rod with two serpents twined about it. The more ancient statues of Mercury were square blocks of stone, with a rudely carved head on them. They were set up in great numbers in the streets of Athens. His worship was well established, particularly in Greece, Egypt, and Italy. The Roman merchants yearly celebrated a festival on the fifteenth of May, in honour of him, in a temple near the Circus Maximus, and then entreated him to forgive whatever artful measures or falsehoods they had used in the pursuit of

gain. — II. Trismegistus. See TRISMEGISTUS.

MĒRĪŌNES, son of Molus, a Cretan prince, and Melpididis, was charioteer of Idomeneus, king of Crete, during the Trojan war. He signalised himself before Troy, and fought with Deiphobus, son of Priam, whom he wounded. The Cretans paid him divine honours after death.

MERMNĀDÆ, the name of a dynasty of kings in Lydia, of whom Gyges was the first. They claimed descent from Hercules, and occupied the throne till the reign of Cræsus, who was conquered by Cyrus, king of Persia.

MERŌE, an ancient kingdom of Ethiopia, situated on a peninsula, called now *Chandy*, bounded in the east by the Nile, and in the west by the Astabaras, or *Atbarah-Talazee*. The capital of this kingdom, the ruins of which are still to be traced in the south of *Chandy*, in Sennaar, was also called Merŏe, and was the seat of an ecclesiastical government, who selected their king from one of their own number, and who kept him under their control. The inhabitants of this kingdom were, as Herodotus informs us, of the negro race. To a colony from Merŏe is attributed the origin of the foundation of Thebes, which had the same theocratical government, and maintained uninterrupted relations with the mother country. It is said that Ammonium and Axum were also colonies of Merŏe. It is the only country in antiquity where the black people had made some progress in civilisation. In the third century B. C., king Ergamenes threw off the yoke of the priests. Merŏe was the great entrepôt of the commerce of Ethiopia, Egypt, and India.

MĒRŌPE, I., one of the Pleiades. She married Sisyphus, son of Æolus, before her transformation into a star; and it was fabled that, in the constellation of the Pleiades, Merope appears less luminous than her sister-stars, through shame at having been the only one of the number that had wedded a mortal. Other mythologists relate the same of Electra. — II. A daughter of Cypselus, who married Cresphontes, king of Messenia, by whom she had three children. Her husband and two of her children were murdered by Polyphontes. The murderer wished her to marry him, and she would have been obliged to comply had not Epytus or Telephontes, her third son, avenged his father's death by assassinating Polyphontes.

MEROPS, I., a king of the island of Cos, who married Clymene, one of the Oceanides. He was changed into an eagle, and

placed among the constellations. — II. One of the companions of Æneas, killed by Turnus.

MEROS, a mountain of India sacred to Jupiter. It is said to have been in the neighbourhood of Nysa, and to have been named from the circumstance of Bacchus's being enclosed in the thigh (*μηρός*) of Jupiter. The mountain in question is the famous *Mera* of Indian mythology.

MESEMBRIA, a maritime town of Thrace, east of the mouth of the Nessus, now *Meservia* or *Mesera*. According to Herodotus, it was a settlement of the Samothracians.

MESÈNE, I., an island in the Tigris, where Apamea was built. It is now *Disel*. — II. Another, enclosed between the canal of *Basra* and the *Pasitigris*, and which is called in the Oriental writers *Perat-Miscan*, or "the Mesene of the Euphrates," to distinguish it from the Mesene of the Tigris. The term *Mesene* is Greek, and refers to land enclosed between two streams.

MESOMÈDES, a Cretan poet, who was a freedman of the Emperor Hadrian, and wrote a eulogium on Antinous. The pension conferred on him by Hadrian was stopped by his successor Antoninus.

MESOPOTAMIA, the ancient name of the country lying between the Tigris and Euphrates, and bounded on the north by Mons Masius, a branch of Mount Taurus, and on the south by the Median wall, and by the canals which united the Tigris and Euphrates, which separated it from Babylonia. The name Mesopotamia, which, in accordance with its meaning, is derived from *μέσος ποταμός*, "between the rivers," did not come into use till after the Macedonian conquest of Asia. It was divided into two parts, the physical features of which differed materially, the southern part being flat and barren, while the northern was rich and fertile, and watered by the rivers Chaboras and Mygdonius. The chief towns were Nisibis and Edessa. This country is celebrated in Scripture as the first dwelling of men after the deluge. It was successively possessed by the Assyrians, Persians, and Macedonians, and was incorporated with the Roman empire by Trajan A. D. 100. In Scripture Mesopotamia is called *Aram* and *Aramæa*. The lower part is now *Irah Arabi*, the upper *Diar-Bekr*.

MESSALA, MARCUS VALERIUS CORVINUS, sprung from an ancient Roman family, was born B.C. 59, the same year as Livy. While yet a very young man he was proscribed by the triumvirs, and fled to Brutus and Cassius. His name was almost immediately struck out of the fatal list, but he remained true to the cause of

the republic until after the battle of Philippi, when, the soldiers who escaped having chosen him for their general, he persuaded them to yield to fortune and surrender. For a considerable period, Messala remained in close alliance with Antony, but, disgusted by the conduct of Cleopatra, he passed over to Octavius, who received him with the greatest distinction, and admitted him at once to full confidence. He distinguished himself in a campaign against the tribes of Illyria, was consul B.C. 31, and one of the leaders of Actium; was afterwards despatched against the rebel Gauls of Aquitania, when he earned a triumph, and was the first person named to hold the honourable and important office of *Præfectus Urbis*, a charge which, however, he soon resigned. Messala also enjoyed the highest reputation in literature, and his compositions are warmly praised by Seneca, Quintilian, and the two Plinies. He was the author of a work, *De Auspiciis*, and of a treatise *De Romanis Familiis*; but his fame rested chiefly on his oratorical efforts, which were characterised by great purity of style and neatness of expression, and by a lofty and generous tone. None of his works have been preserved, with the exception of a few insignificant fragments.

MESSALINA, I., VALERIA, the first wife of the Emperor Claudius, whom she dishonoured by her unbridled licentiousness and cruelty. After a long career of guilt, she openly married a young patrician named Silius, during the absence of the emperor, who had gone on a visit to Ostia. Narcissus, the freedman of Claudius, was the only one who dared to inform Claudius of the fact, and when he had roused the sluggish resentment of his imperial master, he brought him to Rome. The arrival of Claudius dispersed in an instant all who had thronged around Messalina; but though thus deserted, she resolved to brave the storm, and sent to the emperor demanding to be heard. Narcissus, however, fearing the effect of her presence on the weak mind of her husband, despatched an order, as if coming from him, for her immediate punishment. The order found her in the gardens of Lucullus. She endeavoured to destroy herself, but her courage failing, she was put to death by a tribune who had been sent for that purpose, A. D. 48. — II. Called also Statilia, the grand-daughter of Statilius Taurus, who had been consul, and had enjoyed a triumph during the reign of Augustus. She was married four times before she came to the imperial throne. The last of her four husbands was Atticus Vestinus, a man of consular rank, who had

ventured to aspire to her hand, although he was not ignorant that he had Nero for a rival. The tyrant who had long favoured Vestinus as one of the companions of his debaucheries, now resolved to destroy him, and accordingly compelled him to open his veins. Messalina was transferred to the imperial bed. After the death of Nero she endeavoured to regain her former rank as empress, by means of Otho, whom she had captivated by her beauty, and hoped to espouse. But Otho's fall having destroyed all these expectations, she turned her attention to literary subjects, and obtained applause by some public discourses which she delivered.

MESSALINUS, *M. VALER.*, son of Messala, whose virtues he inherited, was appointed governor of Dalmatia in the reign of Tiberius, and rendered himself known by his opposition to Piso.

MESSĀNA, *Messina*, a celebrated town of Sicily, on the straits which separate Italy from Sicily. It was anciently called *Zancle*, and derived this name from the resemblance which its harbour bore to a hook or scythe, ζάκλῃ. The inhabitants were called *Messenii*, *Messanienses*, and *Mamertini*. The straits of Messina have always been regarded as dangerous, on account of the rapidity of the currents, and the irregular and violent flowing and ebbing of the sea. The accounts of the origin and early history of Messina differ considerably. It is admitted on all hands to be very ancient; and most probably derived the name it has so long borne from a settlement having been made in it by a body of emigrants from Messene, in Greece. Having been seized by the Mamertini, it became, under them, one of the most populous, wealthy, and powerful cities of Sicily. It was the first town of the island that came into the possession of the Romans.

MESSAPĪA. See IAPYGiA.

MESSĀPUS, an Italian prince, king of Apulia or Calabria, which was thence called Messapia.

MESSĒNE, a daughter of Triopas, king of Argos, who married Polycæon, son of Lelex, king of Laconia. She encouraged her husband to levy troops, and seize Peloponnesus, a district of which, after it had been conquered, received her name. She obtained divine honours after death.

MESSĒNE, or MESSĒNA, *Maura-Matra*, a city in the Peloponnesus, capital of Messenia, built and fortified by Epaminondas, B. C. 369. The citadel was built on Ithome; and the inhabitants were famous for the wars carried on against the Spartans, called the *Messenian wars*.

MESSĒNĪA, a province of Peloponnesus, between Laconia, Elis, Arcadia, and the sea. At the time of the Trojan war it belonged to Menelaus, and formed part of Laconia. It did not become a separate state till after the division of the Peloponnesus among the Heraclidæ. It subsequently fell under the power of the Lacedæmonians, after the long struggle called the Messenian wars, but regained its independence after the battle of Leuctra, and finally underwent the common fate of Greece in its subjugation by the Romans.

MESSĒNĪA BELLA, the name given to three celebrated wars carried on between Lacedæmon and Messenia. The *first* began B. C. 743, and was occasioned by violence having been offered to some Spartan women who had assembled in a temple of devotion common to both nations; the king of Sparta being killed in his efforts to defend the females. This dreadful war raged for nineteen years, and at one period threatened to depopulate the Spartan state: but, in the end, Ithome was taken, and the Messenians were condemned to pay tribute to the conquerors. The *second* war commenced B. C. 685, under Aristomenes, who induced his countrymen to throw off the galling Spartan yoke; but it resulted also in the defeat of the Messenians, numbers of whom became the slaves of the victors. The *third*, which took place B. C. 465, endured ten years, and terminated in the surrender of Ithome by the Spartans, the Messenians having been aided by Epaminondas.

METĀBUS, a tyrant of the Privernates, and father of Camilla, whom he consecrated to the service of Diana, when he had been banished by his subjects.

METAGITNĪA, a festival in honour of Apollo, celebrated by the inhabitants of Melite, who migrated to Attica. It derived its name from being observed in the month Metagitnion.

METANĪRA, queen of Eleusis, and mother of Dēmōphoon, whom Ceres nursed.

METAPONTUM, a town of Lucania in Italy, founded about B. C. 1269 by Metabus, father of Camilla, or Epeus, one of the companions of Nestor. It long retained its independence; but ultimately fell into the hands of the Romans, together with the other colonies of Magna Græcia, on the retreat of Pyrrhus, and with them revolted in favour of Hannibal, after his victory at Cannæ. It does not appear on what occasion the Romans recovered possession of Metapontum, but it must have been shortly after, as they sent a force thence to the succour of the citadel of Tarentum, which

was the means of preserving that fortress. In the time of Pausanias, this city was a heap of ruins. Considerable vestiges, situated near the station called *Torre di Mare*, on the coast, indicate its ancient position.

METAURUM, a town in the territory of the Brutii, in Italy, not far from Medura. Its site is generally supposed to accord with that of the modern *Gioja*. According to Stephanus, this ancient place was a colony of the Locri; but Solinus, on the other hand, asserts, that Metaurum was founded by the Zancleans.

METAURUS, I., a river in the territory of the Brutii, running into the Tyrrhene or Lower Sea. The town of Metaurum is supposed to have stood at or near its mouth. It is now called the *Marro*, and sometimes the *Petrace*. It appears to have been noted for the excellence of the thunny fish caught at its mouth. — II. A river of Umbria, in Italy, flowing into the Adriatic, memorable for the defeat of Hasdrubal, the brother of Hannibal, by the consuls Livius Salinator and Claudius Nero. It is now the *Metro*.

METELLI, the surname of the family of the Cæcili at Rome, of whom the most distinguished were, I., Lucius Cæcilius, Pontifex Maximus, and celebrated for saving the palladium when the temple of Vesta was consumed by fire towards the end of the first Punic war. On that occasion he was deprived of sight, and the senate, in token of sympathy and gratitude, decreed that he should ever afterwards be conveyed to the senate house in a chariot. He was consul B. C. 251, magister equitum B. C. 249, and consul a second time B. C. 247. In B. C. 250 he celebrated a magnificent triumph over the Carthaginians, in which thirteen generals of the enemy, and a hundred and twenty elephants, were led in procession. — II. Quintus Cæcilius, surnamed Macedonicus for his triumphs in Macedonia, was sent as prætor into that country, B. C. 148, against Andiscus, whom he defeated at Pydna and captured, and, after having humiliated the Achæan league, and reduced Macedonia to a Roman province, returned to Rome, where he was honoured with a triumph. Appointed consul, B. C. 143, he marched into Spain, where he obtained several victories over Veriathus, and would have made himself master of the whole country, had not the envy which his triumphs had excited at Rome caused him to be superseded in his command. Having, when censor, B. C. 132, expelled C. Ateius Labeo from the senate, he escaped with difficulty the vengeance of the latter, who, when tribune, insisted on his being precipitated from the Tarpeian

rock. He was borne to his funeral by four sons, one of whom had been prætor, three consuls; two had enjoyed a triumph, and one had been censor. — III. Q. Cæcilius, surnamed Numidicus, from his victories in Numidia, a grand-nephew of the preceding, was sent at an early age to Athens, where he studied under Carneades. After being successively quæstor, tribune, ædile, prætor, and governor of Sicily, he at length attained the consulship, B. C. 109, and was sent into Numidia to oppose Jugurtha, who had overthrown his predecessor, Posthumus. Here his arms were crowned with complete success; but owing to the intrigues of Marius, whom he had appointed his lieutenant, Metellus was recalled to Rome, and accused of extortion and ill management, but honourably acquitted and rewarded with a triumph. He subsequently took an active part in the commotions of his times, and was one of the most powerful supporters of the aristocratic party; but he was forced to retire into exile B. C. 100, whence, however, on the persuasion of his son, he was recalled in the following year. — IV. Q. Cæcilius Celer, who distinguished himself by his exertions against Catiline. He married Clodia, sister of Clodius, and died B. C. 57, it is said by poison. — V. Q. Cæcilius, one of the sons of Metellus Macedonicus, celebrated for his conquest of the Baleares, whence he was surnamed Balearicus. — VI. Lucius Cæcilius, or Quintus, surnamed *Creticus*, from his conquests in Crete, B. C. 66, supposed by some to be the son of Metellus Macedonicus. — VII. Quintus Cæcilius, surnamed Pius, from the sorrow he showed during the banishment of his father Metellus Numidicus, whom he caused to be recalled, espoused the party of Sylla, who highly esteemed him, and made him his colleague in the consulship, B. C. 80. He greatly distinguished himself in Spain against Sertorius, and during the Marsian war. He died B. C. 62, and was succeeded by J. Cæsar in his capacity of Pontifex Maximus.

METHONIUS, surnamed Eubulius, a father of the church, who lived at the beginning of the fourth century. He was at first bishop of Olympus or Patara in Lycia, but was afterwards translated to the see of Tyre, which, however, he filled only a short time. His zeal for the purity of the Christian faith exposed him to the resentment of the Arians; he was exiled to Chalcidice in Syria, and there received the crown of martyrdom, A. D. 312. He was the author of a long poem against Porphyry, and various treatises, of which some fragments remain.

METHŌNE, I., a city of Macedonia, about forty stadia north of Pydna, celebrated in history from the circumstance of Philip's having lost an eye in besieging it. (See ASTER.) It was founded by a party of Eretrians who settled there, naming it Methone, from Methon, an ancestor of Orpheus. It was occupied by the Athenians towards the close of the Peloponnesian war, with a view of annoying Perdiccas by ravaging his territory and affording a refuge to his discontented subjects; but it was subsequently taken by Philip, son of Amyntas, and razed to the ground. The site of Methone answers to that of *Leuterochoni*.—II. A maritime city of Thessaly, noticed by Homer, and sometimes confounded with the Macedonian city of the same name.—III. or Mothone, a city of Messenia, on the western coast, below Pylos Messeniacus. Tradition reported that it derived its name from Mothone, the daughter of Æneas; but it more probably derived its name from the rock Mothon, which formed the breakwater of its harbour. Methone was supposed to be identified with Pedasus, which was ranked by Homer among the seven towns which Agamemnon offered to Achilles. It was taken by Agrippa, the Roman admiral, and is said to have been greatly favoured by Trajan, who conferred several privileges on its inhabitants. Not far from the site of Methone stands the modern town of *Modon*.—IV. or Methana, a peninsula of Argolis, within the district of Trœzene, in which was a small cognominal town, with a temple of Isis.

METHYMNA, a city of Lesbos, situated opposite to Assus in Troas, and near the northernmost point of the island. It was, next to Mytilene, the most important city of Lesbos. The territory of the place was contiguous to that of Mytilene, a circumstance which appears to have created considerable rivalry between them, and probably induced the Methymneans to adhere to the Athenians, while their neighbours were bent on detaching themselves from that power. Towards the close of the Peloponnesian war, Methymna fell into the power of the Spartan commander Callitratidas, who, though urged to treat the citizens with severity, and to sell them as slaves, refused to comply with the advice, declaring that, as long as he was admiral, no Greek, as far as lay in his power, should be enslaved. The best Lesbian wine was obtained from an adjacent territory belonging to this city, and hence Bæchus was frequently called the god of Methymna. It was the native place of the

historian Hellanicus and of Arion. The modern name, according to D'Anville, is *Porto Petera*; but Olivier makes *Molico* correspond to the site of the ancient city.

METIOCHUS, son of Miltiades, was taken by the Phœnicians, and given to Darius, king of Persia, who treated him well.

METISCUS, charioteer to Turnus.

METIS (*Prudence*), daughter of Oceanus, was the first wife of Jupiter, and exceeded both gods and men in knowledge. Heaven and Earth, however, having told Jupiter that the first child of Metis, a maid, would equal him in strength and counsel, and that her second, a son, would be king of gods and men, he deceived her when she was pregnant, and swallowed her; and, after a time, the goddess Minerva sprang from his head. Metis is said to have given a potion to Saturn, which compelled him to vomit up the offspring whom he had swallowed.

MERO, an astrologer and mathematician of Lacedæmon, son of Pausanias, who lived B. C. 452. In a book called *Enneadecaterides*, "Cycle of nineteen Years," he endeavoured to adjust the course of the sun and moon, and supported that the solar and lunar years could regularly begin from the same point in the heavens. It is now called the *Metonic* period or cycle; and also the *golden number*, from its great use in the calendar.

METECĪA, festivals instituted by Theseus in commemoration of the people of Attica having removed to Athens.

METIUS, or METTUS FUFETIUS, I., dictator of Alba. He fought against the Romans in the reign of Tullus Hostilius, and agreed at length with the foe to leave the issue of the war to a combat between the three Horatii and three Curiatii. Beholding with pain his country subdued by the defeat of the latter, he imagined that he should be able to recover her freedom for her by joining with the Fidenates, who had attempted, during the late war, to shake off the Roman yoke. Secretly encouraged by him, they took the field, and advanced to the neighbourhood of Rome, in conjunction with the Veientes, their allies. Fufetius had promised to abandon the Romans, and go over to the Fidenates and Veientes in the middle of the engagement. He had not courage enough to keep his word, but proved a traitor alike to the Romans and to his new allies, by drawing off his troops from the battle at the first onset, and retiring to a neighbouring eminence to wait the event of the battle, and fall on whatever side proved victorious. The Romans having obtained

the victory, Tullus ordered Metius to be tied between two chariots and drawn by four horses two different ways, till his limbs were torn away from his body, about B. C. 669.—II. *Tarpa*. See *TARPA*.

METRA. See *ERISICHTHON*.

METRŌCLES, a pupil of Theophrastus, and subsequently of Crates, who became so dissatisfied with the world in his old age that he committed suicide.

METRODŌRUS, I., an intimate friend of Epicurus. He first attached himself to that philosopher at Lampsacus, and after his death maintained the cause of his friend and master with great intrepidity against the Sophists and Dialectics.—II. A painter and philosopher of Stratonicæ, B. C. 171. He was sent to Paulus Æmilius, who, after his victory over Perseus, king of Macedonia, B. C. 168, requested of the Athenians a philosopher and a painter; the former to instruct his children, and the latter to make a painting of his triumphs. Metrodorus was sent, as uniting in himself both characters.

MEVANIA, *Bevagna*, one of the most considerable cities of Umbria, on the Tina, in the south-western angle of the country, and north-west of Spolegium. It was famous for its wide-extended plains and rich pastures. It was the birth-place of the poet Propertius.

MEZENŌS, a bold but cruel king of Cære, in Etruria, when Æneas came into Italy. Being expelled by his subjects, he fled to Turnus, who employed him in his war against Æneas, by whom he was killed together with his son Lausus.

MICRASA, king of Numidia, eldest son of Masinissa, shared with his brothers Gullussa and Manastabal the kingdom of their father, which had been divided among them by Scipio Æmilianus. On the death of his brothers he became monarch of the whole country, about 146 B. C. He exerted himself strenuously for the civilisation of his subjects, established a colony of Greeks in his capital, and assembled there a large number of learned and enlightened men. He adopted his nephew, the famous Jugurtha, and declared him, by his will, joint heir to the kingdom along with his two sons, Adherbal and Hiempsal; an arrangement which brought to the ruin of his family and kingdom. See *JUGURTHA*.

MICON, I., a painter and statuary, contemporary with Polygnotus, who flourished about Olymp. 80. Pliny states that, in connection with Polygnotus, he either invented some new colours or employed those in use in his paintings on a better

plan than that previously adopted.—II. Another painter, distinguished from the former by the epithet of "the Younger." His age and country are uncertain. Böttinger confounds him with Micon I.—III. A statuary of Syracuse. At the request of the children of Hiero II., king of Syracuse, he made two statues of this monarch, which were placed at Olympia, the one representing him on horseback, the other on foot.

MIDAS, an ancient king of the Phrygians in Thrace, and son of Gorgias, whose name is associated with some of the earliest mythological legends of Greece. For the hospitality he showed to Silenus, preceptor of Bacchus, who had been brought to him by some peasants, he was permitted by the god to choose whatever recompence he pleased. He demanded that whatever he touched might be turned into gold, and his prayer was granted, for the very meats which he attempted to eat became gold in his mouth. He then begged Bacchus to take away a present so fatal to the receiver, and was ordered to wash himself in the Pactolus, whose sands were immediately turned into gold by his touch. Some time after, Midas supported that Pan was superior to Apollo in singing and playing on the flute, for which the offended god changed his ears into those of an ass, to show his ignorance and stupidity. This Midas attempted to conceal; but one of his servants saw the length of his ears, and unable to keep the secret, afraid to reveal it, apprehensive of the king's resentment, opened a hole in the earth, and after he had whispered that Midas had the ears of an ass, covered the place as before, as if he had buried his words in the ground. On that place grew a number of reeds, which, agitated by the wind, uttered the same sound which had been buried beneath, and published to the world that Midas had the ears of an ass. Some explain the fable of the ears of Midas, by the supposition that he kept a number of informers and spies continually employed in gathering every seditious word which might drop from the mouths of his subjects. Midas, according to some, was a name common to many Phrygian kings.

MIDÆA, I., an ancient city of Bœotia, near the lake Copais, and, according to tradition, swallowed up, along with Arne, by the waters of that lake.—II. A town of Argolis, in the Tyrrhæan territory, named, as was said, after the wife of Electryon; but Apollodorus affirms that it already existed in the time of Perseus. It was afterwards destroyed by the Argives. The

vestiges of this place are near the monastery of *Agios Adrianos*.

MILĀNĪON, or MEILANION, son of Amphidamas, and husband of Atalanta of Scyra. See ATALANTA.

MILESII, the inhabitants of Miletus. See MILETUS.

MILESĪORUM MŪRUS, a place in Lower Egypt, west of the Sebennytic mouth of the Nile, founded by the Milesians, or people of Miletus.

MILETOPOLIS, a city of Mysia, north-east of Adramyttium, on a branch of the Rhynadacus. It coincides with *Beli Kessk*.

MILĒTUS, I., a son of Apollo, who fled from Crete, to avoid the wrath of Minos, whom he meditated to dethrone. He came to Caria, and was said to have been the founder of the city Miletus. — II. A celebrated city of Asia Minor, and the capital of all Ionia, situated on the southern shore of the gulf, into which the Mæander emptied. It was a very ancient city, and had borne several names before it received that of Miletus, given to it by Neleus, son of Codrus, king of Athens, who conducted thither a colony of Ionians, 1230 B. C. Few cities have been more celebrated for their population, wealth, commerce, and civilisation. The citizens of Miletus early distinguished themselves by their skill in navigation, and still more by the number of the colonies they had established along the coast of the Hellespont, the Propontis, and the Euxine; which enabled them to engross the greater part of the trade in slaves, which, in antiquity, were principally furnished by the country round the Euxine, as well as the trade in corn, fish, and furs. It was also famous for its numerous works of art, the magnificence of its festivals, and the luxury, refinement, and opulence of its people. Among its most illustrious citizens were the names of Thales, one of the sages of Greece; Hecataeus, one of the most ancient historians; the philosophers Anaximander and Anaximenes; Cadmus, the first who wrote in prose, and Timotheus, a famous musician and poet. It also gave birth to Aspasia, the most accomplished and celebrated of courtesans; and Venus had nowhere more numerous and beautiful priestesses. Near the Posideum Promontorium, now *Cape Arbora*, about 12 miles south by west of Miletus, was an oracle and splendid temple of Apollo, surnamed Didymæus. This temple having been burned down by Xerxes, was rebuilt on a still more magnificent scale, by the Milesians. Miletus fell successively into the hands of the Persians, the Macedonians, and finally the Romans,

and continued to be a flourishing city down to the time of Pausanias. The village *Pulatscha* occupies its site.

MILŌ, I., son of Diotimus, a celebrated athlete of Crotona in Italy, of whose strength and voracity wonderful stories are related by the ancients. He was appointed to the command of an army sent against Lybaris, B. C. 509, and gained a signal victory, was seven times crowned at the Pythian games, and six at Olympia. — II. T. Annius, born at Lanuvium, about B. C. 95, was elected tribune of the commons B. C. 57, and zealously but unsuccessfully exerted himself for the recal of Cicero, and the punishment of Clodius. Relying on the influence of Sylla, whose daughter Fausta he had married, he became a candidate for the consulship; but Clodius the tribune opposed his views. As he was going into the country, accompanied by his wife and a numerous retinue of gladiators and servants, he met his enemy Clodius, returning to Rome with three of his friends and some domestics completely armed. A quarrel arose between the servants. The dispute became general; Clodius and eleven of his servants were killed, and the body of the murdered tribune was carried to Rome, and exposed to public view. Cicero undertook the defence of Milo, but without effect. He was condemned, and banished to Massilia, where he died.

MILTĪADES, I., an Athenian, son of Cypselus, who led a colony of his countrymen to the Chersonesus. The Thracian Dolonci, harassed by a long war with the Absinthians, were directed by the oracle of Delphi to take for their king the first man they met on their return home, who invited them to come under his roof, and partake of entertainment. At Athens, Miltiades observed the Dolonci passing by, and perceiving they were strangers, called to them, and offered them the rights of hospitality. They accepted his kindness, and revealed to him the will of the oracle, with which they entreated his compliance. Disposed to listen to them because weary of the tyranny of Pisistratus, he first consulted the oracle at Delphi; and the answer being favourable, he went with the Dolonci, and was invested by the inhabitants of the Chersonese with sovereign power. When he had established himself at home, he turned his arms against Lampascus; but the expedition was unsuccessful; and he was taken in an ambuscade, and made prisoner. His friend Cræsus, king of Lydia, procured his release by threatening the people of Lampascus with his severe displeasure. He lived a few years after he

had recovered his liberty, and, as he had no issue, left his kingdom to Stesagoras, son of Cimon, his brother by the same mother. His memory was greatly revered by the Dolonci. — II. A younger son of Cimon, and brother of Stesagoras, on whose decease he was sent by the Athenians to take possession of the Chersonesus. At his arrival Miltiades appeared to lament the recent death of his brother; and the principal inhabitants, suspecting no treachery, visited the new governor to condole with him. Miltiades, however, seized their persons, made himself absolute, and, to strengthen himself, married Hegesipyle, daughter of Olorus, king of the Thracians. When Darius marched against the Scythians, Miltiades submitted to him and followed in his train, and was left with the other Grecian chiefs of the army to guard the bridge of boats by which the Persians crossed the Danube. He then proposed to break up the bridge, and, suffering the king and army to perish by the Scythians, to secure Greece, and deliver Ionia from the Persian yoke. His suggestion was rejected; but knowing well that his proposal would be communicated to Darius, he left Chersonesus in the sixth year of his government and set sail for Athens. Twenty years afterwards, B. C. 492, when Darius, listening to the solicitations and intrigues of his courtiers, resolved on the invasion of Greece, Miltiades was chosen one of the ten generals to oppose him; and the hostile armies having met at Marathon (see MARATHON), the Greeks, owing solely to the skill of Miltiades, obtained an important victory over the infinitely more numerous forces of his adversaries. Some time after he was intrusted with a fleet of seventy ships, and ordered to punish those islands which had revolted to the Persians. His operations were at first successful, but while he was besieging Paros, a sudden report that the Persian fleet was coming to attack him induced him to raise the siege, and to return to Athens, where he was accused of treason, and particularly of holding correspondence with the enemy. A wound received before Paros prevented him from making his defence in person; and, notwithstanding the exertions of his brother Stesagoras, he was condemned to pay a fine of fifty talents to the state. But in consequence of his inability to discharge so large a sum he was thrown into prison, and soon after his wounds became incurable, and he died about B. C. 439. His body was ransomed by his son Cimon, who was obliged to borrow the fifty talents, to give his father

a decent burial. Corn. Nepos has written the *Life of Miltiades, Son of Cimon*; but the author, by confounding the actions of the son of Cimon with those of the son of Cypselus, has made his history dark and unintelligible.

MILTO. See ASPASIA I.

MILVĪUS, or MULVIUS PONS, a bridge about two miles from Rome, over the Tiber, in a northerly direction. Its construction is ascribed to M. Æmilius Scaurus, who was censor A. U. C. 644, and its ancient appellation was probably a corruption of his *nomen*. The modern name is *Ponte Molle*.

MILYAS, an ancient name of Lycia. See LYCIA.

MIMALLŌNES, a name given to the priestesses of Bacchus among the Thracians, according to Hesychius and Suidas, or more correctly, to the female Bacchantes in general. Suidas deduces the term from the Greek *μίμησις*, *imitation*, because the Bacchanals, under the influence of the god, imitated in their wild fury the actions of men. Others, however, derive it from Mimas, a mountain of Thrace; and others from the Greek *μαίνομαι*, *to rage*.

MIMAS, I., one of the giants that warred against the gods. — II. A mountain range of Ionia, terminating in the promontory Argennum, opposite the lower extremity of Chios. — III. A Trojan, son of Theano and Amycus, born on the same night as Paris, with whom he lived in great intimacy. He followed the fortunes of Æneas, and was killed by Mezentius.

MIMNERMUS, an elegiac poet, a native of Colophon in Ionia, and contemporary with Solon. He was one of the colonists of Smyrna from Colophon, and his ancestors came from Nelean Pylos. His poems had reference, for the most part, to those appetites which, in poetical language, are expressed by the name of love; but his mind was of a melancholy turn, which gave to his writings a pensive cast nowhere perceptible in the writings of the same class of authors. He was the first author who adapted the elegiac measure to the purposes for which it was afterwards rendered subservient by the muse of Tibullus, Ovid, and Propertius. The few fragments of his poems that still remain have been frequently edited.

MINCIUS, *Mincio*, a river of Gallia Cisalpina, flowing from the lake Benacus, and falling into the Po. Virgil was born on its banks.

MINĒIDES, three daughters of Minyas or Mineus, king of Orchomenos in Bæotia, whose names were Leuconoë or Clymene,

Leucippe or Iris, and Alcithoë. They derided the orgies of Bacchus, for which impiety the god inspired them with an unconquerable desire of eating human flesh. They then drew lots, which of them should give up her son as food to the rest; and the lot fell on Leucippe, who gave up her son Hippasus to be devoured by the three sisters. They were changed into a bat, an owl, and a crow.

MINERVA, the Latin goddess corresponding to, and confounded with, the Grecian Pallas (Παλλάς), or Athena (Ἀθήνη). She was fabled to have sprung in full armour from the forehead of her father Jupiter. Minerva was worshipped as the goddess of wisdom, and the patroness of industry and the arts. Athens, the city to which she gave name, was her favourite spot; and there her worship was celebrated with great splendour, and the magnificent temple the Parthenon erected to her honour. But she was also worshipped at Rome with peculiar veneration. There she had three temples: one on the Capitol, which she shared with Jupiter and Juno; a second on the Aventine; and a third on the Cælian mount, in which she was worshipped as *Minerva Capta*, an epithet said to have been applied when her statue was transported from Falerii, after the capture of that city by Camillus. At Rome there were also two great festivals celebrated annually to her honour; the one called Quinquatrus or Quinquatria, the other Quinquatria Minora. (See these words.) The origin of the name of Minerva has long puzzled etymologists. Cicero says she is called "Minerva, qui minuit or minatur;" but it is much more probable that the word is a shortened form of Meminerva (from meminī, *I remember*), she being the goddess of memory. It is evidently from the same root as the Latin mens, *mind*, which is expressed so clearly in many languages wholly unallied, of which the Germ. mann (whence the English *man*), and the Hindostan mena, may serve as examples. The goddess was represented as a young woman, with a grave and noble countenance, clothed in armour. Her quarrel with Neptune concerning the right of giving a name to the capital of Cecropia deserves notice. The assembly of the gods settled the dispute by promising the preference to whichever of the two gave the most useful present to the inhabitants of the earth. Neptune, on this, struck the ground with his trident, and immediately a horse issued from the earth. Minerva produced the olive, and obtained the victory by the unanimous voice of the

gods, who observed that the olive, as the emblem of peace, is far preferable to the horse, the symbol of war and bloodshed.

MINERVÆ PROMONTORIUM, *Punto della Campanella*, a promontory of Campania, closing the Bay of Naples to the south-west. It was sometimes called Surrentinum Promontorium, from the town of Surrentum in its vicinity; and also not unfrequently the Sirens' Cape. It derived its name from a temple of Minerva which stood here, and which was said to have been erected by Ulysses.

MINERVĀLIA. See QUINQUATRIA.

MINIO, *Mignone*, a small river of Etruria, falling into the Mare Tyrrhenum, a short distance above Centum Cellæ.

MINNÆI or MINCÆ, a people in the southern extremity of Arabia Felix. Their country was called Minnæa, and their capital Carana.

MINŌIS, a patronymic of Ariadne, as daughter of Minos.

MINOS, I., king of Crete, son of Jupiter and Europa, gave laws to his subjects B. C. 1406, (according to the Arundelian marbles, B. C. 1642, and, according to Banier, 1340,) which still remained in full force in the age of Plato. His justice and moderation procured him the appellation of the favourite of the gods, confidant of Jupiter, and wise legislator; and, according to the poets, he was rewarded, after death, with the office of supreme judge in the infernal regions. In this capacity he is represented sitting in the middle of the shades, holding a sceptre in his hand. Minos occupies a middle place between history and fable; but it is probable that he was the first who introduced civilisation into Crete, encouraged commerce, and exercised a mild sway over his subjects. He was the first Greek sovereign that possessed a considerable navy; and Aristotle says, that he conquered and colonised several islands, and at last perished in an expedition against Sicily. He married Ithona, by whom he had Lycastes, father of Minos II. — II. Son of Lycastes, and grandson of Minos I., king of Crete. He married Pasiphaë, daughter of Sol and Perseis, by whom he became father of Androgeus, Glaucus, Deucalion, Phædra, and Ariadne. When Ægeus, king of Athens, had treacherously compassed the death of Androgeus, son of Minos, the latter, eager for revenge, invaded Attica, and having laid siege to the capital, and reduced the inhabitants to the last extremity, granted peace on the cruel terms that seven chosen boys, and the same number of virgins, should be sent annually to Crete to be devoured by

the Minotaur. This bloody tribute was abolished when Theseus had destroyed the monster. Minos was put to death by Cocalus, king of Sicily.

MINŌTAURUS, a celebrated monster, half man half bull, the fruit of Pasiphaë's intercourse with a bull, whom her husband confined in his celebrated labyrinth. The Minotaur usually devoured the chosen young men and maidens whom the tyranny of Minos yearly exacted from the Athenians. Theseus, when it had fallen to his lot to be sacrificed to the voracity of the Minotaur, by means of Ariadne, the king's daughter, destroyed the monster, and made his escape from the labyrinth. Many ingenious explanations of the story of the Minotaur have been given.

MINTHE, a daughter of Cocytus, loved by Pluto. Proserpine discovered her husband's amour, and changed his mistress into the herb, called by the same name, *mint*.

MINTURNÆ, a town of Latium, on the Liris. It originally belonged to the Ausones; but when that nation ceased to exist, it fell into the hands of the Romans, by whom it was colonised, A. U. C. 456. A second colony was afterwards sent thither under the direction of Julius Cæsar. Minturnæ is chiefly known in history from the events by which it was connected with the fallen fortunes of Marius. (See **MARIUS**.) The grove and temple of Marcia, supposed to have been the mother of Latinus, and sometimes identified with Circe, were in the vicinity, and held in great veneration.

MINŪŖIA, I., a vestal virgin, falsely accused of incontinence on account of the beauty and elegance of her dress, and condemned to be buried alive, A. U. C. 418. — II. Via, a public way from Rome to Brundisium through the country of the Sabines.

MINŪTĪŪS, a name common to many individuals of antiquity, of whom the most celebrated were, I., Augurinus, a Roman consul B. C. 458. He was defeated by the Æqui, and would have lost his whole army had not the dictator Cincinnatus come to his aid. He was degraded by the latter to the rank of lieutenant or *legatus*, and at the same time deprived of his consular authority. — II. Rufus, a master of horse to the dictator Fabius Maximus. His disobedience to the commands of the dictator, who was unwilling to hazard an action, was productive of an extension of his prerogative; and the master of the horse was declared equal in power to the dictator. Minutius, soon after this, fought with ill success against Hannibal, and was only

saved by the interference of Fabius. He was killed at the battle of Cannæ. — III. An officer under Cæsar in Gaul, against whom he afterwards conspired. — IV. Felix, a native of Africa, who lived at the commencement of the third century of our era, and came to Rome, where he acquired great distinction as a pleader. He renounced Paganism for Christianity, wrote an elegant dialogue in defence of the Christian religion, called *Octavius*, from the principal speaker in it, which still exists.

MINŶÆ, the original name of the inhabitants of Orchomenos in Bœotia, from Minyas, father of Orchomenos, king of the city. This name is said to have been given to distinguish the inhabitants of Orchomenos in Bœotia from those of Orchomenos of Arcadia. A colony of Orchomenians passed into Thessaly and settled in Iolchos; hence the people of the place, particularly the Argonauts, took the name of Minyæ, to indicate their origin. On returning from the expedition, the Argonauts gave the name of Minyæ to the children whom they had by the Lemnian women, and who remained in possession of Lemnos till they were expelled by the Pelasgi, B. C. 1160. They then took refuge in Laconia, where they were hospitably received, but on aiming at supreme power were driven out by the Lacedæmonians, and took refuge on Mt. Taygetus, whence they repaired first to Thera, and thence to Africa, where they founded the city of Cyrene, under Battus.

MINŶAS, a king of Bœotia, son of Neptune and Tritogenia, daughter of Æolus. Some make him a son of Neptune and Calirrhoe, or of Chryses, Neptune's son, and Chrysogenia, daughter of Halmus. By his first wife, Clytadora, he had Presbo, Periclymenus, and Eteoclymenus; and by a second marriage with Phanasora, daughter of Paon, he became the father of Orchomenos, Diocithondes, and Athamas. According to Plutarch and Ovid he had three daughters, called Alcithoë, Leucippe, and Leuconoë, changed into bats. Minyas was celebrated for his unbounded wealth.

MINYEIDES. See **MINEIDES**.

MINŶIA, a festival at Orchomenos, in honour of Minyas, father of Orchomenos, founder of the city so called.

MISĒNUM, I., **PROMONTORIUM**, now Cape *Miseno*, a promontory of Campania, forming the upper extremity of the Bay of Naples, so named from Misenus, the trumpeter of Æneas, who was drowned and interred here. — II. A town and harbour on the promontory of the same name, which

in the reign of Augustus became one of the first naval stations of the Roman empire. The neighbourhood of this place abounded with marine villas, among which may be mentioned that of C. Marius, which, after numerous vicissitudes, came into the possession of Tiberius, as we learn from Phædrus, who has made it the scene of one of his fables.

MISENUS, a Trojan, conspicuous for both his prowess in arms and his skill on the clarion. He often signalised himself by the side of Hector in the fight; and, after the fall of Troy, accompanied Æneas to Italy, on whose shores he was drowned. Virgil calls him *Eolides*.

MISITHÆUS. See GORDIANUS III.

MITHRAS, the grand deity of the Persians, supposed to be the sun, or the god of fire, to which they paid adoration as the purest emblem of the divine essence. The Romans also raised altars to the honour of this divinity, with the inscriptions *Deo Soli Mithræ*, or *Soli Deo invicto Mithræ*. As to the introduction of this oriental worship in Rome, see *Mém. de l'Acad. des Inscr.* vol. xvi. p. 270. It was one of those which resisted Christianity the longest. Mithras is generally represented as a young man, whose head is covered with a turban, after the manner of the Persians, and supporting his knee on a bull, which lies on the ground, and one of whose horns he holds in one hand, while with the other he plunges a dagger into his neck.

MITHRIDATES, the name of several kings of Pontus, descended from Artabazes, one of the seven Persian chiefs who overthrew the Magi, B. C. 521. I. The first of the name was the third king of Pontus. He was tributary to the crown of Persia, and attempted to make himself independent, but was conquered.—II. Grandson of Mithridates I., and son of Ariobarzanes II., whom he succeeded B. C. 363. He regained Pontus, which had been conquered by Alexander, and ceded to Antigonus at the general division of the Macedonian empire among the conqueror's generals. Some say that Antigonus put him to death, B. C. 302, because he favoured the cause of Cassander.—III. Son of the preceding monarch. He enlarged his possessions by the conquest of Cappadocia and Paphlagonia, and reigned from B. C. 302 to 266.—IV. Son of Ariobarzanes III., whom he succeeded B. C. 240. He allied himself with the Rhodians, and became monarch of Phrygia in consequence of his marriage with the sister of Seleucus Callinicus. His own daughter Laodice became the wife of Antiochus the Great.—

V. Surnamed Euergetes, succeeded his father Pharnaces B. C. 156. He was the first of the kings of Pontus who made alliance with the Romans, and furnished them with a fleet in the third Punic war. He was murdered at Sinope B. C. 121, and was succeeded by his son Mithridates, surnamed the Great.—VI. *Eupator*, and *The Great*, succeeded his father Mithridates, at the age of eleven, B. C. 121. Hardly had he escaped the intrigues which during his minority had been entered into against him by his guardians and his own mother, and which ended in forcing him into acts of cruelty, when he attacked the Colchians, and subjugated Paphlagonia, part of which he conferred on Nicomedes II., king of Bithynia. Nicomedes became jealous of the increasing power of Mithridates; and, on the death of Ariarathes VII., king of Paphlagonia, who had married a sister of Mithridates, Nicomedes married his widow, and seized the kingdom of Cappadocia, to the exclusion of the son of Ariarathes. Mithridates immediately took up arms in favour of his nephew, defeated Nicomedes, and placed his nephew on the throne, under the title of Ariarathes VIII. In a few months afterwards this prince was murdered by his uncle at a private conference, who placed a son of his own on the vacant throne, and defeated successively the brother of the late king, and a pretender to the throne, whom Nicomedes represented as a son of Ariarathes. Meanwhile, the Roman senate, alarmed at the proceedings of Mithridates, interfered, and proclaimed the independence of Paphlagonia and Cappadocia, of which they appointed Ariobarzanes king. Mithridates, however, did not tamely submit to the loss of these possessions. He entered into an alliance with Tigranes, king of Armenia, to whom he gave his daughter in marriage: and with his assistance he expelled Ariobarzanes from his kingdom, and also deprived Nicomedes III., who had lately succeeded his father, of Bithynia. The two expelled kings applied to the Romans for assistance, and the latter sent an army to reinstate them in their kingdoms. A war with the Romans was now inevitable, and Mithridates conducted it with the utmost vigour. (See MITHRIDATICUM BELLUM.) Mithridates never lost an opportunity by which he might lessen the influence of his adversaries; and the more effectually to destroy their power in Asia, he ordered all the Romans in his dominions to be massacred; when no less than 150,000, according to Plutarch, or 80,000 Romans,

as Appian mentions, were sacrificed, victims of his cruelty. This massacre called for revenge. Aquilius, and soon after Sylla, marched against Mithridates with a large army. The former was made prisoner, but Sylla obtained a victory over the king's generals, and another decisive engagement rendered him master of all Greece, Macedonia, Ionia, and Asia Minor, which had submitted to the victorious arms of the monarch of Pontus. Mithridates, weakened by repeated ill success by sea and land, at length sued for peace, which he obtained, B. C. 85, on condition of defraying the expenses the Romans had incurred by the war, and of remaining satisfied with his hereditary possessions. But while the negotiations of peace were carried on, Mithridates was not unmindful of his real interest. Scarcely had Sylla quitted the theatre of the war, when Mithridates refused to fulfil his engagements. Muræna, who was sent against him, was defeated; and though this defeat was subsequently compensated by Aulus Gabinus, who compelled Mithridates to retreat within his own dominion, the latter soon indemnified himself for his temporary discomfiture by seizing the kingdom of Bithynia. Meanwhile, the death of Sylla, B. C. 78, was the signal for another aggression on the Roman empire. Mithridates took the field with an army of 140,000 infantry and 16,000 horse, and soon made himself master of the Roman provinces in Asia. Lucullus, the consul, however, marched into Asia, and blocked up the camp of Mithridates, who was then besieging Cyzicus; but the Asiatic monarch escaped from him, and fled into the heart of his kingdom. The appointment of Glabrio to the command of the Roman forces, instead of Lucullus, was favourable to Mithridates, and he recovered the greatest part of his dominions. The sudden arrival of Pompey, however, soon put an end to his victories. A battle was fought near the Euphrates, in which an universal overthrow ensued. Mithridates rushed through the thickest ranks of the enemy, at the head of 800 horsemen, 500 of whom perished in the attempt to follow him. He then fled to Tigranes, who supported him with all the collected forces of his kingdom, and though at first unsuccessful, the courage and prudence of Mithridates overcame all obstacles, and he succeeded in regaining possession of greater part of his dominions. But the power of Mithridates had been shaken to its foundation, and, on the appointment of Pompey to the command, B. C. 66, the war was soon brought to an

end. Mithridates was defeated on the banks of the Euphrates; and, in consequence of Tigranes having submitted to Pompey, fled to the barbarous tribes dwelling to the north of Caucasus, who received him with hospitality and promised him support. Here he once more purposed, with the assistance of the Colchians and Scythians, to carry into execution a plan which he is said to have formed in his earlier years, namely, of marching through Thrace and Macedonia, and invading Italy from the north. But these plans were frustrated by the plots of his eldest son, Pharnaces, who gained over the army to his side, and deprived his father of the throne. Unwilling to fall into the hands of the Romans, Mithridates put an end to his own life, B. C. 63, at the age of sixty-eight or sixty-nine, after a reign of fifty-seven years. Such were the misfortunes, abilities, and miserable end of a man, who supported himself so long against the power of Rome, and who, according to the declaration of the Roman authors, proved a more powerful adversary to the capital of Italy, than the great Hannibal, Pyrrhus, Perseus, or Antiochus. He has been commended for eminent virtues, and censured for vices. According to Cicero, he was the greatest monarch that ever sat on a throne. It is said that Mithridates conquered twenty-four nations, whose different languages he knew, and spoke with the same ease and fluency as his own. His skill in physic is well known; and even now a celebrated antidote is called *Mithridate*. — VII. Mithridates was also the name of numerous other persons in antiquity, of whom the most worthy of note was a king of Parthia, who enlarged his possessions by the conquests of neighbouring countries; examined the constitution and political regulations of the nations conquered, and framed from them, for his own subjects, a code of laws.

MITHRIDATICUM BELLUM, one of the most extensive and most celebrated wars carried on by the Romans against a foreign power. The ambition of Mithridates, from whom it receives its name, may be called the cause of this war. (See *MITHRIDATES* VI.) It began B. C. 89, and its duration is not precisely known. According to Justin, Orosius, Florus, and Eutropius, it lasted for forty years; but the opinion of others, who limit its duration to thirty years, is far more credible; indeed, by proper calculation, there elapsed no more than twenty-six years from the time that Mithridates first entered the field against the Romans till the time of his death.

MITYLĒNE and **MITYLĒNÆ**, the capital city of the island of Lesbos, so called from Mitylene, daughter of Macareus, king of the country. It was distinguished alike by the magnificence of its buildings, the amenity of its climate, its proficiency in the *belles lettres* and philosophy, the number of its great men, and the luxury and refinement of the inhabitants. Epicurus is said to have read lectures in Mitylene; and Aristotle resided in it for two years to profit by the society and conversation of its learned men. At a later period it became, like Rhodes, a favourite resort of those Romans who preferred quiet enjoyment to the turmoil and bustle of Rome. Among the illustrious persons who were natives of the city of Mitylene may be mentioned Pittacus, one of the seven sages of Greece; Theophrastus, the scholar and successor of Aristotle; Alcæus, so famous for his odes; Sappho, celebrated alike for her beauty, her poetical talents, her loves, and her death; Terpander, who added a seventh string to the lyre; Diophanes, a famous rhetorician, tutor to Tiberius Gracchus, &c. Mitylene was taken and sacked by Julius Cæsar; but Pompey restored it to the full enjoyment of its privileges; and Trajan, who enriched it with several costly buildings, gave it the name of *Trajanopolis*, which, however, it did not retain.

MNASILUS, a youth who assisted Chromis to tie the old Silenus, whom they found asleep in a cave. Some imagine that Virgil spoke of Varus under the name of Mnasilus.

MNEMON, a surname given to Artaxerxes, on account of his retentive memory. See **ARTAXERXES II.**

MNEMOSYNE, a daughter of Cælus and Terra, mother of the nine Muses by Jupiter, and goddess of Memory. The meaning of the myth becomes very apparent when we regard the Muses as symbolical of the inventive powers of the mind as displayed in the various arts.

MNESARCHUS, I., an engraver on precious stones, born in Etruria, and father of Pythagoras the philosopher. — **II.** A son of Pythagoras, who succeeded Aristæus of Crotona, the immediate successor of Pythagoras himself.

MNESICLES, an Athenian who, from being a slave in the house of Pericles, rose to be a distinguished architect. The magnificent vestibule in the cathedral of Athens was his design.

MNESTHEUS, a Trojan, descended from Assaracus. He obtained the prize given to the best sailing vessel by Æneas, at the funeral games of Anchises, in Sicily, and

became the progenitor of the family of the Memmii at Rome. — **II.** or Menestheus. See **MENESTHEUS.**

MNĒVIS, the name of a sacred bull, consecrated to the sun, and worshipped by the Egyptians at Heliopolis. The worship of Mnevis gradually disappeared when Apis became the general deity of the country. From the era in which Cambyses overthrew the magnificent temple of Heliopolis, we may date the downfall of the worship of Mnevis. He was regarded as the emblem of Osiris, and his worship was identical with that of Apis.

MÆDI, a people of Thrace, conquered by Philip of Macedonia.

MÆRIS, I., a king of Egypt who reigned sixty-eight years, and was succeeded by Sesostris. — **II.** A lake of Egypt, supposed to have been the work of a king of the same name, and said to answer to *Birket-Caroun*. Herodotus makes it 3600 stadia in circumference, and its greatest depth 200 cubits. Two pyramids were in its centre, each of which was 200 cubits above and as many below the water, while on the summit of each was a colossus in a sitting posture. The object of the excavation was to regulate the inundations of the Nile. When the waters of the river were high, a large portion was carried off by a canal to the lake, in order that it might not remain too long on the soil of Egypt (lower at that time than in our days), and occasion sterility; and when the inundation had declined, a second one was produced by the waters in lake Mæris. The pyramids in this lake were no longer visible in the time of Strabo. The lake itself is said to have afforded a most abundant supply of fish.

MÆSIA, a country of Europe, bounded on the west by Pannonia and Illyricum, south by Macedonia and Thrace, east by the Euxine, north by the Danube, occupying the present provinces of *Servia* and *Bulgaria*. Under Augustus it was reduced to a Roman province, under the names of *Mæsia Superior*, near Pannonia, and *Mæsia Inferior*, nearer to Thrace. The centre of Mæsia was called *Dacia Cis-Danubiana*, or *Dacia Aureliana*, by Aurelian, when he abandoned the province beyond the Danube called *Dacia Trajana*.

MOGONTIACUM. See **MAGONTIACUM.**

MOLĪONE, the wife of Actor, son of Phorbas, and mother of Cteatus and Eurymas, who from her are called *Molionides*.

MOLIONIDES, the two sons of Actor and Molione, called Actorides from their father, and Molionides from their mother. Their names were Eurymus and Cteatus. Homer

describes them, according to the common interpretation, as twins (*δίδυμοι*), the one managing the chariot, while the other held the lash. They are mentioned as having come to the aid of Augeas against Hercules, who, in one version, is said to have slain them, whereas Homer speaks of them as surviving Hercules, as being still young, and contemporary with Nestor.

MOLO APOLLONIUS, a native of Alabanda in Caria. He taught rhetoric at Rhodes, and his school enjoyed a high reputation. Cicero and Julius Cæsar were among the number of his pupils. Cicero often alludes to him, sometimes under the name of Apollonius, on other occasions under that of Molo.

MOLOCH, the name of the chief god of the Phœnicians, frequently mentioned in Scripture as the God of the Ammonites, and probably the same as the Saturn of the Syrians and Carthaginians. Human sacrifices were offered at the shrine of this divinity; and it was chiefly in the valley of Tophet, to the east of Jerusalem, that this brutal idolatry was perpetrated. Solomon built a temple to Moloch upon the Mount of Olives, and Manasseh long after imitated his impiety by making his son pass through the fire kindled in honour of this horrid king. Milton has described the character of Moloch in the following well-known lines:—

First Moloch, horrid king, besmear'd with blood
Of human sacrifice and parents' tears;
Though for the noise of drums and timbrels loud
Their children's cries unheard, that passed through
fire

To his grim idol. Him the Ammonite
Worshipt in Rabba and her watery plain,
In Argob and in Basan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God,
On that opprobrious hill; and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna call'd, the type of Hell.

MOLORCHUS, an old shepherd near Cleonæ, who received Hercules with great hospitality when the latter was on his way to destroy the Nemean lion. On his wishing to offer up a sacrifice for the success of Hercules, the hero desired him to refrain for thirty days, saying that, if he should then return, the offering might be made to Jupiter the preserver; but if he fell in the conflict, it should be regarded as a funeral offering to himself. Hercules returned on the last day of the appointed period, and found him in the act of performing the funeral sacrifice.

MOLOSSI, a people of Epirus, who inhabited that part of the country called Molossia, or Molossis, from king Molossus,

corresponding chiefly to the territory of *Joannini*, the capital of modern Albania. This country had the bay of Ambracia on the south, and the country of the Perrhæbeans on the east; but its limits cannot be precisely ascertained. The principal town of the Molossi was Ambracia. Under their king Alexander, about 320 B. C., they gained the preponderance over the rest of Epirus, which they maintained under his successors, of whom Pyrrhus was the most celebrated. After the defeat of Perses, Paulus Æmilius, the Roman general, ravaged the country of the Molossi, as well as the rest of Epirus, and destroyed their towns. This country was famed for its dogs.

MOLOSSIA, or **MOLOSSIS**, the country of the Molossi in Epirus. See **MOLOSSI**.

MOLOSSUS, a son of Pyrrhus and Andromache, who reigned in Epirus after the death of Helenus.

MOLYCRION, or **MOLYCREIA**, a maritime town of Ætolia, on the borders of the Locri, and in the immediate vicinity of Antirrhium. It had been colonised by the Corinthians, who were expelled by the Athenians, and it was afterwards taken by the Ætolians and Peloponnesians under Eurylochus. The spot on which it stood is now called *Cavrolimne*, where its remains are yet perceptible.

MOMUS, god of pleasantry among the ancients, son of Nox, without a father according to Hesiod. He was continually employed in satirising the gods, who ultimately caused him to be driven from heaven on account of his illiberal reflections. He is generally represented raising a mask from his face, holding a small figure in his hand.

MONA, I., an island between Britain and Hibernia, now the *Isle of Man*.—II. The *Isle of Anglesey*, an island off the coast of Britain, facing the territory of the Ordovices, of which it formed part. It was remarkable as having been one of the principal seats of the Druids. Suetonius Paullinus had conquered Anglesey; but the insurrection of the Britons under Boadicea did not leave him time to secure its possession. Agricola, at a subsequent period, having subdued the Ordovices, undertook the reduction of the island, and succeeded.

MONASES, I., a king of Parthia who defeated Crassus, and favoured the cause of Mark Antony against Augustus. He is called also Surena—a Parthian term indicative of his high rank.—II. A Parthian in the time of Corbulo.

MONDA, *Mondego*, a river between the Durus and Tagus, in Portugal. *Conimbraga*, *Coimbrá*, was situated on its banks.

MONĒTA, a surname of Juno among the Romans, because she advised them to sacrifice a pregnant sow to Cybele, to avert an earthquake. Livy says that a temple was vowed, and raised, to Juno under this name by the dictator Furius Camillus, when the Romans waged war against the Aurunci. Money was coined in the temple of Juno Moneta, whence English *money*.

MONŌNUS, a son of Prusias, who had one continued bone instead of a row of teeth, whence his name (*μόνος ὀδούς*).

MONÆCUS. See **HERCULIS MONÆCI PORTUS**.

MONS SACER, a mountain near Rome, where the Roman populace retired in a tumult, which caused the election of the tribunes.

MONŶCHUS, a powerful giant, who could root up trees, and hurl them like a javelin.

MORSIUM, a hill and town of Thessaly, between Tempe and Larissa on the southern bank of the Peneus, near which a severe skirmish took place between the troops of Perses and the Romans.

MORSOIĀ, an ancient name of Athens, from Mopsus, one of its kings; whence *Mopsopius* is often applied to an Athenian.

MORSUHESTĪA, or **MOPSOS**, a town of Cilicia near the sea, supposed to be named from *Μόψου ἔστια*, "home of Mopsus," from a tradition that the city was founded by Mopsus after the Trojan war.

MOPSUS, I., son of Manto and Apollo, a celebrated prophet, during the Trojan war. He distinguished himself at the siege of Thebes; but he was held in particular veneration at Claros, and at Colophon in Ionia. The two soothsayers Mopsus and Calchas, jealous of each other's fame, came to a trial of skill in divination, when Calchas confessed his inferiority, and died from excess of grief. (See **CALCHAS**.) Amphiloehus, king of Colophon, having occasion to visit Argos, intrusted the sovereign power to Mopsus, to keep it for him during the space of a year. On his return, however, Mopsus refused to restore to him the kingdom, whereupon they quarrelled, and slew each other. According to another legend, he was slain by Hercules. Mopsus, after death, was ranked among the gods, and had an oracle at Malia, celebrated for true and decisive answers. — II. A son of Ampyx and Chloris, born at Titaressa in Thessaly. He was the prophet and soothsayer of the Argonauts, and died at his return from Colchis by the bite of a serpent in Libya.

MORGANTIUM (or **IA**), a town of Sicily, near the Simæthus, south-east of Agyrium, and nearly due west from Catana. The

village of *Mandri Bianchi* at present occupies a part of its site.

MORIMARŪSA, a name applied by the Cimbri to the Northern Ocean, signifying "the Dead Sea."

MORINI, a people of Belgic Gaul on the shores of the British Ocean, from the Celtic *mor*, "sea," denoting a maritime people, occupying what would correspond to *le Boulonnais*, part of the *Département du Nord*, and of *Flanders* along the sea. They were called *extremi hominum* by the Romans, because situate on the extremities of Gaul. Their chief cities were Morinorum Castellum, now *Mont Cassel* in *Artois*; and Morinorum Civitas, *Terouenne*, on the *Lis*.

MORITASGUS, a king of the Senones at the arrival of Cæsar in Gaul.

MORPHEUS, the god of sleep, and also of dreams; and hence his name from the various forms (*μορφή*, *form*, *figure*), to which he gives being in the imagination of the dreamer. Morpheus is generally represented as a man advanced in years, with two large wings on his shoulders, and two smaller ones attached to his head; but sometimes as a sleeping child of great corpulence, and with wings.

MORS, one of the infernal deities, born of Night, without a father. She was worshipped with great solemnity, and represented not as an actually existing power, but as an imaginary being.

MORTUUM MAKE. See **MARE MORTUUM**.

MOSA, *Maese* or *Meuse*, a river of Belgic Gaul, rising on Mt. Vogesus and falling into the German Ocean. The bridge over it, *Mosæ Pons*, is now supposed to be *Maestricht*.

MOSCHA, a harbour of Arabia Felix, at the mouth of the Sinus Persicus. It was much frequented on account of the incense obtained there. Moscha has been sometimes identified with the modern *Mascuti*; but it more probably answers to the modern *Sadschar*, *Segeer*, or *Schoehrer*.

MOSCHI, a people of Asia, dwelling, according to Mela, in the vicinity of the Hyrcanian Sea; but according to Pliny, around the sources of the Phasis, between the Euxine and Caspian Seas.

MOSCHION, a name common to four different writers, whose compositions, character, and native place are unknown.

MOSCHUS, I., a philosopher of Sidon, who is said to have lived prior to Pythagoras, and to have been the original founder of the Atomic philosophy, which subsequently rose into great celebrity under the Greek philosophers Leucippus and Epicurus. — II. A celebrated Greek pastoral

poet, born at Syracuse, as is conjectured in the third century B. C.; but the precise period is uncertain. He is said to have been the friend and disciple of Bion of Smyrna, whose death he bewails in one of his compositions. Four of his Idylls and a few minor pieces, distinguished by great elegance and delicacy, have reached our times, and have been repeatedly edited.

MOSCHYLUS. See MOSYCHLUS.

MOSELLA, *Moselle*, a river of Belgic Gaul, rising in Mt. Vogesus, and falling into the Rhine at Cobleutz.

MOSYCHLUS, a mountain of Lemnos, and the oldest volcano known to the Greeks.

MOSYNÆCI, a people of Pontus in Asia Minor, on the coast, near Cerasus. They were so named by the Greeks, from dwelling in wooden towers or forts, *μόσσυ*, and *οἰκω*.

MULCĪBER, one of the designations of Vulcan, the Roman god of fire. The name is evidently formed from *mulceo*, and may refer to the power he possessed in softening iron or other metals, or it may be a title intended to induce the deity to manifest himself as a gentle and beneficent and not as a raging and destructive power.

MULŪCHA, MOLOCHATH, or MALVA, *Mullooiah*, a river of Africa, dividing Numidia from Mauritania. Some geographers make all these rivers distinct.

MULVIUS PONS. See MILVIUS PONS.

MUMMIUS, I., LUCIUS, a Roman of plebeian origin. Having been sent B. C. 153 into Farther Spain as prætor, he experienced at first a considerable check; but not long after gained several advantages, which obtained for him the honours of a triumph. Elected consul, B. C. 146, and charged with the continuance of the war against the Achæan League, he received the command of the forces from Metellus, encamped under the walls of Corinth, where he defeated the enemy in a pitched battle, took possession of the city, and gave it up to be burned and plundered by his troops. (See CORINTHUS.) On his return, he was honoured with another triumph, and obtained the surname of *Achaicus*. He was elected consul a second time, B. C. 141, during which year the Capitol was gilded; and died so poor as not to leave sufficient for a dowry for his daughter, who accordingly received a portion from the senate. He left some orations behind him. — II. Spurius, brother of the preceding. He is mentioned by Cicero with more praise, as a public speaker, than his brother; and is also said to have been attached to the Stoic philosophy.

MUNATIŪS, PLANCUS, a Roman whose name frequently occurs in the history of the civil wars. He was one of the warmest partisans of Cæsar, who sent him into Gaul to found colonies, and intended him for the consulship. After the battle of Mutina, he joined his forces to those of Antony and Lepidus, and became consul with the former, A. U. C. 712. He afterwards accompanied Antony into Egypt, where he performed the part of a vile courtier, and even of a buffoon, around the person of Cleopatra. When fortune deserted his protector, he turned his back upon him and embraced the party of Octavianus; A. U. C. 732 he was chosen censor. Several of his letters exist in the correspondence of Cicero.

MUNDA, a strongly fortified maritime city of Hispania Bætica. In its vicinity was fought the famous battle between Cæsar and the sons of Pompey which put an end to the war, B. C. 45. The village of *Monda* in Grenada is supposed to lie near the ancient city.

MUNYCHĪA (and -Æ), one of the ports of Athens, between the Piræus and the promontory of Sunium, called after king Munychus, who built there a temple to Diana, in whose honour he instituted festivals called Munychia. This temple formed a sanctuary for all criminals who took refuge in it. See PHALERUS, PIRÆUS.

MURÆNA, I. L. LICINIUS, a Roman commander. He had charge of Sylla's left wing in the battle with Archelaus, near Chæronea, and contributed powerfully to the victory which Sylla gained on that occasion. After the latter had concluded a treaty of peace with Mithridates, Muræna was left in command of the Roman forces in Asia, but, not long after, broke the treaty and invaded Cappadocia, plundering the treasures of the temple at Comana. Mithridates, however, met and defeated him on the banks of the Halys. (See MITHRIDATES VI.) — II. The son of the preceding, a consul, and colleague of D. Silanus, was accused by Servius Sulpicius and Cato of having been guilty of bribery in suing for the consulship, and was ably defended by Cicero. The oration delivered on this occasion is still extant. Muræna was acquitted.

MURSA, *Essek*, a city of Pannonia Inferior, founded by Hadrian, on the Dravus, a short distance to the west of its junction with the Danube.

MURTIA or MURCIA, a surname given to Venus by the Romans. The more popular orthography was *Myrtia*, from *myrtus*, "the myrtle," and various reasons are as-

signed for this etymology; but Cicero explains the other form of the name to be derived from *Murcidus*, signifying idle or slothful. She had a temple at the foot of the Aventine Hill, which was thence anciently called *Murcius*.

Mus, a Roman consul. See DECIVS.

MUSA ANTONIUS, I., a freedman and physician of Augustus, whom he cured of a dangerous disease, by recommending the use of the cold bath; for this celebrated cure, he was honoured with a brazen statue by the Roman senate, placed near that of Æsculapius, and Augustus permitted him to wear a golden ring, and to be exempted from all taxes. Musa was brother of Euphorbus, physician of king Juba, and appears to have lived on terms of intimacy with Horace, Virgil, and most of their distinguished contemporaries.—II. A daughter of Nicomedes, king of Bithynia, who attempted but in vain to recover her father's kingdom from the Romans.

MUSÆ, in the Greek and Roman Mythology, nymphs or inferior divinities, distinguished as the peculiar protectresses of poetry, painting, rhetoric, music, and generally of the *belles lettres* and liberal arts; with which, indeed, they are sometimes identified:—*Quis est omnium, qui modo cum Musis, id est cum humanitate et cum doctrina, habeat aliquod commercium, qui, &c.* Helicon and the region round Parnassus was the favourite seat of the Muses, where they were supposed, under the presidency of Apollo, to be perpetually engaged in song and dance, and in elevating the style and conceptions of their favoured votaries. It appears probable that the early Grecian poets, struck with the beauty and sublimity of the scenery in this part of Greece, ascribed the humanising influence it was so well fitted to exercise over the mind to the agency of the nymphs and other tutelary deities of the place, to whom they gave the name of Muses. Originally there appear to have been only three of these divinities; and their names—*Mneme*, *Melete*, and *Aæde*, or Memory, Reflection, and Song—sufficiently show the nature of the faculties over which they were supposed to preside. According as the fine and liberal arts were cultivated and expanded, the province of each muse seems to have been more restricted; and additions were made to their number, which ultimately was fixed at nine. Their names and functions are succinctly stated in the following verses of Ausonius:—

"CLIO gesta canens, transactis tempora reddit.
MELPOMENE tragico proclamat mœsta boatu.
Comica lascivo gaudet sermone THALIA.
Dulciloquos calamos EUTERPE flatibus urget.
TERPSICHORE affectus citharis movet, imperat,
auget.

Plectra gerens ERATO, saltat pede, carmine, vultu.
Carmina CALLIOPE libris heroica mandat.
URANIA cœli motus scrutatur, et astra.
Signat cuncta manu, loquitur POLYHYMNIA gestu.
Mentis Apollinæ vis has movet undique Musas.
In medio residens complectitur omnia Phœbus."
EDYLL. 20.

They have been called *Pierides*, *Aganipides*, *Aonides*, *Castalides*, *Heliconiades*, *Lebethrides*, &c., from the places where they were worshipped, or over which they presided. Apollo, as patron and conductor of the Muses, was named *Musagetes*, "Leader of the Muses;" the same surname also was given to Hercules. They were generally represented as young, beautiful, and modest virgins, commonly appeared in different attire, according to the arts and sciences over which they presided; and sometimes as dancing in a chorus, to intimate the near and indissoluble connexion between the liberal arts and sciences. Their worship was universally established, particularly in Greece, Thessaly, and Italy. No sacrifices were offered to them; but the poets invariably prefaced their compositions with a solemn invocation for their aid and inspiration. Festivals were instituted in their honour in several parts of Greece, especially among the Thespians, every fifth year. The Macedonians observed also a festival in honour of Jupiter and the Muses.

MUSÆUS, an ancient Greek poet, supposed to have been son or disciple of Linus, or Orpheus, and to have lived about B. C. 1410. None of his compositions are extant. The poem on *The Loves of Leander and Hero* was written by a Musæus who flourished in the fourth century.

MUTA, or TACITA, a goddess who presided over silence among the Romans, and who was propitiated with certain spells and magic rites to avert the influence of evil tongues, on the same day that the *Feralia* were solemnised.

MUTIA, a daughter of Q. Mutius Scævola, sister of Metellus Celer, and third wife of Pompey, by whom she was divorced on the ground of infidelity.

MUTICA, or MUTYCE, a town of Sicily, west of Cape Pachynus.

MUTINA, *Modena*, a strong and magnificent city of Cisalpine Gaul, south-east from Placentia and Parma. It is supposed to have been founded by the Etruscans, and colonised by the Romans, A. U. C. 569; but it is chiefly memorable for the severe

siege which it sustained against the troops of Antony, A. U. C. 709, who was ultimately obliged to raise it, after sustaining two defeats from D. Brutus, Hirtius, Pansa, and Octavius.

MUTINES, one of Hannibal's generals, honoured with the freedom of Rome on delivering up Agrigentum.

MUTINUS. See MUTUNUS.

MUTIUS. See SCÆVOLA.

MUTŪNUS, or MUTINUS, a deity among the Romans, nearly identical with the Priapus of the Greeks.

MUZĒRIS, a harbour of India, much frequented in the early centuries of our era. Mannert makes it to be *Mirzno* or *Mirdschno*.

MŶAGRUS, or MYODES, a divinity among the Egyptians, who entreated him to protect them from flies and serpents.

MŶCĀLE, a city and promontory of Asia Minor, opposite Samos, celebrated for a battle between the Greeks and Persians, Sept. 22, B. C. 479, the same day that Marodonius was defeated at Plateæ. The Persians were about 100,000 men, just returned from the unsuccessful expedition of Xerxes into Greece; but the Greeks obtained a complete victory, slaughtered some thousands of the enemy, burned their camp, and sailed back to Samos with an immense booty.

MYCALESSUS, an inland town of Bœotia, where Ceres had a temple. It was attacked by some Thracian troops in the pay of Athens, during the Peloponnesian war, sacked and pillaged, and the inhabitants put to the sword.

MŶCĒNÆ, an ancient city of Argolis, north-east of Argos, built by Perseus, son of Danaë, and named after Mycene, a nymph of Laconia. Perseus was succeeded by Sthenelus, Eurystheus, Atreus, and Agamemnon, under whom the kingdom of Mycenæ reached its highest degree of opulence and power. Mycenæ, which had been superior even to Argos in the Trojan war, declined after the return of the Heraclidæ; and in the 78th Olympiad, or 468 B. C., the Argives, having attacked and captured the city, levelled it to the ground and enslaved its inhabitants. Many ruins are still extant, indicative of the power and opulence of the ancient city. The Modern *Krabata* stands on its site.

MŶCĒNIS (*idis*), a name applied to Iphigenia as residing at Mycenæ.

MŶCERĪNUS, a son of Cheops or Chemnis, king of Egypt. After the death of his father he reigned with great justice and moderation from B. C. 1072 to 1052. He built one of the pyramids.

MYCĪTHUS, or MICALUS. See ANAXILAUS.

MYCŌNOS (or-ε), one of the Cyclades between Delos and Icaria, named from Myconus, an unknown person. Some suppose that the giants whom Hercules killed were buried under that island; whence the proverb *Every thing is under Mycone*, applied to those who treat of different subjects under one and the same title, as if none of the defeated giants had been buried under any other island but Mycone. The inhabitants of Mycone became bald very early, even at the age of twenty or twenty-five; hence they were called the *bald-heads of Mycone*.

MYGDŌNĪA, I., a small province of Macedonia, near Thrace, between the Axios and Strymon. The inhabitants, called Mygdones, migrated into Asia, and settled near Troas, where the country received the name of their ancient habitation. Cybele was called *Mygdonia*, from the worship she received in Mygdonia, in Phrygia. — II. A small province of Mesopotamia, probably peopled by a Macedonian colony. It was afterwards called Anthemusia.

MYGDŌNĪUS, *Hermas* or *Sindschar*, a river of Mesopotamia, called also the Saocoras, rising in the district of Mygdonia, and falling into the Chaboras. The epithet "Mygdonian" is applied by Horace to Phrygia, either from a branch of the Mygdones having settled there at a very early period, or else from one of the ancient kings.

MYGDŌNUS, or MYGDON, I., a brother of Hecuba, Priam's wife, who reigned in part of Thrace. His son Coræbus was called Mygdonides. — II. An ancient monarch of the Mygdones.

MYLASSA (*orum*), *Melasso*, an ancient city of Caria, founded by Mylasus, son of Chrysaor. It was famous for an ancient temple of the Carian Jove, and for another sacred to Jupiter Osogus. In after-times a beautiful temple was erected here in honour of Augustus and Rome.

MYLE, or MYLÆ, *Milazzo*, a maritime town of Sicily, situated on a tongue of land south-west of Pelorum, on the northern coast of the island. It was the scene of two great naval conflicts in antiquity. The first of these occurred 261 B. C., when the consul Duillius defeated a Carthaginian fleet, and showed his countrymen how to conquer by sea as well as by land. Another and far more important contest, which influenced, indeed, in no small degree, the fate of the Roman world, took place in this gulph 81 B. C., when the fleet of the younger Pompey was entirely defeated, and

all but destroyed, by Octavius Cæsar, or rather by his general, Agrippa.

MYNDUS, a maritime town of Caria, north-west of Halicarnassus.

MYRIANDROS, a city of Asia Minor, on the bay of Issus, below Alexandria (*κατὰ Ἰσσόν*), placed by Xenophon in Syria beyond the Pylæ Ciliciæ; but included by Scylax and Strabo within the limits of Cilicia. It was a place of considerable trade in the time of the Persian dominion; but it subsequently declined, in consequence of its vicinity to the more flourishing city of Alexandria.

MYRINA, I., *Sandarlik*, an ancient city and harbour of Æolis, in Asia Minor, forty stadia north of Cyma, so called from Myrinus, its founder. Philip, king of Macedonia (son of Demetrius), held possession of it for some time, with a view to future operations in Asia Minor; but the Romans compelled him to evacuate it. It was the native place of Agathias. — II. One of the chief cities of Lemnos, on the north-western coast, captured by the troops of Miltiades after a considerable resistance. Ruins are still to be seen at *Castro*, which stands on its site. — III. A town of Crete, north of Lyctus, which still retains its ancient name.

MYRINUS, a surname of Apollo, from Myrina in Æolis, where he was worshipped.

MYRMECIDES, an artist of Miletus, mentioned as making chariots so small that they could be covered by the wing of a fly. He also inscribed an elegiac distich on a grain of sesamum.

MYRMIDONES, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They derived their name from Myrmidon, son of Jupiter and Eurymedusa, who married one of the daughters of Æolus, and whose son Actor married Ægina, daughter of the Asopus. But according to some the Myrmidons received their name from having been originally ants, *μύρμηκες* (see *Æacus*), or from their industry, because they imitated the diligence of the ants, and were continually employed in cultivating the earth.

MYRON, a celebrated Athenian statuary and engraver on silver, who lived in Olymp. 87. He rendered himself particularly famous by his statue of a cow, which was so true to nature that bulls approached her as if she were alive.

MÛRRHA, a daughter of Cinyras, king of Cyprus, by whom she had a son called Adonis. Cinyras attempted to stab his daughter; but she fled into Arabia, where she was changed into a tree called *myrrh*.

MYRTILUS, a son of Mercury and Phaëtusa, or Cleobule, and charioteer of Cænomaus, king of Pisa. He was so experienced in the management of horses, that he rendered those of Cænomaus the swiftest in all Greece. (See *HIPPODAMIA*.) Myrtilus was changed into a constellation.

MYRTIS, a Grecian female of distinguished poetical abilities, who lived about B. C. 500. She was born at Anthedon in Bœotia. Pindar is said to have received his first instructions in the poetic art from her.

MYRTÛM MARE, that part of the Ægean Sea lying between Eubœa, Attica, and Peloponnesus, as far as Cape Malea: or, according to Strabo, between Argolis, Attica, and Crete. It derived its name from a woman named Myrto, mentioned by Pausanias.

MYRTUNTUM, I., an inland lake of Acarnania, below Anactorium; the water of which, however, is salt, as it communicates with the sea. It is now called *Muritari*. — II. An ancient town of Elis, originally named Myrsinus, under which appellation it is classed by Homer among the Epean towns. Its ruins correspond with the vestiges of high antiquity observed near the village of *Kaloteichos*.

MYS, I., a celebrated engraver on silver, whose country is uncertain. He carved the battle between the Centaurs and Lapithæ on the shield held by the Minerva of Phidias. — II. A slave and follower of Epicurus, who manumitted him by his will.

MYSCELLUS, or MISCELLUS, a native of Achaia, who founded Crotona, in Italy, according to an oracle, which told him to build a city where he found rain with fine weather. The meaning of the oracle long perplexed him, till he found a beautiful woman all in tears in Italy, which he interpreted in his favour.

MYSIA, I., a country of Asia Minor, lying to the north of Lydia and west of Bithynia, and divided into the Greater and Lesser Mysia. The latter was situated on the Propontis, and thence extended to Mount Olympus, including a part of what was afterwards called Bithynia. Mysia Major was bounded on the west by Troas, north by the Propontis, east by Mysia Minor and Phrygia, south by Æolia. Its chief cities were Cyzicus, Lampsacus, &c. The inhabitants were once warlike, but became so degenerated, that the words *Mysiorum ultimus* were used to signify "a person of no merit." It was the prevailing opinion of antiquity, that the Mysians were not an indigenous people of Asia, but that they had been transplanted to its shores from the banks of the Danube. —

II. A festival in honour of Ceres; named *Mysia*, from Mysias, an Argive, who raised her a temple near Pallene in Achaia, ἀπὸ τοῦ μυσίαν, "to cloy or satisfy," because Ceres first satisfied the wants of men by giving them corn. The festival continued seven days.

MYSIUS, a river of Mysia, which falls into the Caicus near its source.

MYSTES, a son of the poet Valgius, whose early death was so deeply lamented by the father, that Horace wrote an ode to allay his grief.

MYTILENE. See *MITYLENE*.

MYUS (untis), a town of Ionia on the confines of Caria, about 30 stadia from the mouth of the Mæander. It was one of the twelve capital cities of Ionia. Artaxerxes, king of Persia, gave it to Themistocles to maintain him in meat; Magnesia was to support him in bread, and Lamp-sacus in wine.

N.

NABĀTHĒA, a country of Arabia, extending from the Euphrates to the Sinus Arabicus. Petra was the chief city. The term Nabathæa was often applied to any of the eastern countries of the world, and seems to be derived from Nabath, son of Ismael.

NABIS, a celebrated tyrant of Lacedæmon, who, in acts of cruelty and oppression, surpassed a Phalaris or Dionysius. He made an alliance with Flaminius, the Roman general, and pursued with inveterate enmity the war undertaken against the Achæans. He besieged Gytheum, and defeated Philopœmen in a naval battle. The general of the Achæans, however, having soon repaired his losses, Nabis was defeated, and treacherously murdered as he attempted to save his life by flight, B. C. 192, after an usurpation of fourteen years.

NABONASSAR, a king of Babylon who lived about the middle of the eighth century B. C., after the division of the Assyrian monarchy. From him the *Nabonassaræan epoch* received its name, agreeing with A. M. 3237, B. C. 746.

NABOPOLASSAR, a king of Babylon, who united with Astyages against Assyria, and having conquered the country, divided it between them and founded two kingdoms; that of the Medes under Astyages, and Chaldeans under Nabopolassar, B. C. 626. Necho, king of Egypt, jealous of the latter, declared war against, and defeated him. He died after a reign of twenty-one years.

NĒNYA, the goddess of funerals among the Romans; but the term is more commonly employed to denote a funeral dirge. The songs sung at funerals were also called *nania*.

NÆVIUS, I., CN. a native of Campania, and the first imitator of the regular dramatic works produced by Livius Andronicus. He served in the first Punic war, and his earliest plays were represented at Rome B. C. 235. Cicero has given us some specimens of his jests, with which he appears to have been greatly amused. Nævius indulged in such personal invective and satire against the patrician family of the Metelli, that he was thrown into prison, whence he was liberated on a recantation; but relapsing soon after into his former courses, he was driven from Rome and retired to Carthage, where he died about B. C. 204.—II., or *NAVIUS*. See *ATTUS NAVIUS*.

NAHARVĀLI, a people of Germany, ranked by Tacitus under the Lygii. Their territory corresponds to what is now part of *Silesia, Prussia, and Poland*.

NĀIĀDES, or *NAIDES* (Gr. *ναῶν*, *I inhabit*, or *ναῶν*, *I flow*), female deities who presided over fountains, rivers, brooks, &c. The number of these goddesses was indefinite. In his *Georgics* (book iv.) Virgil enumerates sixteen; and Ovid, in his *Elegies* (book iii. 64.), speaks of at least one hundred in the river Anio. The most beautiful of the Naiads is said to have been *Ægle*. Many of the Homeric heroes are represented to have been the offspring of these deities.

NAIS, a name common to several nymphs in mythology, of whom the most famous were I., one of the Oceanides, mother of Chiron or Glaucus, by Magnes.—II. A nymph in an island of the Red Sea, who by incantations turned to fishes all who approached her residence, and was herself changed into a fish by Apollo. The word *Nais* is used for "water" by Tibullus.

NAISSUS, *Nissa*, a city of Dacia Mediterranea, south-west of Ratiaria. It was the birth-place of Constantine the Great.

NAMNĒTES or *NANNĒTES*, a people of Gallia Celtica, on the north bank of the Liger or *Loire*, near its mouth. Their capital was *Condivium*, afterwards *Namnetes*, now *Nantes*.

NANTUĀTES, a people of Gallia Narbonensis, south of the *Lacus Lemannus*, *Lake of Geneva*.

NAPÆÆ, certain divinities among the ancients who presided over the forests and groves. Their name is derived from *νάπη*, *a grove*.

NAR, *Nera*, a river of Italy, rising at the foot of Mount Fiscellus, not far from Nursia, and, after receiving the Velinus and several other smaller rivers, falling into the Tiber near Oriculum. It was noted for its sulphurous stream and the whitish colour of its waters.

NARBO MARTIUS, *Narbonne*, a city of Gaul, in the southern section of the country, and south-west of the mouths of the Rhone. It was situated on the river Atax (or *Aude*), and became, by means of this stream, a seaport and a place of great trade. It was formed into a Roman colony 116 B. C.; and Julius Cæsar further enlarged it by sending thither the veterans of the tenth legion. At the distribution of Gaul into provinces by Augustus it gave its name to the south-west province called *Narbonensis*: Mela speaks of it as a place *unde olim terris auxilium nunc et nomen et decus est*, and Strabo designates it as the emporium of all Gaul. Its public buildings, and great commercial wealth, are mentioned by other authors; but the present remains of its ancient grandeur are confined to a few fragments and inscriptions, chiefly incorporated in the walls of the town. It fell into the hands of the Visigoths, A. D. 462, and was shortly after made the capital of their kingdom.

NARBONENSIS GALLIA, one of the four great divisions of Ancient Gaul, deriving its name from Narbo, its capital, bounded by the Alps, Pyrenean mountains, Aquitania, Belgicum, and the Mediterranean, and containing the modern provinces of *Languedoc*, *Provence*, *Dauphiné*, and *Savoy*. It was more anciently called Gallia Braccata, from the braccæ, *breeches*, worn by the inhabitants.

NARCISSUS, I., the beautiful son of Cephisus and the nymph Liriope, whose history formed one of the most favourite topics with the poets of classical antiquity. Though beloved by all the Grecian nymphs, he treated them with contemptuous indifference; but having accidentally seen his own image reflected in a fountain, he became so enamoured of it that he languished till he died, and thus realised the prophecy of Tiresias, that he should live until he saw himself. After his death the gods, moved with compassion for his fate, changed him into the flower which bears his name.—II. A freedman and secretary of Claudius, who abused his trust, and plundered the citizens of Rome to enrich himself. Messalina, the emperor's wife, endeavoured to remove him, but Narcissus sacrificed her to his resentment. Agrippina, who succeeded Mes-

salina, was more successful. Narcissus was banished by her intrigues to Campania, and compelled to kill himself, A. D. 54.

NARISCI, a nation of Germany in the Upper Palatinate.

NARNIA, a town of Umbria, on the Nar, a short distance above its junction with the Tiber. The more ancient name was Nequinum, which it exchanged for Narnia when a Roman colony was sent thither, A. U. C. 453. Narnia was celebrated for the noble bridge raised over the Nar by Augustus, the ruins of which still remain and have been described as the stateliest in Italy. The modern *Narni* occupies the site of the ancient town.

NARO, *Narenta*, a river of Dalmatia, rising in the mountains of Bosnia, and falling into the Adriatic. On its banks was *Narona*, *Narenza*, now buried in ruins.

NARSES, an eunuch in the court of Justinian, with whom he so ingratiated himself, that he was appointed his chamberlain and private secretary, and ultimately made governor of Italy for the skill and valour he had displayed in numerous campaigns against the Barbarians who had invaded it. His ambition leading him to attempt to shake off the imperial yoke, he was deposed and died at Rome, A. D. 567.

NARYCIA, or -UM, or **NARYX**, a town of Magna Græcia, built by a colony of Locrans after the fall of Troy, and celebrated for being the birth-place of Ajax, son of Oileus. The epithet "Narycius" used by Virgil is universally understood as applying to the Italian colony, near which pines and other trees grew in abundance.

NASAMONES, a people of Africa, south-east of Cyrenaica, and extending along the coast as far as the middle of the Syrtis Major. They were a roving race, uncivilised in their habits, and noted for their robberies in the case of all vessels thrown on the quicksands. They were subjugated to Rome in the time of Augustus.

NASCIO, or **NARIO**, a goddess of Rome, who presided over the birth of children, and had a temple at Adrea.

NASICA, I. (See **SCIPIO**).—II. An avacious fellow, who married his daughter to one Córanus, as mean as himself, that he might not only not repay money borrowed, but become his creditor's heir. Córanus purposely alienated his property from him and his daughter, and exposed him to ridicule.

NASIDIENUS, (*Quadrissyll*), a Roman knight, whose luxury, arrogance, and ostentation, were ridiculed by Horace.

NASINŪS, L., sent by Pompey to assist the people of Massilia. After the battle of Pharsalia he followed the interest of Pompey's children; and afterwards revolted to Antony.

NASO. See OVIDIUS.

NASUS or NESUS, a town or fortress near Œniadæ in Acarnania. The name evidently implies an insular situation. Nasos was probably the port and arsenal of Œniadæ; for, though now joined to the continent, it was probably an island in ancient times.

NATISO, *Natisone*, a river of Venetia, in Cisalpine Gaul, rising in the Alps, and falling into the Adriatic near Aquileia.

NATTA, a person ridiculed by Horace for his manner of living, which became so mean that his name passed into a proverb.

NAUCRATES, a Greek poet, employed by Artemisia to write a panegyric on Mausolus.

NAUCRATIS, a city of Egypt, in the Delta, belonging to the Saitic nome, and situated on the Canopic arm of the Nile, south of Metelis and north-west of Sais. It was given to the Ionians by Amasis, king of Egypt, as an entrepôt for their commerce, for which its admirable position eminently qualified it; and it remained even down to the sixth century of our era a large and important city. *Sal-hadsjar* occupies its site.

NAULŒCHUS, I., a naval station on the north-eastern coast of Sicily, not far from which the fleet of Sextus Pompeius was defeated by that of Octavius, B. C. 36.—II. An island off the coast of Crete, near the promontory of Sammonium.—III. The port of the town of Bulis in Phocis, near the confines of Bœotia, supposed to have been the same with the Mychos of Strabo.

NAUPACTUS, a city of Locris, situated on the Sinus Corinthiacus, at the western extremity of the territory of the Ozolæ. It was said to have derived its name from the circumstance of the Heraclidæ having there constructed the fleet in which they crossed over into the Peloponnesus (*ναῦς*, a ship, and *πῆγνυμι*, to construct). After the Persian war, Naupactus was occupied by the Athenians, who there established the Messenian Helots after they had evacuated Ithome. It then became a naval station of the greatest importance; and after numerous vicissitudes, was nearly destroyed by an earthquake during the reign of Justinian. The modern town is called *Enebathe* by the Turks, *Nepacto* by the Greeks, and *Lepanto* by the Franks; and its walls are built on

the foundations of those by which it was surrounded in antiquity.

NAUPLIA, a maritime city of Argolis, said to have derived its name from Nauplius, a son of Neptune and Amymone. The ancient Nauplia was the port and arsenal of Argos during the flourishing period of Grecian history; but it was deserted and in ruins when visited by Pausanias, who noticed the vestiges of its walls and docks (*Ἀλφειῶν*), the temple of Neptune, and a fountain called Canathus, still existing. The inhabitants had been expelled several centuries before by the Argives, on suspicion of having favoured the Spartans, who in consequence received them into their territory and established them at Methone in Messenia. The town revived under the Byzantine emperors. The ancient name is corrupted into *Anapli* and *Napoli di Romania*.

NAUPLIÆDES, a patronymic of Palamedes, son of Nauplius.

NAUPLIUS, I., a son of Neptune and Amymone, and the founder of Nauplia. He sold Auge, daughter of Aleus, to King Teuthras. (See AUGE.) This Nauplius must not be confounded with the second of the name, who was, in fact, one of his descendants.—II. A descendant of the preceding, and one of the Argonauts.—III. A son of Neptune, father of Palamedes by Clymene, and king of Eubœa. He was so indignant at the treatment which his son had experienced from the Greeks, that, to avenge his death, he set up a burning torch on a dangerous part of the promontory of Caphareus, in order to deceive the Grecian vessels that were sailing by in the night on their return from Troy; and thus caused their shipwreck on the coast, for the Greeks mistook it for a friendly signal, inviting them to land here as the safest part of the island. Those of the shipwrecked crews that came safe to the land were slain by Nauplius, who is said, however, to have thrown himself into the sea when he saw his plan of vengeance in a great measure frustrated by the escape of Ulysses, whom the winds bore away in safety from the dangerous coast. According to a curious legend related by Apollodorus, Nauplius attained a great age, and passed his time on the sea, lamenting the fate of those who were lost on it, till at length, through the anger of the gods, he himself met with the same fate which he deplored in others.

NAUPORTUS, a town of *Pannonia*, on a river of the same name, now *Ober (Upper) Laybach*.

NAUSICĀA, daughter of Alcinous, king

of the Phæacians. She met Ulysses shipwrecked on her father's coast, and gave him a kind reception.

NAUSITHŌUS, I., son of Neptune and Peribœa, king of the Phæacians, and father of Alcinous. Hesiod makes him son of Ulysses and Calypso. — II. The pilot of the vessel which carried Theseus into Crete.

NAUSTATHMUS, I., *Asparanetto*, a port and harbour of Sicily at the mouth of the Cacyparis, below Syracuse. — II. A village and anchoring-place of Cyrenaica, between Erythron and Apollonia. — III. An anchoring-place on the coast of the Euxine, in Asia Minor, about 90 stadia from the mouth of the Halys: supposed by some to have been identical with the Ibyra or Ibora of Hierocles.

NAUTES, a Trojan soothsayer, who comforted Æneas when his fleet had been burned in Sicily. He was progenitor of the Nautii at Rome, a family to whom the Palladium of Troy was afterwards entrusted, B. c. 794.

NAVA, *Nape*, a river of Germany, falling into the Rhine at Bingen, below Mentz.

NAVĪUS ATTUS. See ATTUS NAVIUS.

NAXOS, I., a town of Crete, celebrated for producing excellent whetstones. — II. A celebrated island in the Ægean Sea, and the largest of the Cyclades, being about 105 miles in circumference, 30 in breadth. It is said by Pliny to have borne the several names of Strongyle, Dia, Dionysias, Sicilia Minor, and Callipolis. It was first peopled by the Carians, but afterwards received a colony of Ionians from Athens. The Naxians were among the most steadfast opponents of Persian aggression, and the failure of the expedition undertaken by the Persians against this island at the suggestion of Aristagoras led to the revolt of the Ionian states. Soon afterwards, Naxos was conquered by the Persian fleet under Datis and Artaphernes, who destroyed the city and enslaved its inhabitants. The Naxians, however, had sufficiently recovered seven years afterwards to enable them to furnish four well-equipped triremes for the fleet at Salamis. The Athenians, even at the time of Pisistratus, claimed them as colonial dependents; and, after the Persian war, they deprived them of their liberty. Naxos was celebrated in ancient mythology for the worship of Bacchus, who is alleged to have been born in the island. It became tributary to the Romans after the fall of Corinth, B. c. 146, but was ceded by Mark Antony to the Rhodians after the battle of Philippi. — III. A city on the eastern side

of Sicily, founded by a colony from the island of Naxos, one year before the settlement of Syracuse, B. c. 759. The rapid growth of the new state is clearly shown by the early founding of Zancle or Messana. It, however, not long after this, fell under the sway of Hippocrates, tyrant of Gela, but soon recovered its freedom, waged a successful contest with Messana, and appeared subsequently as the ally of the Athenians against Syracuse, the rapid increase of this city having filled it with apprehensions for its own safety. At a still later period, Dionysius, tyrant of Syracuse, destroyed the city; but the old inhabitants, together with some new-comers, afterwards settled in the immediate vicinity, and founded Tauromenium. See TAUROMENIUM.

NAZIANZUS, a city in the south-western angle of Cappadocia, south-east of Archelais. It derives all its celebrity from St. Gregory, who was born at Arianzus, a small village in the immediate neighbourhood, but promoted to the bishopric of Nazianzus.

NĒA, or NOVA INSŪLA, a small island between Lemnos and the Hellespont, which rose out of the sea during an earthquake.

NĒÆRA, I., a nymph, mother of Phæ-tusa and Lampetia by the Sun. — II. A daughter of Pereus, and wife of Aleus, by whom she had Cepheus, Lycurgus, and Auge. — III. A favourite of Horace and Tibullus.

NEATHUS, *Nieto*, a river of Bruttium, rising north-east of Consentia, and falling into the Sinus Tarentinus above Crotona. It is said to have derived its name from an old tradition that the captive Trojan women there set fire to the Grecian fleet (*ναῦς*, a ship, *αἶθω*, to burn).

NĒALCĒS, a friend of Turnus, in his war against Æneas.

NĒAPŌLIS, I., now *Naples*, a celebrated city of Campania, rising like an amphitheatre at the back of a beautiful bay twelve miles in diameter. It was founded by the people of Cumæ, a colony from Greece, who gradually spread themselves round the Bay of Naples, and was called from this circumstance Neapolis, or the new city. It was also called Parthenope, from its being the burying-place of one of the sirens of that name. It was, therefore, to all intents and purposes, a Greek city; its inhabitants spoke the Greek language, and were long distinguished by their attachment to the manners and customs of their ancestors. It was on this account, according to Tacitus, that it was selected by Nero to make his *début* on the stage,

such a proceeding being less offensive there and less repugnant to the prevailing sentiments, than in Rome. Naples, in truth, was then, as now, a chosen seat of pleasure. Its hot baths were reckoned equal to those of Baïæ; and the number and excellence of its theatres and other places of amusement, its matchless scenery, the mildness of the climate, and the luxury and effeminacy of the inhabitants, made it a favourite retreat of the wealthy and luxurious Romans, and justifies Ovid in calling it *in otia natam Parthenopen*. After the fall of the Roman empire, it underwent many vicissitudes. It, however, early became the capital of the modern kingdom of Naples; and, notwithstanding the calamities it has suffered from war, earthquakes, &c., it has long been the most populous city of Italy.

NEARCHUS, I., an officer of Alexander in his Indian expedition, who was ordered to conduct Alexander's fleet along the Indian Ocean to the Persian Gulf, and to examine it along with Onesicritus. He wrote an account of his voyage, which still exists, and after the king's death was appointed over Lycia and Pamphylia. — II. A beautiful youth mentioned by Horace in one of his odes.

NEBO, a mountain east of the Jordan, and forming part of the chain of Aharim, north of the Dead Sea. It was from the summit of this mountain, *Pisgah*, that Moses had a view of the promised land.

NEBRISSE, or COLONIA VENEREA NEBRISSE, *Labrixa*, a town of the Turdetani, in Hispania Bætica, north-east of Gades, and south-west of Hispalis.

NEBRÔDES, a general name for the chain of mountains running through the northern part of Sicily.

NECHO, a king of Egypt, who attempted to make a communication between the Mediterranean and Red Seas, B. C. 610, with a loss of 120,000 men. Necho is famous for having engaged a number of Phœnician mariners to circumnavigate Africa—an exploit which the best authorities agree in saying was accomplished.

NECROPŌLIS (from νεκρός, *dead*, and πόλις, *city*), the city of the dead; a name applied to the cemeteries in the neighbourhood of many of the ancient cities, such as Thebes in Egypt, Cyrene, Alexandria, &c.

NECTANĒBIS, a king of Egypt, cousin of Tachos, during whose absence in Phœnicia with the Egyptian forces he was proclaimed king. He was supported by Agesilaus, whom Tachos had offended by rejecting his advice. By the aid of this

monarch he defeated his competitor for the crown, and was at last firmly established in his kingdom; but being subsequently attacked by Artaxerxes Ochus, who wished to reduce Egypt once more under the Persian sway, he met with adverse fortune, and fled into Æthiopia, B. C. 350, whence he never returned. Nectanebis was the last king of Egypt of the Egyptian race.

NECTAR, in the mythology of the Greeks and Romans, was the supposed drink of the immortal gods (ambrosia being their food), and was fabled to contribute largely to their immortality. If we believe the accounts of the poets, the qualities of this liquor must have been of a most delicious character. It imparted youth, bloom, and vigour to the body, and possessed the power of repairing all the defects and injuries of the mind.

NEITHA, one of the most ancient Egyptian deities, supposed to be identical with the Grecian Minerva, or Rhea. Her name, according to Jablonski, indicates old or harmonious. She was regarded as an incarnation of nature, and as the patroness of all the arts. Her most celebrated temple was at Sais, where she was worshipped with peculiar veneration, and where stood the veiled image so famous in the mythology of Egypt, the rash inspection of which cost the adventurer either his life or his reason.

NELEUS, I., a son of Neptune and Tyro. Together with his brother Pelias, he was exposed by his mother; but the children were preserved by some shepherds, and when they grew up to manhood discovered their mother, who was then married to Cretheus, king of Iolchos. After the death of Cretheus, Pelias and Neleus seized the kingdom of Iolchos, which belonged to Æson, son of Tyro by the deceased monarch; but after they had reigned for some time conjointly, Pelias expelled Neleus, who, thereupon, departed for the Peloponnesus, where he founded Pylos in Messenia, and, marrying Chloris, daughter of Amphion, became the father of twelve sons and of one daughter, named Pero, whom Neleus promised in marriage to him who should bring to Pylos the cows of Tyro, detained by Iphiclus. Bias was the successful suitor—for an account of which legend, consult the article MELAMPUS. When Hercules attacked Pylos, he killed Neleus and all his sons with the exception of Nestor. (See NESTOR.) — II. A disciple of Theophrastus, to whom that philosopher bequeathed the writings of Aristotle. See APOLLICON.

NEMAUSUS, *Nîsmes*, an important city of Gallia Narbonensis, next in rank to Narbo.

It was situated on the main route from Spain to Italy, and was the capital of the Arecomici. The modern city is famed for its remains of antiquity.

NEMĒA, a city of Argolis, north-west of Mycenæ, celebrated as the haunt of the lion slain by Hercules, and the spot where triennial games were held in honour of Archemorus, or Opheltēs, son of Lycurgus, king of Nemea. The games were solemnised in the grove of Molorchus, who was said to have entertained Hercules when he came to Nemea in pursuit of the lion. With respect to the periods at which these festivals were celebrated, different accounts are given by the old writers; but the most consistent statement is, that they were celebrated triennially, in the Athenian month *Boedromion*, corresponding with the modern August. The Argives were the judges at these games, which comprised boxing, and athletic contests, as well as chariot-races; and the conquerors were crowned with olive till the time of the Persian war, when, in consequence of the losses that the Argolic republic had sustained in their struggle for independence, smallage, a funeral plant, was introduced in its stead. It appears from Polybius and Livy, that the games were in a flourishing state in the reign of Philip, son of Demetrius, in the second century preceding the Christian era. It may be inferred, however, from the slight mention that Pausanias makes of the Nemean games, that they had in his time fallen into great neglect.

NEMESIĀNUS, MARCUS AURELIUS OLYMPIUS, a Latin poet, a native of Carthage, who lived about A. D. 280. Few particulars of his life are known. His true family name was Olympius; that of Nemesianus indicating probably that his ancestors were inhabitants of Nemesium, a city of Marmarica. Vopiscus states that Nemesianus composed three poems, entitled *Haliutica*, *Cynegetica*, and *Nautica*, and gained several prizes.

NĒMĒSIS, a Greek divinity, worshipped as the goddess of vengeance. According to Hesiod, she was the daughter of Night, and was represented as pursuing with inflexible hatred the proud and insolent. The reluctance of the Greeks to speak boastfully of their good fortune, lest they should incur a reverse, is well known: and from various passages in the *Anthologia*, and other ancient writings, it is clear that this feeling originated in a desire to propitiate this divinity. The worship of this goddess was very extensive. Temples were erected to her honour, not only in Greece,

but throughout the Roman empire. Nowhere, however, was her worship so pompously celebrated as at Rhamnus, a town of Attica, where she had a statue ten cubits high of a single stone, and so exquisitely beautiful as to equal even the finest productions of Phidias. A fragment supposed to be the head of this statue was presented to the British Museum in 1820, where it may still be seen.

NEMESIŪS, a native of Emesa in Syria, and one of the ablest of the ancient Christian philosophers. Of his life very few particulars are known; and even the time when he lived is uncertain, though it is generally supposed to have been during the reign of Theodosius the Great, towards the end of the fourth century. He became, in time, bishop of his native city, and left a work "on the Nature of Man," which is considered one of the most accurate treatises of antiquity.

NEMETACUM. See ATREBATES.

NEMĒTES, a nation of northern Gaul, in the division called Germania Prima, lying along the banks of the Rhine, and between the Vangiones and Tribocci. Their chief city was Noviomagus, now *Spires*. According to some, they occupied both banks of the Rhine, and their transrhene territory corresponded in part to the *Grand Duchy of Baden*.

NĒMŌRĀLĪA, festivals observed in the woods of Aricia, in honour of Diana, who presided over the country and forests; hence that part of Italy was denominated *Nemorensis ager*.

NEMOSSUS, the same with Augustonemetum and Claromontium, the capital of the Arverni in Gaul, now *Clermont*.

NEOBŪLE, I., a daughter of Lycambes, betrothed to the poet Archilochus. — II. A young lady to whom Horace addressed one of his odes.

NEOCESARĒA, I., more anciently called Ameria, *Niksar*, a city of Pontus, on the Lycus. It was one of the most important cities of Pontus, and appears also to have been the principal seat of pagan idolatry and superstitions. — II. *Kalat el Nedsjur*, a city on the Euphrates, in the Syrian district of Chalybonitis.

NEŌCLES, an Athenian philosopher; father, or, according to Cicero, brother of the philosopher Epicurus.

NEOMĒNĪA, (Gr. *néos*, new, and *μήν*, a month,) a festival observed by the Greeks at the beginning of every lunar month in honour of all the gods, but more especially of Apollo. thence called *Neomynus*, as being the author of all light, and the grand luminary from which all time receives

its distinctions and divisions. At these solemnities the Athenians offered up prayers and sacrifices, in the temple of Erechtheus, for the prosperity of their city during the month that had commenced. Games were also instituted during their celebration, and grand entertainments given by the richer to the poorer citizens.

NEON, the same with Tithorea in Phocis. See TITHOREA.

NEONTICHOS, a maritime town of Æolis, in Asia Minor, thirty stadia from Larissa, founded by the Æolians, as a temporary fortress, on their first arrival in the country.

NEOPTOLEMUS, I. (See PYRRHUS I.)—II. A king of the Molossi, father of Olympias, mother of Alexander. — III. An uncle of Pyrrhus, king of Epirus, during whose absence in Italy he was raised to the throne. Pyrrhus, on his return home, associated Neoptolemus with him in the government; but afterwards put him to death on a charge of conspiracy. — IV. A captain of Alexander's life-guards, after whose death he took part in the collisions of the generals, was defeated, along with Craterus, and slain by Eumenes, B. C. 321. — V. A native of Naupactus, who wrote a poem on the heroines and other females celebrated in mythology, which he entitled *Ναυπακτική*, in honour of his native city. Others, however, make Carcinus to have been the author of this poem. — VI. A native of Paros, who composed a work on Inscriptions.

NEPE, I., a constellation of the heavens, sometimes identified with Cancer and sometimes with Scorpio. — II. or Nepete, *Nepi*, an inland town of Etruria. The inhabitants were called Nepesini.

NEPHĀLIA, festivals of Greece, in honour of Mnemosyne, mother of the Muses.

NĒPĒLE, first wife of Athamas, king of Thebes, and mother of Phryxus and Helle. (See ATHAMAS.) Nephelē was afterwards changed into a cloud; hence her name was given by the Greeks to the clouds. The fleece of the ram, which saved the life of Nephelē's children, is often called the *Nephelean fleece*.

NEPHĒREUS, a king of Egypt, who assisted the Spartans against Persia, when Agesilaus was in Asia, and sent them a fleet of 100 ships, which were intercepted by Conon as they were sailing towards Rhodes.

NEPHTHIS, an Egyptian deity, sister and wife of Typhon, and mother of Anubis by Osiris.

NEŪA, a daughter of Iasus, and wife of Olympus, king of Mysia; hence the plains of Mysia are sometimes called *Nepiæ campi*.

NEPOS, CORN., I., a celebrated Roman biographer, born at Hostilia. He came to Rome during the dictatorship of Julius Cæsar; and though he does not appear to have filled any public office in the state, his merit soon procured him the friendship of the most eminent men who at that time adorned the capital of the world, and among others Augustus, Catullus, Cicero, and Atticus. The precise period of his death is unknown, and it can only be ascertained that he survived Atticus, who died A. V. C. 722. Of all his valuable compositions, nothing remains, but his *Lives of the Illustrious Greek and Roman Generals*. Cornelius Nepos has always been admired, and he is entitled to many commendations for the delicacy of his expressions, elegance of his style, and the clearness and precision of his narrations; but the investigations of modern commentators have discovered many mistakes and inconsistencies in almost every one of his biographies. — II. OPIMIUS. See OPIMIUS.

NEPOTIĀNUS, FLAVIUS POPILIŪS, a son of Eutropia, sister of Constantine. He proclaimed himself emperor after the death of his cousin Constans; and having marched to Rome, took and pillaged the city; but his cruelty and oppression rendered him odious, and he was murdered after one month's reign by Marcellinus, one of the generals of Magnentius.

NEPTUNIUM, or POSIDIUM, *Bos Burum*, a promontory of Bithynia, on the Propontis, at the mouth of the Cians Sinus.

NEPTUNUS DUX, an expression applied by Horace to Sextus Pompeius, who boastingly styled himself the son of Neptune, because he had obtained numerous successes at sea. See POMPEIUS.

NEPTŪNUS, one of the great Roman deities, whose attributes were nearly identical with those of the Greek Poseidon, was son of Saturn and Ops or Rhea, and brother of Jupiter, Pluto, and Juno. He was worshipped as the god of war generally, but more particularly as the god of the sea, which he obtained as his share of the dominions of Saturn. His queen was Amphitrite, and his paramours were nearly as numerous as those of his brother; but his progeny was not so celebrated, with the exception of the hero Pelops. His most famous temples were at the Corinthian isthmus, Helicē, Trézene, and the promontories of Sunium and Tænarus; to which may be added the magnificent temple of Pæstum, in Italy, still in existence. Neptune was said to preside over horses and the manger. He is represented similar in appearance to Jupiter, but his symbols are a trident

and the dolphin. His festivals, called *Neptunalia*, were celebrated by the Romans, during the months of July, in honour of Neptune. There were other festivals in honour of Neptune in his capacity of presiding over horses, called *consualia*; but the former were instituted to him in his character of god of the sea. During the solemnity it was customary to live in booths erected on the banks of the Tiber.

NEREIDES, nymphs of the sea, daughters of Nereus and Doris. They are said by most ancient writers to have been fifty in number, but Propertius makes them a hundred. The most celebrated of them were Amphitrite, the wife of Neptune; Thetis, the mother of Achilles; Galatæa, Doto, &c. The worship of the Nereids was generally connected, as might be supposed, with that of Neptune. Thus they were worshipped in Corinth, where Neptune was held in especial honour, as well as in other parts of Greece. The Nereids were originally represented as beautiful nymphs; but they were afterwards described as beings with green hair, and with the lower part of their body like that of a fish.

NEREUS, a sea-deity, the eldest son of Pontus and Earth, and husband of Doris, an ocean nymph, by whom he had the nymphs called Nereids. He was endowed with the gift of prophecy. When Hercules was in quest of the apples of the Hesperides, he was directed by the nymphs to Nereus. He found the god asleep and seized him. Nereus, on awaking, changed himself into a variety of forms, but in vain: he was obliged to instruct him how to proceed before the hero would release him. He also foretold to Paris, when carrying away Helen, the evils he would bring on his country and family. He was generally represented as an old man with a long flowing beard, and with hair of an azure colour. His chief place of residence was in the Ægean Sea, where he was attended by his daughters, who often danced in chorusses round him. Nereus is sometimes called the most ancient of all the gods. The word *Nereus* is often taken for "the sea."

NERITOS, a mountain in the island of Ithaca, of which Ulysses was king. Hence he was called *Neritius dux*, his ship *Neritia navis*, and the people of Saguntum, as descended from a Neritian colony, *Neritia proles*.

NERITUM, *Nardo*, a considerable city of Calabria, belonging to the Salentini.

NERIUM, the same as **ARTABRUM**, which see.

NERIUS, I., a banker in the time of

Horace, very skilful in tying down his creditors by written obligations for repayment. — II. A usurer in Nero's age, so eager to get money that he married as often as he could, and, as soon as he was married, destroyed his wives by poison, to possess himself of their estates.

NERO, **LUCIUS DOMITIUS AHENOBARBUS**, I., a Roman emperor, son of Caius Domitius Ahenobarbus and Agrippina, daughter of Germanicus, born at Antium, A. D. 37. He was adopted by Claudius, A. D. 50, whom his mother Agrippina had married, and four years after succeeded him on the throne. The commencement of his reign was marked by the greatest moderation, affability, and popularity. When desired to sign his name to a list of malefactors, who were to be executed, he exclaimed, "*I wish to heaven that I could not write.*" But he soon displayed the propensities of his nature, and having delivered himself from the sway of his mother, who had become indignant at his marriage with a freedwoman Acte, at last ordered her to be assassinated. Many of his courtiers shared the unhappy fate of Agrippina, and Nero sacrificed to his fury or caprice all such as obstructed his pleasure or diverted his inclination. Among his numerous victims may be mentioned his wives Octavia and Poppæa, and the celebrated writers, Seneca, Lucan, Petronius, &c. In the night he generally sallied from his palace to visit all the scenes of debauchery which Rome contained. He publicly appeared on the Roman stage in the meanest characters, and performed many other acts even more horrible and disgusting. In imitation of the burning of Troy, he caused, it is said, Rome to be set on fire in different places. The conflagration raged for nine successive days, during which he enjoyed the general consternation, placing himself on a high tower, and singing on his lyre the destruction of Troy. Suetonius and Dion Cassius positively charge this conflagration on Nero; but Tacitus expresses a doubt concerning its origin, and the probability is that the fire was accidental. At all events, in order to remove the suspicions of the people, he spread a report that the Christians were the authors of the fire, and numbers of them accordingly were seized and put to death. Their execution served as an amusement to the people. Some were covered with skins of wild beasts, and were torn to pieces by dogs; others were crucified; and several were smeared with pitch and other combustible materials, and burned in the imperial gar-

lens in the night. But his continuation of debauchery, cruelty, and extravagance, at last roused the resentment of the people. Many conspiracies were formed against him, but discovered. At length, however, Galba having declared himself emperor, was acknowledged by all the Roman empire; and the senate condemned Nero to be dragged naked through the streets of Rome, whipped to death, and afterwards thrown from the Tarpeian rock. The tyrant, however, prevented the execution of the sentence by a voluntary death, A. D. 68. Rome was filled with acclamation at the intelligence; and the citizens, more strongly to indicate their joy, wore the caps generally used by slaves who had received their freedom. The name of Nero is even now used emphatically to express "a barbarous and unfeeling oppressor."—II. Claudius. (See CLAUDIUS III.)—III. Cæsar, son of Germanicus and Agrippina. He married Julia, daughter of Drusus, the son of Tiberius. By the wicked arts of Sejanus he was banished to the isle of Pontia, and there put to death. The Neros were of the Claudian family; the surname of Nero, in the language of the Sabines, signifies "strong," "warlike."

NERŌNĒA. See ARTAXATA.

NERTOBRĪGA, I., also called Concordia Julia, *Valera la Vieja*, a city of Hispania Bætica, some distance to the west of Corduba.—II. *Almunia*, a city of Hispania Tarraconensis, in the territory of the Celtiberi, between Bilbilis and Cæsaraugusta.

NERVA, I., COCCEIUS, thirteenth Roman emperor, descended from an ancient Cretan family, many of the members of which had acquired high honours at Rome, was born A. D. 27 or 32. His skill in poetry first recommended him to the notice of Nero, who conferred on him triumphal honours when prætor elect, A. D. 66. During the subsequent reigns of Vespasian and Titus, he held the highest offices of state; but he incurred the suspicion of Domitian, and was banished to Tarentum, whence he was only recalled A. D. 96, to be raised to the throne on the assassination of that tyrant. His reign formed a striking contrast to that of his sanguinary predecessor. He rendered himself popular by his mildness, generosity, and the active part he took in the management of affairs. He made a solemn declaration that no senator should suffer death during his reign; and observed it with such sanctity, that when two members of the senate had conspired against his life he was satisfied to tell them that he was informed of their wicked machinations. But his excellent administration met with

little favour; for the prætorian guards, to whom Domitian had permitted unbounded licence, mutinied, and obliged Nerva to surrender some of his friends and supporters to the fury of his soldiers. Seeing the necessity of vigorous measures being adopted to secure the well-being of the state, he resolved to associate with himself a colleague in the empire, and for this purpose fixed upon M. Ulpius Trajanus, the commander of the army of Lower Germany, as his adopted son and successor, a choice which was approved by the acclamations of the people. He died A. D. 98, in his seventy-second year, after a reign of little more than sixteen months.—II. M. Cocceius, grandfather of the emperor Nerva, was consul A. D. 22, and one of the most celebrated jurists of his age. He is said to have put an end to his own existence, because he would not be concerned in the extravagance of the emperor Tiberius, of whom he was an especial favourite.

NERVĪ, a warlike people of Belgic Gaul, whose country lay on both sides of the Scaldis, *Scheldt*; afterwards *Hainault* and *Nord*. Their original capital was Bagacum, *Bavia*, but Camaracum, *Cambray*, and Turnacum, *Tournay*, became their chief cities towards the end of the fourth century.

NESIS (*is*, or *idis*), *Nisita*, an island on the coast of Campania, famous for asparagus.

NESSUS, I., a celebrated Centaur, son of Ixion and Nephele, who offered violence to Dejanira. (See DEJANIRA.)—II. See NESTUS.

NESTOR, a son of Neleus and Chloris, nephew of Pelias, and grandson of Neptune. He was the youngest of twelve brothers, all of whom except himself were put to death by Hercules, who spared his life on account of his tender years, and placed him on the throne of Pylos. He married Eurydice, the daughter of Clymenus, or, as some say, Anaxibia, the sister of Agamemnon, and had seven sons and two daughters. The most conspicuous enterprises in which Nestor bore a part were the war of the Pylians against the Elians, the affair of the Lapithæ and Centaurs, and the Argonautic expedition. He subsequently led his forces to the Trojan war, in which he particularly distinguished himself among the Grecian chiefs by his eloquence, wisdom, justice, and prudence, and indeed by every quality becoming an excellent prince. He returned in safety from the Trojan war, and ended his days in his native land. — Nestor is sometimes

called the "Pylian sage," from his native city Pylos. He is also styled by Homer "the Gerenian," an epithet commonly supposed to have been derived from Gerenia, where he is said to have been educated, although others refer it to his advanced age (*γῆρας*). Homer makes Nestor, at the time of the Trojan war, to have survived two generations of men, and to be then living among a third. This would make his age about seventy years and upwards.

NESTORIUS, a Syrian by birth, who became patriarch of Constantinople A. D. 428, under the reign of Theodosius II. He at first showed himself very zealous against the Arians and other sects; but afterwards embraced certain heterodoxical opinions concerning the incarnation of Christ, whence debates and contentions arose which harassed the church for more than two centuries. His principal adversary was Cyril, the learned patriarch of Alexandria; and a general council having, at his instigation, been convoked at Ephesus A. D. 431, by command of the Emperor Theodosius, Nestorius was condemned, deposed, and banished to an oasis in Upper Egypt, where he died. His opinions however spread throughout Asia, and appear to have been carried to the farthest parts of India and China.

NESTUS, or NESSUS, *Nesto*, a small river of Thrace, rising on Mount Rhodope, and falling into the *Ægean* Sea, above the island of Thasos. It formed for some time the boundary of Macedonia on the east.

NEUM, *Noto*, a town of Sicily.

NEURI, a Scythian race, who appear to have been originally established towards the source of the rivers Tyras and Hypanis, and to have touched on the Bastarnian Alps, which would separate them from the Agathyrsi.

NICÆA, I., a city of India, founded by Alexander in commemoration of his victory over Porus, on the left bank of the Hydaspes, on the road from the modern *Attock* to *Lahore*, and just below the southern point of the island of *Jamad*.—II. *Nice*, or *Is-nik*, a town of Bithynia, situated at the eastern extremity of the Lake Ascanius, built by Antigonos, son of Philip, king of Macedonia; originally called *Antigonia*, afterwards *Nicæa*, by Lysimachus, who gave it the name of his wife, daughter of Antipater. At a later period, it superseded Nicomedeia as the capital of the country, and became the royal residence. Nicæa remained, as a place of trade, of the greatest importance, for from it all the great roads diverged into the eastern and

southern parts of Asia Minor. It was the birth-place of Hipparchus the astronomer; but it derives its chief celebrity from being the seat of the first and most important council held in the Christian church, A. D. 325.—III. A maritime city of Liguria, not far from the mouth of the Varus. Nicæa was of Milesian origin, and was established in this quarter as a trading-place with the Ligurians. The modern name is *Nizza*, or, as we term it, *Nice*.

NICANDER, a physician, poet, and grammarian, born at Claros, a town of Ionia, near Colophon, whence he is commonly called *Colophonius*, in the beginning of the second century B. C. He succeeded his father as hereditary priest of Apollo Clarius, and dedicated one of his poems, which is no longer extant, to Attalus III., the last king of Pergamus. He appears to have been a voluminous writer; but only two of his poems, entitled *Theriaca* and *Alexipharmaca*, are extant.

NICĀTOR, a surname assumed by Seleucus I., king of Syria. See *SELEUCUS*.

NICEPHŌRIUM, *Racca*, a town of Mesopotamia, where Venus had a temple. Seleucus Callinicus fortified the place, or some spot adjacent, and gave it the name of Callinicum, which, in the fifth century, the emperor Leo caused to be changed to Leontopolis.

NICEPHŌRĪUS. See *CENTRITIS*.

NICER, *Neckar*, a river of Germany, falling into the Rhine at *Manheim*.

NICERĀTUS, I., a Greek physician, and one of the followers of Asclepiades, lived about B. C. 40. None of his works remain, but some of his prescriptions are cited by Galen.—II. The father of Nicias.

NICĒTĒRĪA, a festival at Athens in memory of the victory Minerva obtained over Neptune, in their dispute about giving a name to the capital of the country.

NICIĀ, *Lenza*, a river of Cisalpine Gaul, rising in the territory of the Ligures Apuani, and falling into the Po at Brixellum. It separates the Duchy of Modena from Parma.

NICIĀS, I., son of Niceratus, an Athenian general, celebrated for valour and misfortune. Having established his military character by taking the island of Cythera from Lacedæmon, he subjugated many cities of Thrace which had revolted from the Athenian sway, and shut up the Megarians within their city walls, cutting off all communication from without, and taking their harbour Nisæa. When Athens determined to make war against Sicily, he was appointed, with Alcibiades and

Lamachus, to conduct the expedition, but after the recall of Alcibiades, his natural indecision, increased by ill-health and dislike of his command, proved a principal cause of the failure of the enterprise; and in endeavouring to retreat by land from before Syracuse, the Athenian commanders, Nicias and Demosthenes, (who had come with reinforcements,) were pursued, defeated, compelled to surrender, and put to death, B. C. 413. Their troops were at first confined in the quarry of Epipolæ, and afterwards sold as slaves. — II. An Athenian artist, who flourished with Praxiteles, Ol. 104, and assisted him in the decoration of some of his productions. — III. The younger, an Athenian painter, son of Nicomedes, and pupil of Euphranor. He began to practice his art Ol. 112. Nicias is said to have been the first artist who used burnt ochre in his paintings.

Nico, father of Galen, an architect and geometrician, who lived in the beginning of the second century of our era.

Nicōcles, I., king of Paphos, in the island of Cyprus. He owed his throne to the kindness of Ptolemy I., king of Egypt; but he subsequently formed an alliance with Antigonus, upon which Ptolemy sent two of his confidential emissaries to Cyprus, with orders to despatch him. These two individuals, after making known to him the orders of Ptolemy, compelled him to destroy himself, although he protested his innocence; and all his family followed his example, B. C. 310. — II. King of Cyprus, succeeded his father Evagoras B. C. 374. He celebrated the funeral obsequies of his parent with great splendour, and engaged Isocrates, whose pupil he had been, to write his eulogium. — III. A familiar friend of Phocion, condemned to death. — IV. A tyrant of Sicily, deposed by Aratus the Achæan.

Nicocrēon, a tyrant of Cyprus in the age of Alexander the Great. A fabulous story is related of his having caused the philosopher Anaxarchus to be pounded alive in a mortar, in revenge for the advice which he is said to have given to Alexander to serve up his head at an entertainment.

Nicōdorus, a wrestler of Mantinea, who studied philosophy in his old age.

Nicolæus, I., a Greek Comic poet whose era is unknown. A fragment of his in forty-four verses is given by Stobæus, who, however, ascribes it to Nicolaus Damascenus. — II. Surnamed Damascenus (Νικόλαος ὁ Δαμασκηνός), a native of Damascus of good family. He was the friend of

Herod the Great, king of the Jews, and in the year B. C. 6, was sent by that monarch on an embassy to Augustus. He was a very voluminous writer, and several of his works have come down to our times. (See NICOLAUS, I.) — III. A celebrated Syracusan, who endeavoured, but in vain, to dissuade his countrymen from offering violence to the Athenian prisoners, when taken with Nicias their general.

NICOMACHUS, the father of Aristotle.

NICOMÈDES, I., a king of Bithynia who succeeded his father Ziphætes, B. C. 278. His succession being disputed by his brothers, he called in the Gauls to support his claims, and by their assistance succeeded in establishing himself on the throne, which however became tributary to his allies. He built the city Nicomedia, and left his kingdom to his son Zelas, B. C. 250. — II. The second of the name, surnamed Epiphanes, succeeded his father Prusias II., B. C. 149. He accompanied his parent to Rome, B. C. 167, where he appears to have been brought up under the care of the senate. Prusias, becoming jealous of the popularity of his son, and anxious to secure the succession of his younger children, formed a plan for his assassination; but Nicomedes, having gained intelligence of his purpose, deprived his father of the throne, and subsequently put him to death. Nicomedes remained during the whole of his long reign a faithful ally of the Romans. During the latter part of his reign he was involved in a war with Mithridates. — III. The third of the name, surnamed Philopator, succeeded his father Nicomedes II., B. C. 91. During the first year of his reign, he was expelled from his kingdom by Mithridates, who placed upon the throne Socrates, the younger brother of Nicomedes. He was restored, however, to his kingdom in the following year by the Romans, who sent an army under Aquilius to support him. At the breaking out of the Mithridatic war, B. C. 88, Nicomedes took part with the Romans; but his army was completely defeated by the generals of Mithridates, near the river Amnias, in Paphlagonia, and he himself was again expelled from his kingdom, and obliged to take refuge in Italy. At the conclusion of the Mithridatic war, B. C. 84, Bithynia was restored to Nicomedes. He died B. C. 74, without children, and left his kingdom to the Romans. — IV. A geometrician in the age of the philosopher Eratosthenes, famous for being the inventor of the curve called the conchoid.

NICOMÈDIA (*Is-nikmid*), the capital of

Bithynia, founded by Nicomedes I., who transferred to it the inhabitants of the neighbouring Astacus. Its fine position, handsome buildings, numerous warm baths and mineral waters, soon raised it into importance; and under the Romans it became one of the chief cities of the empire, being inferior in extent and populousness only to Rome, Alexandria, and Antioch. Nicomedia, however, suffered severely from earthquakes, one of which almost destroyed it in the reign of Julian; but it was again rebuilt with great splendour and magnificence, and recovered nearly its former greatness.

NICOPOLIS ("City of Victory," *νίκη* and *πόλις*), or EMMAUS, I., a city of Palestine, north-west of Jerusalem, so called by the emperor Heliogabalus, who restored and beautified it. — II. A city in the north-eastern corner of Cilicia, where the range of Taurus joins that of Amanus. — III. or Tephric, *Devrigni*, a city of Armenia Minor, on the Lycus, near the borders of Pontus, built by Pompey in commemoration of a victory which he gained here over Mithridates. — IV. *Nicopoli*, a city in Mœsia Inferior, on the Istrus, or Ister, founded by the emperor Trajan in commemoration of a victory over the Dacians, and generally called, for the sake of distinction, *Nicopolis ad Istrum* or *ad Danubium*. — V. *Nikub*, a city of Mœsia Inferior, south-east of the preceding, at the foot of Mount Hæmus, and near the sources of the Istrus, called, for the sake of distinction, *Nicopolis ad Hæmum*. — VI. *Kars* or *Kiasera*, a city of Egypt, in the immediate vicinity of Alexandria, founded by Augustus in commemoration of a victory gained here over Antony. — VII. *Nicopoli*, a city of Thrace, not far from the mouth of the Nessus, founded by Trajan and afterwards called Christopolis. — VIII. A city of Epirus, near the mouth of the Ambracian Gulf, founded by Augustus, in honour of the victory at Actium. Nicopolis may be said to have risen out of all the surrounding cities of Epirus and Acarnania, and even of Ætolia, all of which were compelled to contribute to its prosperity. Augustus ordered games to be celebrated with great pomp every five years, enlarged a temple of Apollo, and consecrated to Mars and Neptune the site on which his army had encamped before the battle of Actium, adorning it with naval trophies. Having afterwards fallen to decay, it was restored by the emperor Julian. The remains of Nicopolis are very extensive: the site which they occupy is now known by the name of *Prevesa Vecchia*.

NICOSTRATUS, one of the sons of Aristophanes, and ranked among the poets of the Middle Comedy. The titles of some of his own and his brothers' (Araros and Philip-pus) comedies are preserved in Athenæus.

NIGER, I., called also *Joliba*, by the Moors *Nile el Abeede*, "Nile of the Negroes," and by the natives *Quorra*, a celebrated river of Africa, rising in the mountains of Kong, and flowing into the Gulph of Guinea near Cape Formosa. This river was little known to the ancients; and it is only within a very recent period that its sources and *débouchement* have been ascertained. — II. CAIUS PESCENNIUS, a native of Aquinum, of simple equestrian family, who, from being a centurion, rose to high offices of trust and honour under Marcus Aurelius, Commodus, and Pertinax, and at last obtained the government of Syria. On the murder of Pertinax, A. D. 193, the empire being exposed for sale by the Prætorian guards, was purchased by Didius Julianus; but the people refused to acknowledge him as emperor; and three generals, at the head of their respective legions, Septimius Severus, who commanded in Pannonia, Clodius Albinus in Britain, and Pescennius Niger in Syria, claimed each the empire. Of these Niger was the most popular, and his cause was warmly espoused by all the provinces of the East. But instead of hastening to Italy, where his presence was indispensable, he quietly remained at Antioch, while his rival Severus marched to Rome, dethroned Didius, and made active preparations for prosecuting the war against Niger in Asia. Roused at length from his inactivity, Niger crossed over to Europe, and established his headquarters at Byzantium; but he had scarcely arrived there, before his troops in Asia were defeated near Cyzicus by the generals of Severus. He was soon, however, able to collect another army, which he commanded in person; but, being defeated successively near Nicæa and at Issus, he abandoned his troops, and fled towards the Euphrates, with the intention of seeking refuge among the Parthians. But before he could reach the Euphrates, he was overtaken by a detachment of the enemy, and put to death, A. D. 194.

NIGIDIUS FIGULUS, P., a celebrated philosopher and astrologer at Rome. He was a senator at the time of Catiline's conspiracy, and lent his best endeavours in aid of Cicero, whose friend he was. He subsequently attained to the prætorship, and displayed great firmness in discharging the duties of that office. In the civil wars he followed the party of Pompey,

for which he was banished by the Dictator, notwithstanding all the efforts of Cicero in his behalf, and died in exile a year before the assassination of Cæsar.

NIGRITÆ, a people of Africa, who dwelt on the banks of the Niger.

NILEUS, a son of Codrus, who conducted a colony of Ionians to Asia, where he built Colophon, Clazomenæ, Ephesus, Lebedos, Miletus, Myus, Priene, Teos, &c.

NILUS, (Gr. Νεῖλος, from νέαν ἰλὺν, "new mud," because it brings down vast quantities of slime or mud), a large and famous river of north-east Africa, flowing north through Abyssinia, Nubia, and Egypt, to the Mediterranean Sea, celebrated alike for its magnitude, the inexhaustible fertility which it confers on the "land of Egypt," the uncertainty of its origin, its connection with some of the most interesting events in the remotest periods of authentic history, the great cities that were early built on its banks, and the stupendous monuments that still attest the wealth and power of their founders. The discovery of its real source was an object of intense curiosity to the ancients, as it still remains to the travellers and geographers of modern days; the words of Tibullus,

Nile pater, quam te possim dicere causâ
Aut quibus in terris oculuisse caput,

being nearly as applicable now as in his time. It issues from a chain of mountains called *Gebel-el-Kumr*, "Mountains of the Moon," under the name of *Bahr-el-Abiad*, "White River;" and after running in an easterly direction along the foot of the mountains, turns to the north, and receives two principal tributaries, the *As-tapus*, mistaken by Bruce for the Nile itself, and *Astaboras*, *Tacazze*. It then pursues a circuitous course through Nubia, and on the frontiers of Egypt forms two cataracts, the lowest of which is near Syene. Below Syene, it continues its course for 500 miles, till, a little below *Cairo*, the river divides into two branches; the one of which flowing to *Rosetta*, the other to *Damietta*, contain between them the present Delta. The ancients were acquainted with seven mouths of the Nile, 1. The Canopic, partly lost in Lake *Elko*; 2. Bolbitine at *Rosetta*; 3. Sebennytic, probably the opening into Lake *Burlos*; 4. Phatnitic or Bucolic at *Damietta*; 5. Mendesian, lost in the Lake *Menzaleh*; 6. Tanitic, or Saitic, seems to leave some traces of its termination to the east of Lake *Menzaleh*, under the name of *Omm-Faredje*. The branch of the Nile which conveyed

its waters to the sea corresponds to the canal of *Moëz*, which now loses itself in the lake; 7. The Pelusiæ seems to be represented by what is now the most easterly mouth of Lake *Menzaleh*, where the ruins of Pelusium are still visible. The periodical rains, which begin to fall in *Abyssinia* about the end of June, occasion the overflowing of this celebrated river. It continues to rise until the autumnal equinox, when it attains its greatest height. It then continues stationary for a few days, and after this diminishes at a less rapid rate than it rose. At the winter-solstice it is very low, but some water still remains in the large canals. Crocodiles, the largest about twenty-five feet long, are seen a little below *Diospolis Parva*. They are supposed not to go further down the river than *Girgeh*, but abound between that place and Syene. The Nile is said by Herodotus to have flowed, previous to the time of Menes, on the side of Libya. This prince, by constructing a mound 100 stadia from Memphis towards the south, diverted its course; and the ancient bed may be traced across the desert, passing west of the Lakes of *Natroun*. Pococke makes the word *Nile* to be a contraction of *Nahal*, "The River," by way of eminence, while *Abdollarif* derives it from *Nal*, "to give, to be liberal." The water of the Nile bears the same rank among waters that champagne does among wines.

NINUS, I., son of Belus, and king of Assyria, about B. C. 2048. He signalised himself by extensive conquests, reducing under his sway the Babylonians, Armenians, Medes, Bactrians, Indi, and, in a word, the whole of Upper and Lower Asia. Even Egypt felt his sway. In his expedition against the Bactrians he met with the famous Semiramis, with whom he united himself in marriage. After completing his conquests, Ninus, according to the Greek writers, erected for his capital the celebrated city of Nineveh, and on his death was succeeded by Semiramis, who reared a tomb of vast dimensions over his grave. Much of what is stated respecting this monarch is either purely fabulous, or else various legends respecting different conquerors are made to unite in one.—II. The capital of the Assyrian empire, called by the Greeks and Romans Ninus (*Nivos*), but in Scripture Nineveh, and in the Septuagint version, *Niveví* or *Nivevít*, situated in the plain of Aturia, on the Tigris. Herodotus and other profane writers ascribe its foundation to Ninus, son of Belus, and first monarch of the Assyrian empire; but, according to the Bible, "Asshur (the grandson of Cush)

went forth out of the land of Shinar, and builded Nineveh." Its history is lost in the obscurity of succeeding ages; but it was no doubt a very large city nine centuries before the Christian æra, for at that period Jonah described it as "an exceeding great city of three days' journey." Strabo says that it was larger even than Babylon; the circuit of which he estimated at 385 stadia; and, according to Diodorus Siculus, it was of an oblong shape, 150 stadia in length and 90 in breadth; that is, above 54 m. in circuit.

Very little dependence can, however, be placed on these statements; and it is at the same time admitted that the walls included a large extent of well-cultivated gardens and pasture grounds. Nineveh was the residence of the Assyrian kings, and a city of great commercial importance. It was besieged and taken by Arbaces the Mede in the eighth century B. C., but appears to have been regarded as the capital of the Assyrian empire down to 612 B. C., nearly three centuries after Jonah's prophecy of her destruction, when it fell, after a protracted siege, into the hands of Ahasuerus, or Cyaxaras, king of Media. The spoil was taken to Ecbatana, the citizens were dispersed in villages, and the Assyrian empire, which for four centuries had been the glory of the Eastern world, gave way to that of the Medes and Persians. It seems certain, however, either that the city had not been wholly destroyed, or, which is most probable, that a new and inferior city had, at a subsequent period, grown out of the ruins of the more ancient city; and the latter, no doubt, is that referred to by Tacitus and Ammianus Marcellinus.

NINŶAS, son of Ninus and Semiramis, whom he succeeded on the throne of Assyria, when she voluntarily abdicated the crown. His reign is remarkable for its luxury and extravagance.

NIOBE, in classical mythology, daughter of Tantalus, and one of the Pleiades, married to Amphion, king of Thebes. Proud of her numerous and flourishing offspring, she provoked the anger of Apollo and Diana, who slew them all: she was herself changed by Jupiter into a rock in Phrygia, from which a rivulet, fed by her tears, continually pours. The subject of Niobe and her children was a great favourite with the poets of antiquity. Besides the beautiful story in Ovid, there are numerous epigrams in the Greek *Anthology*, which appear to be descriptive either of the group of figures to which we refer below, or to some similar group. This fable has also afforded a subject for art, and

particularly for the sculptor of the beautiful group in the tribune of Florence, known by the name of Niobe and her Children. Some antiquaries attribute it to Scopas; Winkelman inclines to believe it the workmanship of Praxiteles. It is beautifully characterised by Hazlitt, in his "Treatise on Art," in the *Ency. Britannica*. The myth of Niobe has been explained by Völker and others in a physical sense. According to these writers, the name *Niobe* denotes *Youth* or *Newness*. She is the daughter of the *Flourishing-one* (Tantalus), and the mother of the *Green-one* (Chloris). In her, then, we may view the young, verdant, fruitful earth, the bride of the sun (Amphion), beneath the influence of whose fecundating beams she pours forth vegetation with lavish profusion. The revolution of the year, however, denoted by Apollo and Diana (other forms of the sun and moon), withers up and destroys her progeny; she weeps and stiffens to stone (the torrents and frosts of winter); but Chloris, the *Green-one*, remains, and spring clothes the earth anew with its smiling verdure.—II. A daughter of Phoroneus, king of Peloponnesus and Laodice. She was beloved by Jupiter, and gave birth to a son called Argus, who gave his name to Argia or Argolis, a country of Peloponnesus.

NIPHĀTES, a range of mountains in Armenia, forming part of the chain of Taurus, south-east of the Arsissa Palus or Lake Van. Their summits were covered with snow during the whole year, and to this circumstance the name Niphates is supposed to allude (*Νιφάρης*, *quasi νιφετώδης*, "snowy"). There was also a river of the same name rising in this mountain chain.

NIREUS, son of Charops and Aglaia, and king of Naxos. He was one of the Grecian chiefs during the Trojan war, and was celebrated for his beauty.

NISÆA, I., a city and district of Upper Asia, near the sources of the river Ochus, now the *Margab*, situate between Parthiene and Hyrcania, and generally considered to have been the chief city of Parthiene. The famous Nisæan horses are thought to have come from this quarter.—II. The harbour of Megara, situate on the Saronic Gulf, and connected with the main city by long walls. The citadel was also called by the same name, and stood on the road between Megara and the port. It was a place of considerable strength.

NISĪBIS, a large and populous city of Mesopotamia, about two days' journey from the Tigris, in the midst of a pleasant and fertile plain at the foot of Mons Masius, and on the river Mygdonius. The name

was changed by the Macedonians into Antiochia Mygdonica, but this new appellation ceased with the Macedonian sway, and the old name of Nisibis was resumed. Nisibis was taken and plundered by Lucullus; but the Parthians subsequently became masters of it, and held it until the time of Trajan, who took it from them. At a later period, it became a strong bulwark of the Roman empire in this quarter against the attacks of the Persians; but after the death of Julian, it was ceded to Sapor, king of Persia, by Jovian, and remained henceforth for the Persians what it had thus far been to the Romans, a strong frontier town. The latter could never regain possession of it. — The modern *Nisibin* or *Nissabin*, which occupies the site of the ancient city, is little better than a mere village.

NISUS, I., a son of Hyrtacus, born on Mount Ida, near Troy. He came to Italy with Æneas, and was united by ties of the closest attachment to Euryalus, son of Opheltes. During the prosecution of the war with Turnus, Nisus, to whom the defence of one of the entrances of the camp was intrusted, determined to sally forth in search of tidings of Æneas. Euryalus accompanied him in this perilous undertaking. Fortune at first seconded their efforts, but they were at length surprised by a Latin detachment. Euryalus was cut down by Volscens; the latter was as immediately despatched by the avenging hand of Nisus; who, however, overpowered by numbers, soon shared the fate of his friend. — II. A king of Megara. In the war waged by Minos, king of Crete, against the Athenians, on account of the death of Androgeus (see ANDROGEUS), Megara was besieged, and it was taken through the treachery of Scylla, the daughter of Nisus. This prince had a golden or purple lock of hair growing on his head; and as long as it remained uncut, so long was his life to last. Scylla, having seen Minos, fell in love with him, and resolving to give him the victory, cut off her father's precious lock as he slept, when he immediately died, and the town was then taken by the Cretans. Minos, however, instead of rewarding the maiden, disgusted with her unnatural treachery, tied her by the feet to the stern of his vessel, and thus dragged her along until she was drowned. Another legend adds, that Nisus was changed into the bird called the *Sea-eagle* (*ἀλκίετος*), and Scylla into that named *Ciris* (*κῆρις*), and that the father continually pursues the daughter to punish her for her crime. According to Æschylus, Minos bribed Scylla with a golden collar.

NISĪROS, an island in the Ægean, one of the Sporades, about sixty stadia north of Telos, with a town of the same name. Mythologists pretended that this island had been separated from Cos by Neptune, in order that he might hurl it against the giant Polybotes. Herodotus informs us that the Nisyrians were subject at one time to Artemisia, queen of Caria. The modern name is *Nisari*.

NITĒTIS, daughter of Apries, king of Egypt, married by his successor Amasis to Cambyses.

NITIOBRĪGES, a people of Gaul, of Celtic origin, but who settled among the Aquitani. Their chief city was Nitiobrigum or Agennum, on the Garumna, now *Agen*, and their territory answers to *l'Aggennois*, in the *Département de Lot et Garonne*.

NITŌCRIS, I., a queen of Babylon, generally supposed to have been the wife of Nebuchodonosor or Nebuchadnezzar, and grandmother, consequently, to Labynetos or Nabonedus, who is called in Scripture Belshatzar or Beltzasar. In order to render her territories more secure from the Medes, and to make the approach to her capital by the Euphrates as difficult as possible, she sank a number of canals, by which the river became so complicated by numerous windings, that it touched three times at Ardericca, an Assyrian village. — II. An Egyptian queen whom the people raised to the throne after they had put her brother to death. Having constructed a large subterranean apartment, and having invited to an entertainment in it those individuals who had been most concerned in her brother's murder, she let in the river by a secret passage, and drowned them all. She then destroyed herself. Heeren takes this Nitocris for a queen of Æthiopian origin; no instance of a reigning queen being found among the pure Egyptian dynasties.

NITRĪA, a city of Egypt, west of the Canopic branch of the Nile, in the desert near the lakes, which afforded nitre. It gave its name to the Nitriotic Nome.

NIVARĪA, I., also called Convallis, one of the Fortunatæ Insulæ, off the western coast of Mauritania Tingitana. It is now the island of *Teneriffe*. The name Nivaria has reference to the snows which cover the summits of the island for a great part of the year. — II. A city of Hispania Tarraconensis, in the territory of the Vaccæi, and north of Cauca.

NOCMON, a Trojan killed by Turnus.

NOCTILŪCA, a surname of Diana, as indicating the goddess that shines during the night season. The epithet would also

appear to have reference to her temple on the Palatine Hill being adorned with lights during the same period.

NOLA, one of the most ancient and important cities of Magna Græcia, situated in Campania, north-east of Neapolis. It is said by Pliny and Silius Italicus to have been founded by a colony from Chalcis; but Velleius Paterculus states that Nola was founded, along with Capua, by the Tuscans; and the many fine Etruscan vases that have been found here seem to corroborate this statement. It was besieged by Hannibal soon after the battle of Cannæ; but Marcellus, who had thrown himself into the town, having made an unexpected assault upon the Carthaginian army, Hannibal withdrew from the siege. It is, however, principally celebrated in ancient history from its having been the place where Marcus Agrippa, the faithful friend and successful general of Augustus, breathed his last, B. C. 12; and where Augustus himself expired, A. D. 14, in the seventy-fifth year of his age. But, with the exception of its vases, it has now but few remains of antiquity. In the days of its prosperity it had two marble amphitheatres; of which, however, nothing now remains but the brick walls, the marble having been taken away to be employed in the construction of modern edifices. Bells were first invented there in the fifth century; hence they have been called *Nolæ* or *Campanæ*, in Latin. The inventor, St. Paulinus, bishop of the place, died A. D. 431.

NOMÁDES, (Gr. *νομάδες*; from *νομος*, *pasture*;) tribes of men without fixed habitation. The nomades of classical times were generally tribes devoted to pastoral pursuits; for the ancients knew of no races of savages subsisting wholly by the chase. The principal nomadic tribes of antiquity were those of southern Russia and the interior of Asia, from whom sprung, in the decline of the Roman empire, many of the tribes which overran western Europe; and, at a later era, those which conquered empires in western and southern Asia.

NOMENTĀNUS, an epithet applied to L. Cassius, from his being a native of Nomentum, mentioned by Horace as marked by luxury and dissipation.

NOMENTUM, *Lamentana*, a town of Italy in the territory of the Sabines, not far from the Allia, built by a colony from Alba. It was conquered by the Romans with several other towns, A. U. C. 417, and admitted to the participation of the privileges granted to Latin municipal cities. Its territory was long celebrated for the pro-

duce of its vineyards. The road from Rome to Nomentum passed through the Porta Viminalis, and was called the Via Nomentana.

NŌNĀCRIS, an ancient city of Arcadia, not far from the sources of the Ladon. It was chiefly celebrated for the rivulet of Stryx, which fell drop by drop from a precipitous rock above the town, and whose water possessed the property of dissolving metals and other hard substances exposed to their action. The epithet *Nonacrius* is sometimes used by the poets in the sense of "Arcadian." Thus, Ovid employs it in speaking of Evander, as being an Arcadian by birth, and gives the name Nonacrina to the Arcadian heroines, Atalanta, Callisto, &c.

NONIUS MARCELLUS, a Peripatetic philosopher, critic, and grammarian, was born at Tibur, *Tivoli*, in the fourth century, and was the author of a work entitled "*Doctrina de Proprietate Sermonum*," which has reached our times.

NONNUS PANOPOLĪTA, a Greek poet, and native of Panopolis in Egypt, in the fifth century, and whose poetical work entitled "*Dionysiaca*," and a poetical paraphrase of the Gospel of St. John, are still extant.

NORBA, I., *Norma*, a town of Latium, north-east of Antium, mentioned among the early Latin cities by Pliny. It was early colonised by the Romans as an advantageous station to check the inroads of the Volsci; but at a later period, it espoused the cause of Marius, and being besieged by Lepidus, one of Sylla's generals, was opened to him by treachery; the undaunted inhabitants choosing rather to perish by their own hands than fall into the hands of their conqueror.—II. A town of Apulia, north-west of Egnatia, whose site is supposed to answer nearly to that of *Conversano*.—III. *Cæsarea*, called also *Colonia Norbensis* or *Cæsariana*, a city in the north-western part of Lusitania. The ruins of this place are in the vicinity of the modern *Alcantara*.

NORBĀNUS, C., a native of Norba, of a distinguished family, and a conspicuous leader on the side of Marius, when his native city fell into the possession of Lepidus, one of Sylla's generals.

NOREIA, the chief city of Noricum, besieged in the time of J. Cæsar by the Boii, and subsequently destroyed by the Romans.

NORIŔÆ ALPES, a branch of the Alps, extending from the source of the Amisus, *Éms*, as far as Hungary, and which separated the province of Noricum into two parts. They were inhabited by various Celtic tribes, of whom the Taurisei and the Norici were the chief.

NORICUM, a province of the Roman empire, bounded on the north by the Danube, on the west by Vindelicæ and Rhætia, on the east by Pannonia, and on the south by Illyricum and Gallia Cisalpina. During the later period of the Roman empire, Mount Cetius and part of the river Murus, *Mur*, appear to have formed the boundaries, and Noricum would thus correspond to the modern *Styria*, *Carinthia*, and *Salzburg*, and to part of *Austria* and *Bavaria*. Noricum was conquered by Augustus; and in the reign of Dioclesian was divided into two provinces, *Noricum Ripense* and *Noricum Mediterraneum*, which were separated from each other by the Alpes Noricæ. (See **NORICÆ ALPES**.) Noricum was inhabited by numerous tribes of whom scarcely any thing is known; its chief towns were, Noreia, Juvanum, Boiodurum, and Ovilia. The iron drawn from Noricum was esteemed excellent; hence *Noricus ensis* was used to express the goodness of a sword.

NORTIA, or **NERSIA**, a name given to the goddess of Fortune among the Etrurians.

NOTHUS, I., a son of Deucalion. — II. Surname of Darius Ochus, king of Persia, from his illegitimacy.

NORIUM, the harbour of Colophon in Asia Minor, after the destruction of which city by Lysimachus it became a flourishing town.

NORUS, south-wind, called also Auster, generally spoken of as a stormy wind.

NOVARIA, *Novara*, a town of Cisalpine Gaul, north-east of Vercellæ, and west of Mediolanum, *Milan*.

NOVESIUM, *Neuss*, a town of the Ubii, west of the Rhine, near *Cologne*.

NOVIODUNUM, I., a city of the Bituriges Cubi, in Gallia Aquitania, whose site corresponds to *Nouan-le-Fuzelier*. — II. A city of Gallia Lugdunensis, on the Liger, or *Loire*, corresponding to the modern *Nevers*. — III. *Soissons*, a city of the Suesones, in Gallia Belgica. It was more commonly called Augusta Suessonium or Suesionum.

NOVIOMAGUS, or **NEOMAGUS**, or **NOVIOMAGUM**, I., a city of the Batavi, *Nimwegen*. — II. The capital of the Lexubii or Lixovii, in Gallia Lugdunensis, corresponding either to the modern *Caen* or *Lisieux*. — III. Augusta Nemetum, *Spire*, the capital of the Nemethes. — IV. A city of the Bituriges Vivisci, in Gallia Aquitania, corresponding either to *Castillon*, not far from the mouth of the *Gironde*, or *Castelnau de Medoc*. — V. A city of Britain, the capital of Regni, the remains of which may be traced at *Woodcote*, near *Croydon*.

NOVIUS PRISCUS, I., banished from Rome by Nero, on suspicion that he was accessory to Piso's conspiracy. — II. Attempted to assassinate Claudius. — III. Two brothers obscurely born, distinguished in the age of Horace for their officiousness.

NOVUM COMUM. See **COMUM**.

Nox, one of the most ancient deities, daughter of Chaos. From her union with her brother Erebus, she gave birth to the Day and the Light. She was also the mother of the Parcæ, Hesperides, Dreams, Discord, Death, Momus, Fraud, &c. She was called by some of the poets the mother of all things, of gods as well as of men, and was therefore worshipped with great solemnity. A black sheep and a cock, the latter as announcing the approach of day, were sacrificed to her. Night was represented under various forms: as riding in a chariot preceded by the constellations, with wings, to denote the rapidity of her course; as traversing the firmament seated in her car, and covered with a black veil studded with stars. She has often been confounded with Diana, or the Moon: and her statue was placed in the temple of that goddess at Ephesus.

NUCERĀ, I., *Luzzara*, a town of Cisalpine Gaul, north of Brixellum. — II. *Nocera*, a city of Umbria on the Flaminian Way, some distance north of Spolegium. It is noticed by Strabo for its manufacture of wooden vessels. — III. *Nocera de Pagani*, a town of Campania, about twelve miles south of Nola, called Alfaterna to distinguish it from the other places of the same name. It was founded by the Pelasgi Sanastes, and besieged by Hannibal after his unsuccessful attack on Nola, and sacked and burned, but restored and colonised in the reign of Nero.

NUITHŌNES, a people of Germany, whose territory appears to have corresponded to the south-eastern part of *Mecklenburg*.

NUMA POMILIUS, I., second king of Rome, was born at Cures, a town of the Sabines. At the death of Romulus, the Romans selected him to be their king; but Numa refused, and was only at last prevailed on to accept the royalty, when he was assured by the auspices that his election would be acceptable to the gods. He applied himself to tame the ferocity of his subjects, inculcate a reverence for the deity, and quell dissensions by dividing all the citizens into different classes. He established different orders of priests, abolished the worshipping of images, and encouraged the report that he was divinely instructed by the Nymph Egeria, whose name he used to give sanction to the laws

and institutions he had introduced. During his reign the ancile or sacred shield dropped from heaven. He dedicated a temple to Janus, which, during his whole reign, remained shut, as a mark of peace and tranquillity at Rome, and died after a reign of forty-three years, B. C. 672. He married Tatia, daughter of Tattius, king of the Sabines, and left behind one daughter, Pompilia, who married Numa Marcius and became the mother of Ancus Martius, fourth king of Rome. The reign of Numa belongs to a period when it is difficult to separate truth from fiction. According to Niebuhr, and the writers who adopt his views of Roman history, the reign of Numa is considered, in its political aspect, only as a representation of the union between the Sabines and the original inhabitants of Rome, or, in other words, between the tribes of the Titienses and the Ramnes.—II. Marcius, son of Marcius Sabinus, son-in-law of Numa Pompilius, and father of Ancus Martius. He was made governor of Rome by Tullus Hostilius, and afterwards high-priest by Numa.—III. One of the Rutulian chiefs killed by Nisus and Euryalus.

NUMANTĪA, *Soria*, a celebrated city of the Celtiberi in Spain, near the source of the Durius, *Douro*, said to have been the capital of the Arevaci. It was situated on a steep hill of moderate size, and, though it possessed no walls, was rendered all but impregnable by nature. It was twenty-four stadia in circumference. Numantia is memorable in history for the war which it carried on against the Romans for fourteen years, to the great annoyance of the latter, whose generals, Q. Pompeius, M. Popellus, Mancinus, Æmilius, Lepidus, and Piso, were successively repulsed. A treaty was then entered into between them; but the Romans having gained their immediate purposes, sent Scipio Africanus, who had destroyed Carthage, to wage a war of extermination against the Numantines. Scipio, who knew the bravery of those he had to contend with, did not attempt to carry the city by storm; but having surrounded it by strong lines of circumvallation, left famine to effect its reduction. But notwithstanding their inferior numbers, the Numantines made the most astonishing efforts to break through and destroy the works of the Romans; but having been repulsed, they were reduced to the most dreadful extremities. It is uncertain how the final catastrophe of this noble city was consummated; whether, as Florus affirms, the Numantines set it on fire and perished in the flames, or whether,

as Appian states, having surrendered the small remnant of its inhabitants that were found alive were sold as slaves. The conqueror obtained the surname of *Numantinus*.

NUMENĪA. See NEOMENĪA.

NUMENIUS, I., a Greek philosopher of the Platonic school, born at Apamea in Syria, about the beginning of the third century of our era, and regarded as an oracle of wisdom. Eusebius has preserved a few fragments of his writings.—II. A Greek rhetorician, who flourished in the time of the Antonines, and wrote two works, printed in the Aldine Rhetorical Collection.—III. An epigrammatic poet, a native of Tarsus.

NUMERIĀNUS, M. AURELIUS, I., a son of the emperor Carus, whom he accompanied into the East with the title of Cæsar, and at his death succeeded him on the throne conjointly with his brother Carinus, A. D. 284. Eight months after his father's death he was murdered by his father-in-law, Arrius Aper, who accompanied him in an expedition. The virtues of Numerianus are mentioned by most of his biographers. His manners were mild and affable; and he was celebrated among his contemporaries for eloquence and poetic talent.—II. A friend of the emperor Severus.

NUMICIĀ VIA, a Roman road traversing the northern part of Samnium. It communicated with the Valerian, Latin, and Appian Ways, and, after crossing through part of Apulia, joined the Via Aquilia in Lucania.

NŪMĪCIUS or NUMĪCUS, *Rio Torto*, a small river of Latium, near Lavinium, in which the dead body of Æneas was found, and in which Anna, Dido's sister, drowned herself.

NUMĪDA, PLOTIUS, a friend of Horace, who had returned, after a long absence, from Spain, where he had been serving under Augustus in the Cantabrian war. The poet addresses one of his odes to him, and bids his friends celebrate in due form so joyous an event.

NUMIDIĀ, a country of Africa, corresponding to *Algiers* and *Biledulgerid*, bounded on the east by Africa Propria, on the north by the Mediterranean, on the south by Gætulia, and on the west by Mauritania. The inhabitants were called *Nomades*, afterwards *Numidæ*. The Numidians were excellent warriors, and rode without saddles or bridles, hence called *infræni*. Numidia was occupied by the Massyli towards Africa Propria in the eastern part, and Massæyli towards Mauritania in the western. The Romans first

became acquainted with this country during the second Punic war; and after remaining in alliance with the latter more than a century, it was reduced by Cæsar on the death of Juba, B. C. 46, to a Roman province. The chief cities of Numidia were Cirta, Hippo Regius, and Zama. In the time of Claudius, the western part was added to Mauritania under the title of Mauritania Cæsariensis, *Morocco*.

NUMITOR, I. (See AMULIUS.) — II. A son of Phorcus, who fought with Turnus against Æneas.

NUNDINA, a goddess whom the Romans invoked when they named their children the ninth day after birth, *Nona dies*.

NUNDINÆ. See FERLÆ.

NURSIA, *Norcia*, a city of the Sabines, at the foot of the central chain of the Apennines, near the source of the Var. Nursia was also the name of an Etrurian goddess. See NORTIA.

NYCTEIS, I., a daughter of Nycteus, and mother of Labdacus. — II. A patronymic of Antiope, daughter of Nycteus, mother of Amphion and Zethus by Jupiter.

NYCTELIUS, a surname of Bacchus, because his orgies were celebrated in the night (νύξ). The words *latex Nyctelius* hence signify "wine."

NYCTEUS, I., a son of Hyrieus and Clonia. — II. A son of Chthonius. — III. A son of Neptune by Celene, daughter of Atlas, king of Lesbos or Thebes, and father of Nyctimene and Antiope by Polyx or Amalthæa, a nymph of Crete. See ANTIOPE and NYCTIMENE.

NYCTIMENE, a daughter of Nycteus, changed into an owl by Minerva.

NYCTIMUS, son of Lycaon, king of Arcadia, who died without issue, and left his kingdom to his nephew Arcas, son of Callisto.

NYMPHÆ, certain female deities with which the imagination of the Greeks peopled all the regions of earth and water, and divided them into various orders, according to the place of their abode. Thus, 1. the Mountain-Nymphs, or *Oreades* ('Ορειάδες), haunted the mountains; 2. the Dale-Nymphs, or *Napææ* (Ναπαῖαι), the valleys; 3. the Mead-Nymphs, or *Leimoniades* (Λειμωνιάδες), the meadows; 4. the Water-Nymphs, or *Naiades* (Ναϊάδες), the rivers, brooks, and springs; 5. the Lake-Nymphs, or *Limniades* (Λιμνιάδες), the lakes and pools. There are also, 6. the Tree-Nymphs, or *Hamadryades* ('Αμαδρυάδες), who were born and died with the trees; 7. the Wood-Nymphs, or *Dryades* (Δρυάδες), who presided over the forests generally; and 8. the Fruit-tree Nymphs, or

Flock-Nymphs (*Meliades*, Μηλιάδες), who watched over gardens or flocks of sheep. — The Nymphs occur in various relations to gods and men. The charge of rearing various deities and heroes was committed to them: they were, for instance, the nurses of Bacchus, Pan, and even Jupiter himself, and they also brought up Aristæus and Æneas. They were, moreover, the attendants of the goddesses; they waited on Juno and Venus, and in huntress attire they pursued the deer over the mountains in company with Diana. The Sea-Nymphs also formed a numerous class, under the appellation of Oceanides and Nereides.

NYMPHÆUM, I., a place in the territory of Apollonia, in Illyricum, remarkable for a mine of asphaltus, of which several ancient writers have given a description. There was a Roman encampment here for some time during the Macedonian war. — II. A promontory of Athos, on the Singitic Gulf, now *Cape S. Georgia*. — III. A city in the Tauric Chersonese, on the route from Theodosia to Panticapæum, and having a good port on the Euxine. The ruins may still be traced in the vicinity of the modern *Vosfor*.

NYMPHÆUS, a river of Armenia Major, which formed the boundary between the Roman and Persian empires. It ran from north to south, entered the town of Martyropolis, and discharged itself into the Tigris south-east of Amida.

NYMPHIDIUS, a favourite of Nero raised to the consular dignity. He afterwards disputed the empire with Galba, and was slain by the soldiers.

NYMPHODORUS, a native of Syracuse, whose era is uncertain. He wrote a work on the "Navigation along the coasts of Asia," and another on the "Wonders in Sicily and Sardinia."

NYMPHOLÉPTES, or NYMPHOMANES, "possessed by the Nymphs;" a name given to the inhabitants of Mt. Cithæron, who believed that they were inspired by the Nymphs.

NYSA, I., according to the Greek writers a city of India, on a mountain named Meros, whose inhabitants were said to be descended from a colony planted there by Bacchus in his Indian expedition. Hence the etymology given by them to the name Διόνυσος (the Greek appellation of Bacchus), namely, the *god* (Δ/s), from *Nysa*; and hence, too, the analogy that was found between the name of the mountain (Μηρός) and the Greek term for a *thigh* (μηρός), which was supposed to be connected with the legend of Bacchus's concealment in the thigh of Jove, and his double birth. —

II. A city of Arabia Felix, where Osiris was nurtured, situated between Phœnicia and the Nile.—III. *Nous Shehr*, a city of Cappadocia, on the Halys, between Parnassus and Osianus.—IV. (See PYTHOPOLIS.)—V. A place in Eubœa, where the vine was said to put forth leaves and bear fruit the same day.

NYSÆUS, a surname of Bacchus, as the god of Nysa. See NYSA.

NYSIÆDES, a name given to the nymphs of Nysa, to whose care Jupiter intrusted the education of his son Bacchus.

NYSSA, a sister of Mithridates the Great.

O.

OĀRUS, *Wardan* or *Uzen*, a river of Sarmatia, falling into the Palus Mæotis.

OĀSIS, the name given to those fertile spots, watered by springs and covered with verdure, which are scattered about the great sandy deserts of Africa. The most noted are situated in the Libyan deserts. The oases of Egypt are nothing more than valleys or *depressions* of the lofty plain which forms the extensive table-land of Eastern Africa. They bear, in many respects, a similarity to a portion of the valley of Egypt, being surrounded by steep cliffs of limestone at some distance from the cultivated land, which vary in height in the different oases, those rising from the southern oases being the highest; neither do they present a continuation of cultivable soil, all of them being intersected by patches of desert. They no doubt owe their origin to the springs with which they abound, the decay of the vegetation thence arising having produced the soil with which they are now covered. Their fertility has been deservedly celebrated; but the glowing eulogiums of travellers on their surpassing beauty are probably in a great measure to be ascribed to the striking contrast they present to the deserts of burning sand with which they are surrounded. It may appear contradictory, considering the high opinion the ancients entertained of the fertility and beauty of the oases, that they should have selected them for places of banishment; but that such was the case, at least under the Romans, is certain. A law of the *Digest*, lib. 48. tit. 22., refers to this practice; and it has been supposed that the poet Juvenal was one of those who suffered a temporary banishment (*relegatio*) to the oases, though the evidence of this is by no means clear. But the fact of their being selected as

places of banishment is not in anywise inconsistent with the received opinions as to their salubrity and fertility. They were selected, not because of their being naturally noxious or disagreeable, but because of their being, as it were, out of the world, and from the extreme difficulty of escaping from them. The larger oases have some fine remnants of antiquity; the most celebrated of which is the temple of Jupiter Ammon at Siwah.

OAXES, *Mylopotamo*, one of the largest rivers of Crete, named from Oaxes, son of Apollo.

OAXUS, a town of Crete and capital of a kingdom, said to have been founded by Oaxes, son of Apollo.

OBRINGA, *Aar*, a river of Germany, forming the line of separation between Germania Superior and Inferior.

OBSĒQUENS, JULIUS, a Latin writer, whose age is uncertain, but who is generally supposed to have lived about the commencement of the second century of our era. His work "On Prodigies," part of which is still extant, contains an account of all the presages observed at Rome from A. U. C. 453 to A. U. C. 742.

OCEANĪDES (*Ὠκεανίδες*), the Ocean-Nymphs, daughters of Oceanus and Tethys, and sisters of the rivers. Mythologists make them three thousand in number. From their pretended names, as given by some of the ancient writers, they appear to be only personifications of the various qualities and appearances of water.

OCEĀNUS, the god of the stream Oceanus, and the offspring of Cœlus and Terra, or Heaven and Earth. He espoused his sister Tethys, and their children were the rivers of the earth, and the three thousand Oceanides or Nymphs of Ocean. Homer speaks of him and Tethys as the origin of the gods. In the "Prometheus Bound," Oceanus comes borne through the air on a hippo-griff, to console and advise the lofty-minded sufferer; and from the account he gives of his journey, it is manifest that he came from the West. But besides being the name of a deity, the term Oceanus (*Ὠκεανός*) is used by Homer to signify an immense stream, which, according to the rude ideas of that early age, circulated around the terraqueous plain, and from which the different seas ran out in the manner of bays. This opinion, which is also that of Eratosthenes, was prevalent even in the time of Herodotus.

OCELLUS, surnamed Lucanus, from his having been a native of Lucania, a Pythagorean philosopher, who lived about B. C. 480, and wrote many philosophical works,

of which, however, only one, "On the Nature of the Universe," has reached our times. Nothing is known of his personal history.

OCELUM, I., *Formoselle*, a city in Hispania Tarraconensis, in the territory of the Vettones. — II. A city of Hispania Tarraconensis, in the territory of the Gallaici. — III. *Avigliana*, a city of Gallia Cisalpina, among the Cottian Alps, not far from Turin.

OCHUS, I., a surname given to Artaxerxes III. and Darius II., kings of Persia. Its meaning is said to be equivalent to Nothus or *illegitimate*. — II. *Dehaseh*, a river of India or Bactriana, falling into the Oxus.

OENUS, I., a son of the Tiber and of Manto, who assisted Æneas against Turnus, and built the town called Mantua after his mother's name. Some suppose that he is the same as Bianor. — II. The name of a man who was as remarkable for industry, as his wife was for profusion. She always lavished away whatever the labours of her husband had earned. He is represented as twisting a cord, which an ass standing by eats up as soon as he makes it, whence the *Cord of Oenus* is applied to "labour which meets no return, and is totally lost."

OERICULUM, *Otricoli*, a town of Umbria, below the junction of the Nar and Tiber, being the first city of Umbria which voluntarily submitted to Rome. Oericulum suffered severely during the social war; but in Strabo's time it was still a city of note. Numerous remains of antiquity have been extracted from its ruins.

OCTAVIA, I., daughter of Caius Octavius and Accia, was sister of the emperor Augustus, and celebrated for her beauty and virtues. She was first married to Marcus Marcellus, after whose death she became the wife of Marc Antony, as a means of healing existing differences between the latter and Octavius. After her marriage she followed Antony to Athens, where she passed the winter with him, B.C. 39; but he soon afterwards abandoned her for Cleopatra; and when she attempted to withdraw him from this amour by going to meet him at Leucopolis, she was totally banished from his presence, an affront highly resented by Augustus, who resolved to revenge her cause by arms. On the overthrow and death of Antony, Octavia gave herself up to complete retirement. Her son Marcellus, the issue of her first marriage, was united to Julia, the daughter of Augustus, and intended by the emperor as

his successor, but his early death frustrated this design, and plunged his mother and friends in the deepest affliction. (See VIRGILIUS.) Octavia, in fact, never recovered from the loss of her son. His death continually preyed upon her mind, and she at last ended her days in deep melancholy, about B.C. 12. She had two daughters by Antony, Antonia Major and Antonia Minor. — II. A daughter of Claudius by Messalina, and sister of Britannicus. While still quite young she was affianced to Lucius Silanus, the grandson of Augustus; but Agrippina, availing herself of her influence over Claudius, broke off the match, and gave Octavia to her own son Nero, then in his sixteenth year. Nero, on ascending the throne, repudiated Octavia on the ground of sterility, but, in reality, that he might unite himself to Poppæa; and the latter, dreading the presence of one who was still young and beautiful, accused Octavia of criminal intercourse with a slave, and procured her banishment to Campania. The murmurs of the people, however, compelled Nero to recall her from exile, and her return was hailed by the populace with every demonstration of joy. But the emperor, at the instance of Poppæa, revoked the order, and caused the infamous Anicetus, the author of his mother's murder, to come forward and testify falsely to his criminality with Octavia. The unhappy princess, upon this, was banished to the isle of Pandataria, and soon after put to death.

OCTAVIANUS, the name of Octavius (afterwards Augustus), which he assumed on his adoption into the Julian family, in accordance with the Roman custom in such cases. Usage, however, though erroneous, has given the preference to the name *Octavius* over that of *Octavianus*.

OCTAVIUS, a name common to several distinguished persons in antiquity, of whom the most celebrated were, I., Cn. Nepos, a Roman prætor, B.C. 168, who brought Perseus, king of Macedonia, a prisoner to the consul, Paulus Æmilius, and was rewarded with a naval triumph, B.C. 165. He was associated with M. Torquatus in the consulship; and three years later he was sent to be guardian of Ptol. Eupator, the young king of Egypt, where he behaved with such arrogance that he was assassinated by Lysias, who had before been regent of Egypt. — II. M., a tribune of the commons, deprived of his office by means of Tiberius Gracchus. — III. Cn., consul B.C. 87, along with Cinna. Being himself at-

tached to the party of Sylla, and having the support of the senate, he drove his colleague out of the city. Marius, however, returned the same year and caused Octavius to be put to death. — IV. C., the father of Augustus, was prætor B. C. 61, and distinguished himself by the correctness and justice of his decisions. After his prætorship he was appointed governor of Macedonia, and defeated the Bessi and other Thracian tribes, for which he received from his soldiers the title of *Imperator*. He died at Nola on his return from his province. Octavius married Atia or Accia, the niece of Julius Cæsar, and had by this union Octavius (afterwards Augustus) and Octavia, the wife of Antony. — V. The earlier name of the emperor Augustus. See AUGUSTUS and OCTAVIANUS. — VI. A poet and historian, intimate with Horace. See Sat. i. 10. 82.

OCTODŪRUS, a town of the Veragri, in Gallia Narbonensis. It was situate in the Vallis Pennina, on the river Dransa or Drance, near its junction with the Rhone, at a considerable distance above the influx of the latter into the Lacus Lemannus or Lake of Geneva. It is now Martigni, or Martenach.

OCTOGĒSA, *Mequinensa*, a town of Spain, a little above the mouth of the Iberus.

OCYPĒTE, "swift-flying," one of the Harpies, who infected whatever she touched.

OCYRRHŌE. See MENALIPPE.

ODENĀTUS, a celebrated prince of Palmyra, son of Septimius Airanes, who from being a senator in his native city, rose to the supreme power. When Valerici had been taken prisoner by Sapor, king of Persia, Odenatus solicited his release by writing a letter to the conqueror, and sending him presents; but the haughty monarch ordered the gift to be thrown into the Euphrates, and returned an answer breathing the utmost contempt and indignation. The Palmyrian prince, who read his fate in the angry message of Sapor, immediately took the field, and falling upon the enemy, who had already been driven across the Euphrates by the Roman general Balista, gained a decisive advantage over their main body. He then burst into their camp, seized the treasures and the concubines of Sapor, dispersed the intimidated soldiers, and in a short time restored Carrhæ, Nisibis, and all Mesopotamia to the possession of the Romans. He then turned his arms against Quietus, son of Macrinus, and a candidate for the empire, and overthrew his party in the East. As a

recompence for these important services, and his constant attachment to Gallienus, the son of Valerian, the senate, with the consent of the emperor, conferred on Odenatus the title of Augustus, and intrusted him with the general command of the East. His wife Zenobia also received the title of Augusta, and his sons Orodes, Herennius, and Timolaus that of Cæsars. Odenatus signalised his attainment to these honours by new successes. But he fell, soon afterwards, by the hand of domestic treason, in which his queen Zenobia was suspected to have had a share. The murderer was his own nephew.

ODESSUS or ODESOPOLIS, *Varna*, a city on the coast of Mæsia inferior, east of Marcianopolis, founded by a colony of Milesians.

ODĒUM, a musical theatre at Athens, built by Pericles, and so constructed as to imitate the form of Xerxes' tent. This building was destroyed by fire at the siege of Athens by Sylla; but was re-erected soon after by Ariobarzanes, king of Cappadocia.

ODĪNUS, a Scandinavian deity, who seems, like the Jupiter of the Greeks, to have formed the connecting link between the ancient and more recent systems of their mythology. The conqueror Odin appears to have been a chieftain who led the Asi (the Goths) from the confines of Asia to northern Europe. But, when deified by public adoration, the attributes of an earlier deity seem to have been transferred to him. Odin is the chief of the gods; by his wife Freya he has two chief sons, Thor and Balder: the death of the latter (for the Scandinavian gods are not all immortal) furnishes many legends to the northern mythology, and is known to English readers by Gray's translation, *The Descent of Odin*. The more ancient Odin, among the Romans, was regarded as the representative of their god Mercury.

ODOĀCER, a king of the Heruli, who originally served as a mercenary in the barbarian auxiliary force which the later emperors of the West had taken into their pay for the defence of Italy. These troops having demanded one third of the lands of Italy, to be distributed among them as a reward for their services, Orestes, then at the head of the empire, rejected their demand; whereupon they chose Odoacer for their leader. Odoacer took the city Ticinum, in which Orestes had shut himself up, by storm, and having captured the emperor, led him to Placentia, where he was publicly executed, A. D. 475, and

banished his son Romulus, surnamed Augustulus, to Campania. He now proclaimed himself king of Italy; but little is known of the events of his reign until the invasion of Theodoric, king of the Ostrogoths, who, at the instigation of Zeno, emperor of the East, marched from the banks of the Danube to dispossess Odoacer of his kingdom, and defeated him near Aquileia. The war lasted several years; Odoacer made a brave resistance, but was compelled by famine to surrender Ravenna, A. D. 493, where he had shut himself up; and Theodoric, who at first spared his life, caused him to be put to death, and proclaimed himself king of Italy.

ODRYSÆ, one of the most numerous and warlike of the Thracian tribes, under the dominion of whose king Sitalcēs was established the great empire of the Odrysæ, situated between the Ionian Gulf and the Euxine.

ODYSSEĀ (Ὀδυσσεΐα), I., an epic poem, attributed in general to Homer, but, according to some modern hypotheses, not by the hand of the author of the *Iliad*. The subject of the poem is the return of Ulysses (Ὀδύσσευς) from Troy to his native island, Ithaca. — II. *Cabo Marzo*, a promontory of Sicily, near Pachynum. — III. A city of Hispania Bætica, north of Abdera, among the mountains. It was founded, according to a fabulous tradition, by Ulysses, and was supposed to be identical with Olisippo or *Lisbon*.

ŒA, I., a town in the island of Ægina, above twenty stadia from the capital. — II. A town in the island of Thera, called also Calliste. — III. A city on the coast of Africa, between the two Syrtēs, and forming, together with Sebrata and Leptis Magna, the district called Tripolis. It was founded by a colony consisting of the natives and certain Sicilians intermingled, and though a small place in comparison with the neighbouring Leptis, it yet was able to sustain a contest with the latter about their respective boundaries. Its ruins are said to lie four geographical miles east of the modern *Tripoli* (or, as the natives call it, *Tarables*).

ŒAGRUS or ŒAGER, king of Thrace, and father of Orpheus by Calliope. From him Mt. Hæmus, and also the Hebrus, have received the appellation of *Œagrius*.

ŒAX, a son of Nauplius and Clymene, and brother of Palamedes.

ŒALĪA, I., the ancient name of Laconia, received from king Œbalus; hence *Œbalius puer* is used by the poets as equivalent to Laconicus or Spartanus, and

is applied to Castor and Pollux, Helen, and Hyacinthus. — II. A name given to Tarentum, because built by a Lacedæmonian colony, whose ancestors were governed by Œbalus.

ŒBALUS, I., son of Argalus or Cynortas, king of Laconia. He married Gorgophone, daughter of Perseus, by whom he had Hippocoon, Tyndarus, &c. — II. Son of Telon, king of Capreæ, and the Nymph Sebethis.

ŒCHALĪA, I., a city of Thessaly, in the district of Estiæotis, coupled by Homer with Tricca and Ithome. Some, however, are of opinion that this Œchalia was identical with a cognominal city of Eubœa, where Eurytus reigned, and which was destroyed by Hercules, while others consigned it to Arcadia or Messenia. — II. A city of Ætolia, belonging to the tribe of Eurytanes. — III. A city of Messenia, according to some, the residence of Eurytus.

ŒCLEUS, a son of Antiphates and Zeuxippe, and husband of Hypermnestra, daughter of Thestius, by whom he had Iphianira, Polybœa, and Amphiaræus. He was killed by Laomedon, when defending the ships of Hercules.

ŒCLĪDES, a patronymic of Amphiaræus, son of Œcleus.

ŒDĪPUS, a personage renowned in the early or mythological stage of Grecian history, the son of Laius and Jocasta. An oracle had warned Laius that he should be killed by his son: in consequence of which he caused the child to be exposed, with one of its feet pierced and fastened with a thong (his name was accordingly derived from the swelling of the foot). The slave intrusted with him carried the child to Polybus, king of Corinth, and deceived Laius with a false report. Œdipus, when grown up, slew, in ignorance, his father Laius; acquired the sovereignty of Thebes, after conquering the Sphinx (see SPHINX), and married his mother Jocasta. On becoming acquainted with their fatal destiny, Jocasta killed herself, and Œdipus deprived himself of sight. Such is the outline of the story familiar to us by the noblest efforts of the Greek tragedians. The tale of Œdipus himself affords the subject of two tragedies by Sophocles: the first (*Œdipus Tyrannus*), the most perfect example of dramatic skill which antiquity has left us; the second (*Œdipus at Colonus*), perhaps the most beautiful of ancient dramatic poems. The fate of his offspring is portrayed in several of the remaining dramas of the three great tragedians.

ŒNEUS, a king of Calydon in Ætolia,

son of Parthaon, or Porthæus, and Euryte; and husband of Althæa, daughter of Theseus, by whom he had Clymenus, Meleager, Gorge, and Dejanira. After Althæa's death, he married Peribœa, daughter of Hipponous, by whom he had Tydeus. In a general sacrifice, which Ceneus made to all the gods on reaping the rich produce of his fields, he forgot Diana, who, to revenge this neglect, sent a wild boar to lay waste the country of Calydonia, which was at last killed by Meleager, in a celebrated chase. Some time after, Meleager died, and Ceneus was driven from his kingdom by the sons of his brother Agrius. Diomedes, however, his grandson, soon restored him to his throne; but his continual misfortunes rendered him so melancholy that he left Calydon, and gave his crown to his son-in-law Andremon. He was afterwards slain by the two sons of Agrius, who had fled into the Peloponnesus. Diomedes buried him in Argolis, on the spot where the city of Cenoë, called after Ceneus, was subsequently erected. Ceneus is said to have been the first that received the vine from Bacchus. The god taught him how to cultivate it, and the juice of the grape is called after his name (*oivos, wine*).

CENIADÆ, a town of Acarnania, near the mouth of the Achelous, founded by Alcmaon after the murder of his mother, the whole province being named after his son Acarnan. It was held successively by the Messenians and Ætolians; the latter of whom expelled the inhabitants under circumstances of great cruelty, and, with a few brief interruptions, retained it till the general subjugation of Greece to the Roman empire. The precise site of this ancient city has not been ascertained.

CENIDES, a patronymic of Meleager, son of Ceneus.

CENOË, I., a town, and demus or borough, of Attica, classed under the tribe Æantis. It formed part of the Tetropolis. The site of this town still retains its name. II. Another borough of Attica, on the confines of Boeotia, near Eleuthera.—III. A small Corinthian fortress, near the promontory of Olmiæ, taken on one occasion by Agesilaus.—IV. A maritime city of Elis, supposed by some to be the same with Ephyre.—V. *Enoa*, a town of Argolis, between Argos and Mantinea, on the Arcadian frontier, said to have been founded by Diomedes, and named after his grandfather Ceneus.

CENOMAUS, a son of Mars by Sterope, daughter of Atlas, king of Pisa in Elis, and father of Hippodamia by Evarete,

daughter of Acrisius, or Eurythoa, daughter of Danaus. See PELOPS.

CENONE, a nymph of Mt. Ida, daughter of the Cebrenus in Phrygia, and wife of Paris, who subsequently carried off Helen. Having learned the art of prophecy from Rhea, she warned her husband not to sail in quest of Helen; but finding her remonstrances unheeded, she enjoined him, should he ever be wounded, to apply to her for relief, since she alone had power to heal him. Accordingly, when Paris was subsequently wounded by the arrows of Philoctetes, he repaired to Cenone, who, however, offended at his desertion of her, refused to aid him, and he died on his return to Ilium. Repenting of her cruelty, Cenone hastened to his relief; but finding him a corpse, she hanged herself through grief.

CENŌPIA, one of the ancient names of the island Ægina.

CENŌPIŌN, a son of Theseus, or, according to others, of Bacchus and Ariadne. He married Helice, by whom he had a daughter called Hero, or Merope, of whom the giant Orion became enamoured; but, unwilling to give his daughter to such a lover, he evaded his applications, and at last put out his eyes, when he was intoxicated.

CENŌTRI, the inhabitants of Cenotria.

CENOTRIA, a name derived from the ancient race of the Cenotri, and in early use among the Greeks to designate a portion of the south-eastern coast of Italy. The name is derived by some from *oivos, wine*, or the *wine-land*, from the number of vines the early Greeks found growing there when they first became acquainted with the region. With the poets of a later age it is a general appellation for all Italy. The Cenotri appear to have been spread over a large portion of Southern Italy, and may be regarded as the last scion propagated in a southerly direction.

CENOTRIDES, two small islands off the coast of Lucania, a little above the promontory of Palinurus, and facing the city of Velia.

CENOTRUS, a son of Lycaon, who was fabled to have passed with a body of followers from Arcadia into Southern Italy, and to have given the name of Cenotria to that part of the country where he settled. (For a different origin of the term, see CENOTRIA.)

CENUS, I., *Tchelesena*, a town of Laconia, situated on a cognominal river flowing near Sellasia.—II. Or Ænus, a river of Germany, separating Noricum from Vindelicia, and falling into the Danube

at Borodunum, *Passau*. It is now the *Inn*.

ENŪSÆ, I., *Speradōri*, small islands in the Ægean Sea, between Chios and the mainland. — II. *Sapilūza* and *Cabrera*, two small islands on the coast of the Peloponnesus, near Messenia.

ÆONUS, I., son of Licymnius, killed at Sparta, whither he had accompanied Hercules, who burned the body, and conveyed the ashes to his father. — II. A small river of Laconia.

ÆRŌE, an island of Bœotia, formed by the Asopus.

ÆTA, a celebrated chain of mountains between Thessaly and Macedonia, extending westward into the country of the Dorians, and still farther into Ætolia, while to the south it was connected with the mountains of Locris, and those of Bœotia. Its modern name is *Katavothra*. Sophocles represents Jove as thundering on the lofty crags of Æta. Its highest summit was Callidromus, on which were two castles, named Tichius and Rhoduntia, which were successfully defended by the Ætolians against the Romans.

ÆTŪLUS, TYLUS, or BITYLA, *Ætulo*, a town of Laconia, so called from an Argive hero of that name, and noticed by Homer among the towns subject to Menelaus. Pausanias observed here a temple of Serapis, and a statue of Apollo Carneius in the forum.

OFELLUS, a character drawn in one of the satires of Horace, whose plain good sense is agreeably contrasted with the extravagance and folly of the great.

OGĻĀSA, *Monte Cristo*, a small island off the coast of Etruria, famed for its wine.

OGŸGES, or OGŸGUS (*Ὠγγυγης* or *Ὠγγυγος*), is said to have been the first king of Athens and of Thebes, son of Terra, or, as some suppose, of Neptune, and husband of Thebe, daughter of Jupiter. In his reign, B. C. 1764, Attica was inundated with a deluge, which, in commemoration of Ogyges, has been called the Ogygean Deluge. According to some writers, it was owing to the overflowing of one of the rivers of the country. In the reign of Ogyges, the planet Venus changed her colour, diameter, figure, and course. The name, origin, and history of Ogyges have formed some of the most fruitful topics of disquisition among the learned; but notwithstanding the ingenuity of many of their propositions, the whole question is involved in an apparently impenetrable veil of obscurity.

OGŸCIA, an ancient name of Bœotia, from Ogyges, who reigned there. It was also applied to one of the gates of Thebes in Bœotia.

OGŸRIS, an island in the Indian Ocean.

OĪLEUS, a king of the Locrians, son of Odœdocus and Agrianome, and husband of Eriope, by whom he had Ajax, called *Oileus* from his father, to distinguish him from Ajax, son of Telamon. He was one of the Argonauts.

OLCHINIŪM or OLCINIŪM, now *Dulcigno*, a town of Dalmatia, on the Adriatic.

OLEĀROS. See ANTIPAROS.

OLBĪA, I., a city of Bithynia, in the eastern angle of the Sinus Olbianus, and probably the same with Astacus. — II. A city on the coast of Pamphylia, west of Attalea. — III. or Athenopolis, a town on the coast of Gaul, founded by Massilia, and supposed to have been the same with Telo Martius, or *Toulon*. — IV. A town on the eastern coast of Sardinia, some traces of which still remain on the shores of the bay of *Volpe*. — V. or Borysthenis, called also Olbiopolis and Miletopolis, a city of European Sarmatia, at the mouth of the Borysthenes, or, according to some, a short distance from the sea. It was colonized by the Milesians, and is at the present day, *Kudak*.

OLEN (*Ὠλην*), the name of one of the earliest bards mentioned in the history of Greek poetry. The period when he lived is uncertain; but it is generally believed that he was long prior to Orpheus. He came originally from the country of the Hyperboreans, and appears to have settled in Lycia, whence he proceeded to Delos, and introduced the worship of Apollo and Diana, whose birth, in the country of the Hyperboreans, he celebrated in his hymns. Many ancient hymns, attributed to Olen, were preserved at Delos, and are mentioned by Herodotus.

OLENUS, I., an ancient city of Ætolia, in the vicinity of Pleuron, mentioned by Homer, and destroyed by the Ætolians. The goat Amalthæa is called *Olenia* by the poets, because nurtured in the vicinity of Olenus. — II. One of the most ancient cities of Achaia, situate on the western coast, at the mouth of the Peyrus. In Strabo's time it was deserted, the inhabitants having retired to the adjacent villages. — III. A son of Vulcan, who married Lethæa, a beautiful woman. His wife was vain enough to prefer herself to the goddesses, for which she and her husband were changed into stones. — IV. A famous soothsayer of Etruria.

OLISIPPO, *Lisbon*, a city of Lusitania, at the mouth of the Tagus, near the Atlantic Ocean. It was the only municipium in this section of the country, and, as such, had the appellation of *Felicitas Julia*. It

was very probably of Roman origin, and the story of its having been founded by Ulysses is a mere fable, arising out of an accidental coincidence of name.

OLLIS, I., *Oglia*, a river which rises in the Alps, and after forming in its course the Lake Sebinus, now *Lago d'Iseo*, falls into the Po. — II. Q., father of Poppæa, destroyed on account of his intimacy with Sejanus.

OLYMPIA, the greatest of the national festivals of Greece, celebrated once every four years at Olympia, or Pisa, in Elis, in honour of Olympian Jupiter. Their institution is variously attributed to Jupiter, Pelops, and Hercules; but it appears that they had fallen into disuse for some time, till they were revived by Iphitus, B. C. 776. From this period it is that the Olympiads are reckoned. Like the other public festivals, the Olympian games might be attended by all who bore the Hellenic name; and such was their universal celebrity that spectators quaternally crowded to witness them, not only from all parts of Greece itself, but from every Grecian colony in Europe, Asia, and Africa. In these games, none were allowed to contend but those who could prove that they were freemen of genuine Hellenic origin, and unstained by crime or immorality. The superintendence of these games belonged sometimes to the Pisans, but for the most part to the Eleans, by whom the Pisans were destroyed. On one occasion, in the 104th Olympiad, the management was forcibly seized on by the Arcadians. The contests at these games consisted in the athletic exercises, and also in those of music and poetry. The orators were crowned with garlands of wild olive. The place where these renowned games were celebrated is a plain, now called Anti-Lalla, opposite the little town of Lalla. They commenced a little after the summer solstice, on the fourteenth of the Attic month Hecatomæon. — II. A name given to the aggregate of temples, altars, and other structures on the banks of the Alpheus in Elis, in the immediate vicinity of the spot where the Olympic games were celebrated. The main feature in the picture was the sacred grove Altis, planted, as legends told, by Hercules, and which he dedicated to Jupiter. Throughout this grove were scattered in rich profusion the most splendid monuments of architectural, sculptural, and pictorial skill. The site was already celebrated as the seat of an oracle; but it was not until the Eleans had conquered the Pisatæ, and destroyed their city, that a temple was erected to the god with the

spoils of the vanquished. This temple of the Olympian Jove was of Doric architecture, with a peristyle. It was sixty-eight feet in height from the ground to the pediment, ninety-five in width, and two hundred and thirty in length, and was considered one of the wonders of the world.

OLYMPIAS, I., a certain space of time, which elapsed between the celebration of the Olympic Games, after the expiration of four complete years, whence some have said that they were observed every fifth year. They became a celebrated era among the Greeks, who computed their time by them. This custom of reckoning time was introduced the year in which Coræbus obtained the prize. It fell exactly B. C. 776, in the year of the Julian period 3938, A. U. C. 23. The games were exhibited at the time of the full moon, next after the summer solstice. (See OLYMPIA.) The computation by Olympiads ceased, as some suppose, after the 364th, A. D. 440; to the Olympiads history is much indebted. Before this method of computing time was observed, every page of profane history is mostly fabulous, obscure, or contradictory. — II. Daughter of Neoptolemus, king of Epirus, and wife of Philip, king of Macedon, by whom she had Alexander the Great. Her haughtiness, and, more probably, her infidelity, obliged Philip to repudiate her, and marry Cleopatra, niece of king Attalus; but Alexander showed his disapprobation of his father's measures by retiring from the court to his mother. The murder of Philip, which happened not long after, has been attributed by some to her intrigues, though with no great degree of probability. Alexander, after his accession to the throne, treated her with great respect, but did not allow her to take part in the government. At a subsequent period, after the death of Antipater, Polysperchon, in order to confirm his power, having recalled Olympias from Epirus, whither she had fled, and confided to her the guardianship of the young son of Alexander, she seized the government of Macedonia, and cruelly put to death Aridæus with his wife Eurydice, as also Nicanor, brother of Cassander, with one hundred leading men of Macedon, inimical to her interest. Such barbarities did not long remain unpunished. Cassander having besieged her in Pydna, obliged her to surrender after an obstinate siege, and she was at last massacred by those whom she had cruelly deprived of their children, about B. C. 316.

OLYMPIODORUS, a name common to many

individuals, of whom the most worthy of notice are the following:—I., an Alexandrian philosopher, who lived about the year 430 B. C., and celebrated for his knowledge of the Aristotelian doctrines, and was the master of Proclus, who attended his school before he was twenty years of age. This philosopher is not to be confounded with a Platonist of the same name who wrote a commentary upon Plato. He is also to be distinguished from a Peripatetic of a still later age, who wrote a commentary on the Meteorology of Aristotle. — II. A native of Thebes in Egypt, who flourished in the beginning of the fifth century of our era, and continued the history of Eunapius from 407 to 425 A. D. Only a fragment of his writings has been preserved by Photius.

OLYMPIUS, I., a surname of Jupiter at Olympia, where the god had a temple and statue, considered one of the wonders of the world. See OLYMPIA II. — II. See NEMESIANUS. — III. A favourite at the court of Honorius, and the cause of Stilicho's death.

OLYMPUS, a celebrated mountain on the coast of Thessaly, forming the limit, when regarded as an entire range, between the latter country and Macedonia. The highest summit in the chain was supposed to touch the heavens with its top, hence the poets placed the residence of the gods there, and made it the court of Jupiter. The modern name of Olympus with the Greeks is *Elimbo*, and with the Turks, *Semavat Evi*. — II. A range of mountains in the south-western angle of Bithynia, the loftiest of which rose above Prusa, being one of the highest summits in Asia Minor. The lower parts, and the plains at the foot, especially on the western side, had from the earliest period been occupied by the Mysians, whence it was generally denominated the Mysian Olympus. The Turks call it *Anadoli Dag*h. — III. A mountain range of Lycia, on the eastern coast, above the Sacrum Promontorium, with a city of the same name. — IV. A city of Lycia, situated on Mt. Olympus, and ranked among the six communities of Lycia. Its situation was so elevated that it commanded a view of Pamphylia, and Pisidia. — V. *Monte Santa-Croce*, a mountain on the eastern coast of Cyprus, just below the promontory Dinaretum. This mountain had on it a temple sacred to Venus Acræa, from which women were excluded.

OLYNTHUS, a celebrated town and republic of Macedonia, in the district Chalcidice, at the head of the Toronaic Gulf, founded by the Chalcidians and Eretrians

of Eubœa. When Xerxes invaded Greece, Olynthus was in the possession of the Bortiaci, from whom it was taken by Artabazus, and conferred on the Chalcidians. It soon afterwards fell into the possession of the Athenians, but asserted its independence at the outbreak of the Peloponnesian war, and rose into great importance as the centre of a powerful confederacy, which, only with the exception of a short interruption from the Lacedæmonians, remained in full force till the city, after some desperate struggles, finally surrendered to Philip, king of Macedon, B. C. 347, who sold the inhabitants into slavery.

OLYRAS, a river near Thermopylæ, which attempted to extinguish the funeral pile on which Hercules was consumed.

OMBOS, now *Koum-Ombo*, a city of Egypt, a little north of Syene. Between the inhabitants of this place and Tentyra, constant hostilities prevailed, the former adorning, the latter killing, the crocodile. A horrible instance of religious fury which took place in consequence of their discord forms the subject of the fifteenth Satire of Juvenal.

OMÖLE or HOMÖLE, a mountain of Thessaly. Some festivals, called *Homoleia*, were celebrated in Bœotia, in honour of Jupiter *Homoleius*.

OMPHALE, a queen of Lydia, daughter of Iardanus, and wife of Tmolus, who, at his death, left her mistress of his kingdom. After the murder of Iphitus, Hercules, having fallen into a malady, and being told by the oracle at Delphi that he could not be restored to health, unless he allowed himself to be sold as a slave for the space of three years, and gave the purchase-money to Eurytus as a compensation for the loss of his son, was conducted by Mercury to Lydia, and there sold to Omphale. During the period of his slavery with this queen, he assumed female attire, sat by her side spinning with her women, and from time to time received chastisement at the hand of Omphale, who, arrayed in his lion-skin, and armed with his club, playfully struck him with her sandal for his awkward way of holding the distaff. He became by Omphale the father of Agelaus, from whom, it is said, sprung the race of Cæsus; though others assert that the Heraclidæ of Lydia claimed descent from Hercules and a female slave of Iardanus. The myth of Hercules and Omphale is astronomical. The hero in this legend represents the Sun-god, who has descended to the *δμφαλός*, or "navel" of the world, amid the signs of the southern hemisphere, where he re-

mains for a season shorn of his strength. Hence the Lydian custom of solemnising the festival of the star of day by an exchange of attire on the part of the two sexes; and hence the fable of the Grecian writers, that Hercules had assumed, during his servitude with Omphale, the garb of a female.

ONCÆUM, a town of Arcadia, on the banks of the river Ladon, famed for a temple of Ceres, for the legend connected with which the reader may consult Pausanias, 8, 25, 4.

ONCHESMITES, also written *Anchesites* and *Anchesmites*, a wind which blows from Onchesmus, a harbour of Epirus, towards Italy.

ONCHESMUS, a maritime town of Epirus, opposite the western extremity of Corcyra, whose real name was said to be Anchisæ Portus, derived from Auchises, the father of Æneas.

ONCHESTUS, I., *Patrassi*, a river of Thessaly, rising near Cynoscephalæ, and falling into the Sinus Pelasgiæus. Some authors have confounded it with the Onochonus. See ONOCHONUS. — II. A city of Bœotia, north-west of Thebes, and south of the Lake Copais; so called from Onchestus, a son of Neptune, whose temple and grove are often celebrated by the ancient poets.

ONESICRITUS, a Cynic philosopher of Ægina, who accompanied Alexander into Asia, and officiated as pilot to the principal vessel in the fleet of Nearchus. He wrote an absurd and false history of Alexander's expedition.

ONESIMUS, a Macedonian nobleman, who was treated with great kindness by the Roman emperors. He wrote a life of Probus and Carus.

ONION, a city of Egypt, south-west of Heroopolis, celebrated for a temple of the Jews, which was built B. C. 173, by Onias, when a fugitive from Jerusalem, to the priesthood of which he had a rightful claim, and remained till after the destruction of Jerusalem, when it was destroyed by Vespasian.

ONOCHEONUS, a river of Thessaly falling into the Peneus, whose waters were dried up by the army of Xerxes.

ONOMACRITUS, a Greek poet in the time of the Pisistratidæ, who is said to have written the hymns of initiation ascribed to Orpheus, and also to have so interpolated the poems of Musæus as to render it difficult to distinguish the false from the real.

ONOMARCHUS, I., a Phocian, son of Euthyocrates, and brother of Philomelus, whom

he succeeded as general of his countrymen, in the sacred war. He was defeated and slain in Thessaly by Philip of Macedon. — II. A person to whose care Antigonus entrusted the keeping of Eumenes.

ONOPHAS, I., one of the seven Persians who conspired against Smerdis. — II. An officer in the expedition of Xerxes against Greece.

ONOSANDER, a Greek author and Platonic philosopher, who probably lived about the middle of the first century, and was the author of a work "On the Duties of a General."

ONYTHES, a friend of Æneas, killed by Turnus.

ONŪPHIS, a bull of immense size, worshipped by the Egyptians.

OPHELTES, son of Lycurgus, king of Nemea. When the army of Adrastus marched to Nemea, on its way to Thebes, Hypsipile, the Lemnian princess, whom her countrywomen had sold into slavery when they found that she had saved her father, was nurse to the infant Opheltes. She undertook to guide the new-comers to a spring, and, for that purpose, left the child lying on the grass, where a serpent found and killed it. The Argive leaders slew the serpent and buried the child. Amphiaræus, the famous soothsayer and warrior, augured ill-luck from this event, and called the child Archemorus (*Fate-beginner*), as indicative of the evils that were to befall the chieftains. His other name, Opheltes, is derived, according to the mythologists, from *ὄφis*, as he died by the bite of a *serpent*. Adrastus and the other chiefs then celebrated funeral games in his honour, which were the commencement of what were afterwards called the Nemean games.

OPHIS, I., *Of*, a small river of Asia Minor, forming part of the eastern boundary of Pontus. It rises in the mountains of the Tzani, and falls into the Euxine south-west of Rhizzæum. — II. A river in Arcadia, running by Mantinea, and falling into the Alpheus.

OPHIAS, a patronymic given to Combe, as daughter of Ophius, an unknown person.

OPHIŪSA, or OPHIUSSA, a name given to many places in ancient geography, and referring to their having been, at one time or other, more or less infested by serpents (*ὄφis*). The most worthy of notice are the following: — I. An island in the Mediterranean, off the coast of Spain, and forming one of the Pityusæ, or Pine islands. By the Romans it was generally called Colubraria, a translation of the Greek name, and is now styled *las*

Columbretes, or *Mont Colibre*. Strabo and Ptolemy confound it with Formontera. — II. *Palanca*, also called Tyra, a city of European Scythia, on the left bank of the Tyras. — III. The earlier name of the island of Tenos. — IV. One of the earlier names of the island of Rhodes.

OPICI, the ancient inhabitants of Campania. According to Festus, Opicus and Oscus are precisely equivalent, being the appellations of one and the same people. See OSCI.

OPIMA SPOLIA, spoils taken by a Roman general from a general of the enemy whom he had slain. They were dedicated to, and suspended in the temple of, Jupiter Fere-trius. These spoils were obtained only thrice before the fall of the republic. The first by Romulus, who slew Acron, king of the Cæninenses; the next by A. Cornelius Cossus, who slew Lars Tolumnius, king of the Veientes, A. U. C. 318; and the third by M. Claudius Marcellus, who slew Viridomarus, a king of the Gauls, A. U. C. 530.

OPIMIUS, L. NEPOS, was consul 121 B. C. He made himself conspicuous by his inveterate hostility to Caius Gracchus, and was the leader in the affray which terminated in the death of the latter. Being afterwards convicted of having received a bribe from Jugurtha, he was banished, and ended his days in great poverty and wretchedness at Dyrrachium. During his consulship, the heat of the summer was so great as to produce an extraordinary fertility and excellence in all the fruits of the earth throughout Italy; hence the Opimian wine became famous to a late period.

OPIS, a town on the Tigris west of Artemita, and probably identical with Antiochia, mentioned by Pliny, vi. 27.

OPITERGIUM, *Oderso*, a city of Venetia in Northern Italy, on the right bank of the Plavis. The Montes Opitergini are in the neighbourhood.

OPPIA LEX, a law enacted by C. Oppius, tribune of the commons, A. U. C. 540, which ordained that no woman should wear above half an ounce of gold, have party-coloured garments, or ride in a carriage in any city or town, unless to celebrate some sacred festivals. It was abrogated eighteen years afterwards on the urgent entreaties of the Roman ladies.

OPPIDIUS, a rich old man introduced by Horace, as wisely dividing his possessions between his two sons, and warning them against follies and extravagance.

OPPIANUS, an eminent Greek grammarian and poet, son of Agesilaus and Zenodota, was born at Coracus or Anazarba in Cilicia, about the beginning of the third

century of our era. He received an excellent education under the superintendence of his father, who was banished by Severus for a supposed act of discourtesy. Having composed a poem on fishing, he presented it to the emperor's son Caracalla, who was so pleased with it that he not only procured the repeal of the sentence of his father's banishment, but also made him a present of a piece of gold for each verse that it contained. He died of the plague shortly after his return to his native country, in his thirtieth year; leaving behind him three poems "On Hawking, Hunting, and Fishing," the two last of which are still extant.

OPPIUS, C., friend of Julius Cæsar, who wrote lives of Scipio Africanus and Pompey the Great, and was remarkable for his hostility to the latter.

OPS, called also *Tellus*, the goddess of the earth, and identical with the *Rhea* of the Greeks though frequently confounded with Cybele and Vesta, &c. (See RHEA.) Another form of her name was *Opis*. The appellation *Ops* or *Opis* is plainly connected with *opes*, "wealth," of which the earth is the bestower; and her festival, the Opalia, was on the same day with the original Saturnalia.

OPUS (gen. *Opuntis*), one of the most ancient cities of Greece, the capital of the Locri Opuntii, whose territory lay north of Bæotia. It is celebrated by Pindar as the domain of Deucalion and Pyrrha, and by Homer, as the birth-place of Patroclus. It furnished seven ships to the Greek fleet at Artemisium, but was subsequently conquered by Myronides, the Athenian general. In the war between Antigonos and Cassander, Opus, having favoured the latter, was besieged by Ptolemy, a general in the service of Antigonos. It afterwards fell into the possession of Attalus, king of Pergamus, who was again driven out by Philip, son of Demetrius. The position of this town has not been precisely determined by the researches of modern travellers.

OPTIMUS MAXIMUS, epithets given to Jupiter to denote his greatness and omnipotence; usually expressed by O. M.

ORACULUM, the name primarily given to the response delivered by the ancient heathen divinities to those who consulted them respecting the future, but afterwards applied both to the place where responses were given, as well as to the divinities from whom the responses were supposed to proceed. Of all the modes of divination, that by consulting the oracle was the most popular. In other cases, as the in-

terpretation of events depended on man alone, there might be mistake or deception; but in the oracle, when the deity was believed to pronounce either in his own voice or in that of a consecrated agent, it was supposed there could be none. Hence oracles obtained such credit and celebrity in antiquity, but more especially among the Greeks, that they were resorted to on every occasion of doubt and emergency, both by princes and states, as well as by private individuals. The general characteristics of oracles were ambiguity, obscurity, and convertibility; so that one answer would agree with several various and sometimes directly opposite events. Thus, when Cræsus was on the point of invading the Medes, he consulted the oracle of Delphi as to the success of the enterprise, and received for answer, that by passing the river Halys he would ruin a great empire. But whether it was his own empire or that of his enemies that was destined to be ruined was not intimated; and, in either case, the oracle could not fail to be right. The answer of the oracle to Pyrrhus is another well-known instance of this sort of ambiguity, —

Aio, te, *Æacida*, Romanos vincere posse, —

as it might either be interpreted in favour of or against Pyrrhus. This ambiguity and equivocation was not, however, the worst feature that characterised the oracles of antiquity. They were at once ambiguous and venal. A rich or a powerful individual seldom found much difficulty in obtaining a response favourable to his projects, how unjust or objectionable soever. Such, for instance, were unquestionably the motives that dictated the favourable responses of the Pythia at Delphi to Philip of Macedon, which drew from Demosthenes the famous declaration, that the goddess *Philippised*. But such and so powerful is the influence of superstition, that this system of fraud and imposture maintained a lengthened ascendancy, and the interested responses of the oracles frequently sufficed to excite bloody wars, and to spread desolation through extensive states. The first oracles had their origin in the East, at a period to which the monuments of profane history do not ascend. The most ancient oracle is supposed to be that of Meroë; to which were afterwards added those of Thebes and Ammon, in all of which cities the worship of Jupiter Ammon prevailed. From the Egyptians the use of oracles, along with the knowledge of many arts and sciences, passed to the Greeks, who soon surpassed every other

nation both in the number and celebrity of their oracles. It has been affirmed that no fewer than 300 oracles were established in different parts of Greece; but of those the oracles of Jupiter at Dodona, of Apollo at Delphi, and of Trophonius near Lebadeia (see these articles), may be mentioned as having enjoyed the highest reputation. The oracles of antiquity had many leading features in common; but there were also several peculiarities about them, of which the variety of modes in which the oracular responses were delivered is one of the most striking. At Delphi responses were delivered by the Pythia, at Ammon by the priests, and at Dodona they issued from the hollow of an oak. Sometimes the response was communicated by letter; sometimes the desired information could only be obtained by casting lots; and sometimes the divinities chose to announce their will by dreams, visions, and preternatural voices. It has been frequently asserted that the oracles ceased to give responses after the birth of Christ; but it appears from edicts of the emperors Theodosius, Gratian, and Valentinian, that they existed and were occasionally consulted down to A. D. 328, at which period they entirely ceased.

ORBILIUS PUPILLUS, a grammarian of Beneventum, and the first instructor of the poet Horace. In early life he had served as a soldier, but came to Rome in his fiftieth year, in the consulship of Cicero, where he acquired more fame than profit. Orbilius reached nearly his 100th year. A statue was erected to him at Beneventum.

ORCÆDES, islands to the north of Britain, answering to the modern *Orkney* and *Shetland* isles, supposed to have been first discovered by the fleet of Germanicus when driven in this direction by a storm; but afterwards made more known to the Romans by Agricola, who circumnavigated the northern coast of that country.

ORCHĀMUS. See LEUCOTHŌE.

ORCHOMĒNOS, or ORCHOMĒNUM, I., a city west of the Lake Copais, in Bœotia, celebrated for its opulence and power in the earliest period of Grecian history. It was originally the chief city of the Minyans, at that time in possession of greater part of Bœotia; but about sixty years after the Trojan war they were expelled by the Æolian Bœotians who came from Thessaly and added Orchomenos and its territory to Bœotia. It subsequently attained the first rank in the confederacy of the Bœotians; but after the peace of Antalcidas, B. C. 387, it admitted a Spartan garrison, and B. C. 368, it

was attacked by the Thebans and destroyed, and the inhabitants put to the sword or sold into slavery. It was again rebuilt, but never regained its former importance. It was famous for a magnificent building erected for the treasury of the city, and for a temple in honour of the Graces, to whose worship the city was devotedly attached. The ruins of these and other edifices of this ancient city are still to be seen near the village of *Scripou*. — II. A city of Arcadia, north of Mantinea, said to have been founded by Orchomenus, son of Lycaon, long previously to the Trojan war. It was taken by the Athenians and Argives in the Peloponnesian war; some years afterwards it fell into the hands of Cassander, but again regained its independence, and joined the Achæan league. The village of Kalpaki is built on the ruins of Orchomenos. — III. A town of Thessaly, with a river of the same name, on the confines of Macedonia. — IV. A son of Lycaon, king of Arcadia, who gave his name to a city of Arcadia. — V. A son of Minyas, king of Bœotia, who gave the name of Orchomenians to his subjects. He died without issue, and the crown devolved on Clymenus, son of Presto.

ORCUS, the god of the lower world, in the old Latin religion, corresponding to the Hades or Pluto of the Greeks. The word is sometimes used poetically for "the lower regions."

ORDOVICES, a people of Britain, occupying the northern portion of *Wales*, and the isle of *Anglesey*. Mediomaniun their capital was probably situated at *Maywood* or *Meifud*, in *Montgomeryshire*.

OREADES, or ORESTIADES, nymphs of the mountains, so called from the Greek *ὄρος*, a mountain, who generally attended upon Diana, and accompanied her in hunting.

ORESTÆ, a people of Epirus, the south-east of the Lyncestæ, originally independent of the Macedonian kings, but afterwards annexed to their dominions. At a later period, having revolted under the protection of a Roman force, they were declared free on the conclusion of peace between Philip and the Romans. Orestia, called also Argos Oresticum, their chief town, whose foundation was ascribed to Orestes, was the birth-place of Ptolemy, the son of Lagus.

ORESTES, son of Agamemnon and Clytemnestra. On the assassination of Agamemnon, Orestes, then quite young, was saved from his father's fate by his sister Electra, who had him removed to the court of their uncle Strophius, king of Phocis. There he formed an intimate

friendship with Pylades, the son of Strophius, and with him concerted the means, which he successfully adopted, of avenging his father's death, by slaying his mother and Ægisthus. (See CLYTEMNESTRA, and ÆGISTHUS.) After the murder of Clytemnestra, the Furies drove Orestes into insanity; and when the oracle at Delphi was consulted respecting the duration of his malady, an answer was given that Orestes would not be restored until he went to the Tauric Chersonese, and brought away from that quarter the statue of Diana to Argos. It was the custom in Taurica to sacrifice all strangers to this goddess, and Orestes and Pylades, having made the journey together, and having both been taken captive, were brought as victims to the altar of Diana. Iphigenia, the sister of Orestes, who had been carried off by Diana from Aulis when on the point of being immolated (see AULIS, and IPHIGENIA), was the priestess of the goddess among the Tauri. Perceiving the strangers to be Greeks, she offered to spare the life of one of them, provided he would carry a letter from her to Greece. This occasioned a memorable contest of friendship between them, which should sacrifice himself for the other, and it ended in Pylades' yielding to Orestes, and agreeing to be the bearer of the letter. The letter being intended for Orestes, a discovery was the consequence. Iphigenia, thereupon, on learning the object of their visit, contrived to aid them in carrying off the statue of Diana, and all three arrived safe in Greece. Orestes reigned many years in Mycenæ, and became the husband of Hermione, after having slain Neoptolemus. (See HERMIONE, and PYRRHUS I.) — Such is the ordinary form of the legend of Orestes; but the tragic writers introduced many variations. — II. A general sent as ambassador by Attila, king of the Huns, to Theodosius; and whose son Augustulus was the last sovereign of the western empire.

ORESTĒUM, ORESTHĒUM, or ORESTHASIUM, a town of Arcadia, south-east of Megalopolis, in the district of Oresthis. Allusion is made to it by Euripides. Orestes is said to have died here.

ORESTĪA. See ORESTÆ.

ORESTĪAS, the primitive name of Adrianopolis, in Thrace, derived from the circumstance of Orestes having purified himself on this spot after the murder of his mother.

ORESTĪDÆ, the descendants or subjects of Orestes, son of Agamemnon, who, when driven from the Peloponnesus by the Heraclidæ, settled in a country which from

them was called Orestida, south-west of Macedonia.

ORESTILLA LIVIA, called also Cornelia Orestina, a Roman lady, who, when on the eve of her marriage with C. Calpurnius Piso, was carried off by Caligula, who married her himself, but a few days afterwards repudiated her, and subsequently condemned her to exile.

ORETĀNI, a people of Hispania Tarraconensis, whose territory is supposed to have corresponded to the eastern part of *Estremadura*, the middle section of *La Mancha*, the eastern extremity of *Jaen*, and the northern extremity of *Grenada*. Their capital was Oretum, *Oreto*.

ORĒUS, an ancient city north-east of Eubœa, founded by an Athenian colony. Its primitive name was Histiaæ, and it retained this appellation until, having endeavoured to shake off the galling yoke of Athens, after the close of the Persian war, it met with a cruel punishment at the hands of that power. Like the other chief towns of Eubœa, Chalcis and Carystus, it enjoyed an independent government, and underwent a similar fate. Its ruins are still visible.

ORGĀ. See DIONYSIA.

ORGETÖRIX, a nobleman of the Helvetii, who was the most conspicuous for rank and riches among his countrymen. He attempted to possess himself of the chief power in his native state, and was, in consequence, summoned to trial. His retainers, however, having assembled in great numbers, prevented the case from being heard; but he died not long after, having fallen, as was supposed, by his own hands.

ORIBASIUS, an eminent physician, and the intimate friend of the Emperor Julian, was born either at Sardis in Lydia, or at Pergamus, in Mysia. After enjoying the advantages of a good education, he became a pupil of Zeno, a physician of Cyprus, and soon became so famous in the practice of his profession, as to induce Julian, upon being raised to the rank of Cæsar, to take him with him into Gaul as his physician, A. D. 355. It has been insinuated that Julian was in some degree indebted to Oribasius for his throne; but nothing certain can be averred respecting this subject. When Julian succeeded to the empire, A. D. 361, he raised Oribasius to the rank of quæstor of Constantinople, and afterwards sent him to consult the oracle at Delphi, whence he brought back the celebrated answer, that the oracles had ceased to utter predictions. He accompanied the emperor in his expedition against Persia,

and was present at his death. He afterwards fell into disgrace, which he bore with great fortitude; but was subsequently recalled with honour, and died about A. D. 400. Of his numerous writings, three are still extant, of which one is an abridgment of the writings of Galen.

ORĪCUM or ORĪCUS, a port of Illyricum, or, according to some writers, of Epirus, founded it is supposed by the Eubœans after their return from Troy. It is chiefly known in history as a haven frequented by the Romans in their communication with Greece, being very conveniently situated for that purpose from its proximity to Hydruntum and Brundisium. During the second Punic war, it was taken by Philip, king of Macedonia, but was afterwards recovered by the prætor Valerius Lævinus, who put Philip to the rout, and established winter-quarters at Oricum. It was subsequently occupied by Cæsar, soon after his landing on this coast; and Horace, Propertius, and Lucan speak of it as a well-known port in their time. It was famous for its turpentine. The name of *Ericho* is still attached to the spot on which the town stood.

ORIENS, the name given to all the most eastern parts of the world, such as Parthia, India, Assyria, &c.

ORIGÈNES, commonly called, by English writers, Origen, a distinguished father of the church, born at Alexandria A. D. 184, celebrated for modesty, learning, and sublimity of genius. He was surnamed *Adamantinus*, either from his indefatigable application to study, or the firmness which he endured the persecutions to which his profession of Christianity exposed him. He died at Tyre, in his seventieth year, A. D. 254, soon after his release from prison, in which he had been subjected to great tortures. Many of his most important works are still extant.

ORĪON, a celebrated giant, whose origin has been related under the word HYRIEUS. When Orion grew up, he went to the island of Chios, where he became enamoured of Merope, the daughter of Cænopion, and sought her in marriage; but his conduct towards the young lady so incensed her father, that having made Orion drunk, he blinded him and cast him on the sea-shore. Orion contrived to reach Lemnos, and came to the forge of Vulcan, who, taking pity on him, gave him Kedalion (*Guardian*), one of his men, to be his guide to the abode of the Sun. Placing Kedalion on his shoulder, Orion proceeded to the East; and there meeting the Sun-god, was restored to vision by his beams. His

death is variously related. Some say that Diana slew him with her arrows for having attempted to offer violence either to herself or to Opis, one of her Hyperborean maids; others, again, allege that it was for presuming to challenge the goddess at the discus. It has been said that Diana loved Orion, and was about to marry him. Her brother, highly displeased, often chid her, but to no purpose; and at length, observing one day Orion wading through the sea with his head just above the waters, he pointed it out to his sister, and maintained that she could not hit that black object on the sea. The archer-goddess discharged a shaft; the waves rolled the dead body of Orion to the land; and, bewailing her fatal error with many tears, Diana placed him among the stars. Orion is not mentioned in the *Iliad*; but the *Odyssey* says that rosy-fingered Aurora took him, and that Diana slew him with her gentle darts in Ortygia. The constellation of Orion, which represents a man of gigantic stature wielding a sword, is mentioned as early as the time of Homer and Hesiod. Orion had two daughters, Menippe and Metioche, who, when the oracle had declared that Bœotia should not be delivered from a dreadful pestilence before two of Jupiter's descendants were immolated on the altars, voluntarily sacrificed themselves for the good of their country. Their bodies were burned by the Thebans; but from their ashes sprung two stars, which Jupiter placed in the heavens in the form of a crown.

ORITHYIA, daughter of Erechtheus, king of Athens, by Praxithea. She was carried away by Boreas, king of Thrace, by whom she had Calais, Chione, Cleopatra, and Zetes.

ORMENIUM, *Goritz*, an ancient city of Thessaly, in the district of Magnesia, near the Sinus Pelasgicus, and north-east of Demetrias, to whose rise and prosperity it greatly contributed.

ORNEÆ, a city on the confines of Argolis, north-west of Nemea, on or near a cognominal river, founded by Orneus, son of Erechtheus, and held in subjection by the sovereigns of Mycenæ as early as the time of the Trojan war. Orneæ was destroyed by the Argives in the sixteenth year of the Peloponnesian war, after it had been abandoned by its inhabitants.

ORNITHIAS, a wind blowing from the north in the spring, so called from the appearance of birds, *ὄρνιθες*.

ORNITUS, a friend of Æneas, killed by Camilla in the Rutulian wars.

ORODES, I., a prince of Parthia, who murdered his brother Mithridates, and,

having ascended his throne, defeated Crassus the Roman triumvir, and followed the interest of Cassius and Brutus at Philippi. When old and infirm, his thirty children disputed, in his presence, their right to the succession: whereupon Phraates, the eldest, having obtained the crown from his father, strangled him to hasten him out of the world, about B. C. 37. Orodes reigned about fifty years.—II. One of the friends of Æneas in Italy, killed by Mezentius.

OROTES or ORONTES, a Persian governor of Sardis, notorious for his cruel murder of Polycrates. He was put to death, B. C. 521, by order of Darius Hystaspis, for having destroyed Mitrobates, governor of Daschylum, and his son Cranapes, and for having put to death a royal messenger.

OROMASDES, in Persian mythology the principle of Good, created by the will of the great eternal spirit Zeruene Akhere-ne, simultaneously with Ahriman, the principle of Evil, with whom he is in perpetual conflict. Oromasdes is the creator of the earth, sun, moon, and stars, to which he originally assigned each its proper place, and whose various movements he continues to regulate. According to the Persian sages, the world, which is to last 12,000 years, during which the war between the Good and Evil Principle is to go on increasing, is at length to be consumed, the Evil Principle exterminated, and a new world created in its room, over which Oromasdes is to reign as the sole and supreme monarch. The great apostle of the Persians, Zoroaster, was the prophet of Oromasdes, and there is an old prophecy extant that after the lapse of ages a descendant of Zoroaster shall be sent by Oromasdes to redeem the world.

OROMĒDON, I., a lofty mountain in the island of Cos.—II. A giant, mentioned by Propertius.

ORONTES, I., a river of Syria, rising on the eastern side of Mt. Libanus, and, after pursuing a northerly course, falling into the Mediterranean about six leagues below Antiochia. It was called Orontes, according to Strabo, from the person who first built a bridge over it, its previous name having been Typhon, which it was fabled to have derived from a dragon, which, struck with a thunderbolt, sought a place of concealment by breaking through the surface of the earth, from which aperture the river broke forth, so that it pursued a part of its course at first under ground.—II. A king of the Lycians during the Trojan war, who followed Æneas, and perished in a shipwreck.

OROPHERNES, a person who seized the kingdom of Cappadocia, and died B. C. 154.

ORŌRUS, I., *Ropo*, a city on the confines of Bœotia and Attica, not far from the mouth of the Asopus, long the object of eager contest between the Bœotians and the Athenians. During the Peloponnesian war it was occupied by the Athenians; but, towards the close of that contest, it was surprised by the Bœotians, who retained possession of it till the overthrow of Thebes, when it was once more ceded to the Athenians by Alexander. — II. A city of Macedonia, mentioned by Stephanus, but otherwise unknown. — III. A city in the island of Eubœa.

OROSIUS, PAULUS, a presbyter of the Spanish church, and a native of Hispania Tarraconensis, who flourished about the beginning of the fifth century, under Arcadius and Honorius, and composed a *History* in seven books, from the creation of the world to his own time, which is still extant.

OROSPEDA. See ORTOSPEDA.

ORPHEUS, a celebrated mythic bard, said to have been a son of Apollo or Œagrus, king of Thrace, and the Muse Calliope. Together with his brother Linus he was regarded as having introduced the arts of civilised life among wild and untutored hordes, and by the power of song to have charmed savage beasts, and to have awakened even inanimate nature into life and rapture. Orpheus was one of the Argonauts: and after that famous expedition he retired into Thrace, where he married the Nymph Eurydice, who subsequently died from the bite of a serpent as she was flying from Aristæus. Disconsolate at his loss, Orpheus resolved to recover her, or perish in the attempt. With his lyre in his hand he entered the infernal regions. The king of hell was charmed with the melody of his strains, the wheel of Ixion stopped, the stone of Sisyphus stood still, Tantalus forgot his perpetual thirst, and even the Furies relented. Pluto and Proserpine consented to restore Eurydice, provided he forbore looking behind till he had come to the extreme borders of hell. The conditions were accepted; Orpheus was already in sight of the upper regions of the air, when he forgot his promises, and turned back to look at his long-lost Eurydice, when she instantly vanished from his eyes. He then retired from the society of man, and was soon after torn to pieces by the Thracian women, whom he had offended by his coldness. They threw his head into the Hebrus, which still articulated the words *Eurydice, Eurydice!*

as it was carried down the stream into the Ægean sea. After death he received divine honours; the Muses gave an honourable burial to his remains, and his lyre became one of the constellations in the heavens. Moderns have imagined that his name is a general mythic designation for the earliest bards, who came with their art from Thrace to Greece. Whether any fragments of poetry, either of the real Orpheus or of this supposed school, existed in Grecian classical ages, has been doubted. What passed as the poetry of Orpheus in the time of Aristotle seems to have been decidedly supposititious, as much so as the poems which we possess under the same name, some of which are thought to be as recent as the fourth century after Christ. According to modern theories, the Orphic poetry of ancient times contained the whole body of Grecian esoteric religion and import of the Mysteries. The death of Linus, the brother of Orpheus, was also tragical; for while instructing Hercules in music, he was struck dead by a blow which his pupil in a moment of passion dealt him with his lyre. Apollo is said to have deeply bewailed the loss of his son; hence Ælinon (*αἰ λινος*, *woe is me for Linus*), was used for a dirge in general.

ORTĀLUS, M., a grandson of Hortensius, induced to marry at the special request of Augustus.

ORTHĪA, a surname of Diana at Sparta, at whose altar boys were scourged during the festival called *Diamastigosis*. The young sufferers were called *Bomonicæ*. See *BOMONICÆ* and *DIANA*.

ORTHURUS or ORTHOS, a dog with two heads, which guarded the oxen of Geryon. It sprang from the union of Echidna and Typhon, and was destroyed by Hercules.

ORTOSPĒDA or OROSPĒDA MŌNS, a chain of mountains in Spain, being, properly speaking, a continuation of the range of Idubeda.

ORTYGĪA, I., a grove near Ephesus, watered by the little river Cenchrius, and filled with shrines, and adorned with statues by the hand of Scopas and other eminent sculptors. — II. An island in the bay of Syracuse, forming one of the five quarters of that city, and first settled by a colony under Archias, which afterwards extended to Acradina on the mainland of Sicily. Ortygia was famed for containing the celebrated fount of Arethusa. — III. One of the early names of the island of Delos, so called either because the island was famous for quails (*ὄρυξις*), or because Latona found refuge there from the ven-

geance of Juno under the form of a quail.
See DELOS.

ORTYGIUS, a Rutulian killed by Æneas.
ORUS. See HORUS.

OSCA, *Huesca*, a town of Hispania Bætica, in the territory of the Turdetani.

OSCHOPHŌRIA, a festival observed by the Athenians, ἀπὸ τοῦ φέρειν τὰς ὄχθας, "from carrying boughs hung with grapes," called ὄσχα. For an account of its original institution, and a detail of its ceremonies, see Plutarch in Theseus.

OSCI, a people between Campania and the country of the Volsci, who assisted Turnus against Æneas. They seem to have been identical with the Ausones and Aurunci, and to have been the aboriginal inhabitants of the southern part of the Peninsula, whence sprang the Sabini, Apuli, Messapii, Campani, Aurunci, and Volsci. The Greek colonists of Magna Græcia being superior to the native tribes in refinement and mental cultivation affected to despise them, and applied to the native Italian tribes, including the Romans, the epithet *Oscan* or *Opican*, as a word of contempt, to denote barbarism both in language and manners; and the later Roman writers themselves adopted the expression in the same sense: "*Oscè loqui*" was tantamount to a barbarous way of speaking. The Oscan language was the parent of the dialects of the native tribes from the Tiber to the extremity of the Peninsula; while in the regions north of the Tiber the Etrurian predominated. It continued to be understood at Rome down to a later period of the empire, and the *Fabulæ Atellanæ*, which were in the Oscan tongue, were highly relished by the great body of the people. See ORICI.

OSIRIS, in mythology, one of the chief Egyptian divinities, the brother and husband of Isis, and together with her the greatest benefactor of Egypt, into which he introduced a knowledge of religion, laws, and the arts and sciences. After having accomplished great reformatations at home, he visited the greater part of Europe and Asia, where he enlightened the minds of men by teaching them the worship of the gods and the arts of civilisation; but on his return he found his own subjects excited to rebellion by his brother Typhon, by whose hand he was ultimately assassinated. Both ancient and modern writers have differed considerably respecting the powers and attributes of Osiris. His principal office, as an Egyptian deity, was to judge the dead, and to rule over that kingdom into which the souls of the good were admitted to eternal felicity.

The characters of Osiris, like those of Isis, who was thence called Myrionymus, or "with 10,000 names," were numerous. He was that attribute of the deity which signified the divine goodness; and in his most mysterious and sacred office, as an *avatar*, or manifestation of the divinity on earth, he was superior to any even of the Egyptian gods; for, as Herodotus observes, though all the Egyptians did not worship the same gods with equal reverence, the adoration paid to Osiris and Isis was universal. He was styled "the Manifestor of Good;" and to this title he had an undisputed right, for he appeared on earth to benefit mankind; and after having performed the duties he had come to fulfil, and fallen a sacrifice to Typhon, the evil principle (which was at length overcome by his influence after his leaving the world), he "rose again to a new life, and became the judge of mankind in a future state." Other titles of Osiris were, "President of the West," "Lord of the East," "Lord of Lords," "Eternal Ruler," "King of the Gods," &c. These, with many others, are commonly found in the hieroglyphic legends accompanying his figure; and the Papyri frequently present a list of forty-nine names of Osiris in the funeral rituals. Osiris has been identified with many of the Grecian divinities; but more especially with Jupiter, Pluto, and with Bacchus, on account of his reputed conquest of India. Osiris was particularly worshipped at Philæ and Abydos: so sacred was the former that no one was permitted to visit it without express permission; and the latter was regarded with such veneration that persons living at a distance from it sought, and with difficulty obtained, permission to possess a sepulchre within its necropolis. The worship of Osiris was at a later period introduced into Rome; but the prurient imagination of the Romans soon converted the rites and mysteries of this deity into a means for practising the most unbounded licentiousness, which at length reached such a height that his worship was prohibited by law. Osiris was venerated under the form of the sacred bulls Apis and Mnevis; or as a human figure with a bull's head, distinguished by the name Apis-Osiris. He is usually represented as clad in pure white; and his usual attributes are the high cap of Upper Egypt, a crosier, a flagellum, and sometimes a spotted skin, an emblem supposed to connect him with the Grecian Bacchus.

OSISMI, a people of Gallia Lugdunensis Tertia, on the coast of the Mare Bri-

tannicum, whose country answers to *Léon* and *Tréguier*, or *Basse Bretagne*.

OSRHOËNE, a district in the north-west of Mesopotamia. See MESOPOTAMIA.

OSSA, I., a celebrated mountain, or, more correctly, mountain-range of Thessaly, extending from the right bank of the Peneus along the Magnesian coast to the chain of Pelion. It was supposed that Ossa and Olympus were once united, but that an earthquake had rent them asunder, forming the vale of Tempe. (See TEMPE.) Ossa was one of the mountains which the giants, in their war with the gods, piled upon Olympus in order to ascend to the heavens. The modern name is *Kissovo*, or *Kissabos*.—II. A small town of Macedonia, in the territory of Bisaltia, situated on the river Bisaltes, falling into the Strymon.

OSTIA, a celebrated town and harbour, at the mouth of the Tiber, in Italy. It was the sea-port of Rome; and was founded by Ancus Martius in that view, who is also said to have constructed the salt-works in its vicinity. In the course of time Ostia rose, with the rise of Rome, to be a place of great wealth, population, and importance. It was taken by Marius, who appears to have treated it with great severity. But it soon recovered from this disaster, and continued to engross the whole trade of Rome carried on by sea. But its port had never been good; and, owing to the gradual accumulation of the mud and other deposits brought down by the river, it ultimately became inaccessible to ships of considerable burthen, who were obliged to anchor on the coast in an exposed and hazardous situation. Many efforts were made at different periods to obviate these inconveniences, but apparently without much success; and at length the emperor Claudius constructed a new artificial port at the mouth of the north or right arm of the Tiber, by means of moles projecting into the sea. Ostia still retains its ancient name, but all traces of its former importance have disappeared.

OSTORIUS SCAPŪLA, a governor of Britain in the reign of Claudius, who defeated and took prisoner the famous Caractacus. He died A. D. 55.

OSTRACISMUS, a form of condemnation at Athens, by which persons who from their wealth or influence were considered dangerous to the state were banished for ten years, with leave to enjoy their estates and return after that period. It was not inflicted as a punishment, but merely as a precautionary

measure to preserve the democracy. The process in this condemnation was as follows:—The people being assembled, each man wrote the name of the person he wished to banish on a shell (*ὄστρακον*, whence the name *ὄστρακισμός*), and delivered it to the archons, who counted the numbers. Only one individual could be subjected to the ostracism at the same meeting, and 6000 hostile votes were necessary to the infliction of this condemnation. Hence if 6000 votes and upwards were recorded against one or more individuals, the one was banished against whom the greatest number of votes had been given. The ostracism of the Athenians was equivalent to the *petalism* of the Syracusans.

OSTROGOTHÆ, or Eastern Goths, a division of the great Gothic nation, who settled in Pannonia in the fifth century of our era, whence they extended their dominion over Noricum, Rhætia, Illyricum, and finally Italy, under the reign of Theodoric, to whose dynasty they have given name.

OSYMANDYAS, a king of Egypt, the same with Ameproph or Phamenoph. Some maintain that he caused the celebrated statue of Memnon to be erected to his own honour. (See MEMNON.) In this view Jablonski makes Osymandyas equivalent in meaning to *dans vocem*, "voice-emitting."

OTĀNES, one of the seven Persians who conspired against Smerdis. Through him the usurpation was first discovered, and he was afterwards appointed by Darius over the sea-coast of Asia Minor, and took Byzantium.

OTHO, M. SALVIVS, I., a Roman emperor, descended from the ancient kings of Etruria, was born A. D. 31. He was a great favourite of Nero, who raised him to the highest offices of the state, but the emperor's love for Poppæa, whom Otho had seduced from her first husband, induced him to grant him the government of Lusitania, where he remained for ten years; but he afterwards took an active part in opposition to Nero, and in placing Galba on the throne, A. D. 68. When Galba, however, had refused to adopt him as his successor, Otho formed a conspiracy among the guards, who proclaimed him emperor, and put the former to death after a reign of only seven months. Otho commenced his reign by ingratiating himself with the soldiery, and was readily acknowledged by the senate and Roman people, but he was scarcely seated on the throne before the legions of Germany revolted under Vitellius. He obtained three victories over his enemies, but in a general engagement near Brixellum,

his forces were defeated, and when all hopes of success had vanished, he stabbed himself, after a reign of three months, April 20, A. D. 69. — II. Roscius, a tribune of the people, who, in Cicero's consulship, made a regulation to permit the Roman knights at public spectacles to have the fourteen first rows behind the seats of the senators. — III. Lucius, the father of the emperor Otho, advanced to the highest offices by the emperor Tiberius, whom he is said closely to have resembled.

OTHRYADES, I., one of the 300 Spartans, who fought against 300 Argives, when those two nations disputed their respective right to Thyrea. Two Argives, Alcenor and Chromius, and Othryades alone survived the battle. The latter being ashamed to return to Sparta, killed himself at Thyrea. — II. A patronymic given to Pantheus, a Trojan priest of Apollo, from his father Othryas.

OTHRYS, a mountain range of Thessaly, branching out of Tymphrestus, one of the highest points in the chain of Pindus, and greatly celebrated by the poets of antiquity. At present it is known by the different names of *Hellovo*, *Varibovo*, and *Goura*.

OTUS and EPHIALTES, sons of Neptune. See ALDIDE.

OVIDIUS NASO, P. a celebrated Roman poet, born at Sulmo, B. C. 43, the year in which the consuls Hirtius and Pansa were cut off, in which the second triumvirate was formed, and in which Cicero perished. His father was of an equestrian family. He himself was the second son, his elder brother being exactly twelve months his senior. They were both brought up at Rome; their education was superintended by the most distinguished masters; and at the usual period each assumed the manly gown. The elder, a youth of great promise, devoted himself with zeal to the study of eloquence; but he was cut off in his twenty-first year. Ovid repaired to Athens for the purpose of finishing his studies: at this or some subsequent period he visited Asia in the train of Macer, and on his return home passed nearly a year in Sicily. From a very early period he had displayed a decided taste for poetical composition. He soon manifested a rooted aversion to the jarring contentions of the forum; and notwithstanding the remonstrances of his father, gradually abandoned public life, and devoted himself exclusively to the cultivation of the muses. When a very young man he exercised the functions of triumvir, decemvir, centumvir, and judicial ar-

biter; but he never attempted to rise to any of the higher offices of state, which would have entitled him to the rank and privileges of a senator. Virgil, Horace, Tibullus, and Propertius were his friends, and Augustus was a liberal patron to him; but he at length fell under the displeasure of the emperor, who, for some cause never explained, banished him from Rome, and sent him to live among the Getæ, or Goths, on the Euxine. It is probable that the political intrigues of the empress Livia and her son Tiberius contributed to the removal of the poet; while the licentiousness of his writings, and the irregularities of his life, afforded plausible pretexts for the infliction of this punishment. He in vain solicited his recall to Rome, and died at Tomos, A. D. 17, in the tenth year of his banishment. Ovid was married three times. His first wife, whom he married while still almost a boy, he describes as unworthy of his affection. His second was of blameless character; but from her also he was soon divorced. His third wife was of the noble Fabian family: to her he was deeply attached; and she remained fond and true to the last, supporting him by her faithful affection during the misfortunes which darkened the close of his life. He left an only daughter, called Perilla, who was married twice, and became the mother of two children. His chief works consist of "De Arte Amandi;" "Heroic Epistles;" the "Fasti," and "Metamorphoses."

OXÆ, called by Homer Thoæ, small pointed islands, near the Echinades, off the coast of Acarnania. This group is now commonly known by the name of *Curzolari*, but the most considerable among them retains the appellation of *Oxia*.

OXUS, *Amoo* or *Jihon*, a large river of Bactriana, rising in the north-eastern extremity of that country, or, rather, in the south-eastern part of *Great Bukharia*, and flowing for the greater part of its course in a north-west direction. It receives numerous tributaries, and falls, after a course of 1200 miles, into the *Sea of Aral*. The Oxus, regarded by some critics as the Araxes mentioned by Herodotus as flowing through the territories of the Massagetæ, was supposed by Strabo and Ptolemy to fall into the Caspian; and the traces of a valley, nearly resembling the dry bed of a river, have induced some modern geographers to adopt the opinion that in the course of ages the Oxus formed for itself a new channel, running into the Aral Sea. But, however confused our information respecting this river, it undoubtedly form-

ed the boundary line between the more civilised and settled nations of W. Asia and the wandering hordes of Tartary. The Oxus was the northern limit of the territories subdued by Cyrus and Alexander, and it seems to have been used at a very early period as a channel for commercial intercourse between India and the countries bordering on the Caspian and Euxine. The Ochus is mentioned by Strabo as one of its principal affluents; but his account is inconsistent, and unworthy of credit.

OXYDRACÆ, a nation of India, supposed to have inhabited the district now called *Outsch*, near the confluence of the Acesines and Indus.

OXYRYNCHUS, *Beknese*, a city of Egypt, on the canal of Meris; from *ὄξυρυγχος*, "*a pike*," which was an object of worship to the Egyptians.

OZOLÆ. See LOCRI.

P.

PACATIĀNUS, TITUS JULIUS, a Roman general, who proclaimed himself emperor in Gaul at the latter part of Philip's reign; but was soon after defeated and put to death, A. D. 249.

PĀCHINUS, or PACHYNUS, *Passaro*, a promontory of Sicily, with a small harbour of the same name. It is one of the three promontories that give to Sicily its triangular figure, the other two being Pelorus and Lilybæum.

PACORUS, I., the eldest of the sons of Orodes, king of Parthia, by whom he was sent after the defeat of Crassus to invade Syria, having Osaces, a veteran commander, associated with him. The Parthians were driven back, however, by Caius Cassius, and Osaces was slain. After the battle of Philippi, Pacorus, in conjunction with Labienus, invaded Syria, which he reduced under the Parthian sway; thence he passed into Judæa, and placed on the throne Antigonus, son of Hyrcanus; but the Roman power having been re-established in Syria by the efforts of Ventidius, Pacorus again crossed the Euphrates, but was defeated and slain by the Roman commander. His death was deeply lamented by Orodes, who for several days refused all nourishment. — II. a Son of Vonones II., king of Parthia, who received from his brother Vologeses the country of Media as an independent kingdom. His dominions were ravaged by the Alani, who compelled him to take shelter for some time in the mountains.

PACTŌLUS, *Bagouly*, a celebrated river of Lydia, rising on Mt. Tmolus, and falling into the Hermus after it has watered the city of Sardes. It was famous for its golden sands, which were fabled to have been produced by Midas having bathed in its waters.

PACTYAS, a Lydian, entrusted with the treasures of Cræsus at Sardes. The immense riches he could command enabled him to collect a large army, with which he laid siege to the citadel of Sardes; but the arrival of one of the Persian generals soon put him to flight, and he was afterwards delivered into the hands of Cyrus.

PĀCŪVĪUS, M., a native of Brundisium, son of the sister of the poet Ennius, born B. C. 219. He distinguished himself by his skill in painting, and, together with Attius, was regarded as the immediate successor of Ennius in tragic composition. With one exception, all his plays were translated from the Greek; and even in the Augustan age they were spoken of with great enthusiasm. In his old age he retired to Tarentum, where he died about B. C. 140.

PADUS, *Po*, the largest river of Italy, anciently called Eridanus. (See ERIDANUS.) It rises in Mons Vesulus, *Monte Viso*, near the sources of the Druentia, *Durance*, flows in an easterly direction for 500 miles, and discharges its waters into the Adriatic, thirty miles south of Portus Venetus, *Venice*. During its long course it receives a great number of tributaries, its channel being the final receptacle of almost every stream that rises on the eastern and southern declivities of the Alps, and the northern declivity of the Apennines. The mouths of the Po were anciently reckoned seven in number, the principal of which were called Padusa, Caprasia Ostium, Sagis, and Carbonaria. The Fossæ Philistinæ is the *Po grande*. The Po is famous for the death of Phaëthon, who fell into it when struck down from heaven by the thunderbolts of Jupiter.

PADŪSA, called also *Eridanus* and *Spineticum Ostium*, the southernmost branch of the river Padus, from which a canal was cut by Augustus to Ravenna. Virgil speaks of the swans along its banks.

PÆAN, an appellation given to Apollo, who under this name was either considered as a destroying (*παῖω*, to smite) or as a protecting and healing deity, who frees the mind from care and sorrow (*παῖω*, to cause to cease). Homer and Hesiod speak of *Pæon* (Παῖων) as a separate individual, and the physician of Olympus;

but this division appears to be merely poetical, without any reference to actual worship. From very early times the song in the Pythian temple, appointed to be sung in honour of Apollo, was called by his name, and in the course of time it came to be applied to the singers also. It was also the name of the Grecian war-song.

PÆMĀNI, a people of Belgic Gaul, supposed to have occupied the western district of *Luxemburg*.

PÆŌNES, a powerful people, who inhabited the north of Macedonia in the vicinity of Mt. Rhodope and the banks of the Strymon, divided into numerous tribes, of whom the Pelagones and Agriones were the chief. Their chief town was Pelagonia.

PÆŌŊĀ, a country of Macedonia, named from Pæon, son of Endymion. See PÆ-ONES.

PÆŌNĪDES, a name given to the daughters of Pierus, because their mother was a native of Pæonia.

PÆSTĀNUS SINUS, *Gulf of Salerno*, a gulf on the lower coast of Italy, which extended from the Siren's Cape to the Promontory of Posidium. Its ancient appellation was derived from the city of Pæstum.

PÆSTUM, a celebrated city of Lucania, in Lower Italy, below the river Silarus, near the coast of Sinus Pæstanus, or *Gulf of Salerno*. Its Greek appellation was Posidonia, so called in honour of Neptune (Ποσειδῶν). The origin of this once flourishing city has afforded matter of much discussion to antiquaries, who have ascribed it to the Dorians, Phœnicians, and Tyrrhenian Pelasgi; but in all probability it was founded by a colony of Sybarites, about B. C. 540. Pæstum became a Roman colony A. U. C. 480; but being situated on an unfrequented coast, and having no trade of its own, it never rose into importance under the Roman sway, and it is only noticed by subsequent writers for the celebrity of its roses, which blossomed twice a year. The ruins of Pæstum form at the present day the admiration and wonder of all who have visited them.

PÆTUS, CÆCINA, the husband of Arria. See ARRIA.

PĀGĀSÆ, or PĀGĀSA, a maritime town of Thessaly, on the Sinus Pagasæus, close to the mouth of the Onchestus. It was the port of Iolchos, and afterwards of Phœræ; and is remarkable in Grecian story for being the point whence the Argo set sail on her voyage to Colchis. Apollo was the tutelary deity of this city.

PAGASÆUS SINUS, *Gulf of Volo*, a gulf of Thessaly, on the coast of Magnesia, which derived its name from the city Pagasæ.

PALEMŌN or PALEMŌN, I. See MELICERTA.—II. A Roman grammarian in the age of Tiberius, and the preceptor of Quintilian, who made himself ridiculous by arrogance and luxury.

PALEPĀPHOS. See PAPHOS.

PALEPĀTUS, I., a town in the north-west of Thessaly, plundered by Philip in his retreat through Thessaly, after his defeat on the banks of the Aous.—II. An early Athenian epic poet, several of whose productions are mentioned by Suidas. The period when he lived is uncertain.—III. A native either of Paros or Priene, who lived about B. C. 409, and wrote a work in five books, entitled *Ἀπίστα, *Incredible Things*.—IV. A native of Abydos, thence called Abydenus, and a great friend of Aristotle, who wrote several historical works.

PALEPŌLIS. See NEAPOLIS.

PALESTE, a small harbour of Epirus, near Oricus, where Cæsar first landed from Brundisium in order to carry on the war against Pompey in Illyria.

PALĒSTĪNA, a district of Asia, named from the Philistæi or Philistines, who inhabited the coast. As it was the promised inheritance of the seed of Abraham, and scene of the birth, sufferings, and death of our Redeemer, we are accustomed to designate it the Holy Land. It was bounded on the north by Phœnicia and Cœlesyria, east by Arabia Deserta, south by Arabia Petræ, west by the Mediterranean, called in Scripture Great Sea. Palestine was differently divided at different times; anciently into twelve tribes; afterwards into the two kingdoms of Judah and Israel; and lastly, under the Romans, into different districts, *Galilæa*, *Samaria*, *Judæa*, and the *Regio trans Jordanem*, or the country on the east of Jordan.

PALETRUS, the ancient town of Tyre. See TYRUS.

PĀLĀMEDES, son of Nauplius, king of Eubœa, by Clymene. He was educated by Chiron; and was the prince deputed by the Greek chieftains to induce Ulysses to join in the war against Troy. The stratagem by which he exposed the pretended insanity of the Ithacan king produced an irreconcilable enmity between them. Palamedes subsequently preferred an accusation against Ulysses of negligence in procuring supplies; and Ulysses, burning for revenge, bribed one of the servants of Palamedes to conceal a large sum of money in his

master's tent, and counterfeited a letter to him from Priam expressive of thanks for the stratagem which Palamedes was alleged to have made in favour of the Trojans, and informing him that he had caused the reward to be deposited in his tent. The tent being searched, the money was discovered, and Palamedes was stoned to death by the Greeks for his supposed treachery, in spite of his most earnest protestations of innocence. But another account of his death is given by Pausanias. Palamedes was a learned man as well as a soldier. According to some, he is said to have completed the alphabet of Cadmus by adding the four letters θ , ξ , χ , ϕ , during the Trojan war. He is also celebrated in fable as the inventor of weights and measures; of the games of chess and backgammon; as having regulated the year by the sun, and the twelve months by the moon; and as having introduced the mode of forming troops into battalions, placing sentinels round a camp, and using a watchword.

PALANTIA, *Palencia*, a city of the Vacæi, in Hispania Tarraconensis.

PALANTIUM, a town of Arcadia, whence Evander came into Italy.

PALATINUS MONS, the largest of the seven hills on which Rome was built. On it Romulus laid the first foundation of the capital of Italy, and it formed the residence of the Cæsars from the time of Augustus to the decline of the empire. It was almost entirely covered with the *Palace* of Augustus; the temple of Jupiter Stator, said to have been built by Romulus; and the temple of Apollo, with the library attached to it. Of all these nothing remains but the substructures.

PALES, the Italian goddess presiding over cattle, who was worshipped with great solemnity. Her festivals, called *Palilia*, were celebrated on the 21st of April, the day upon which, according to tradition, the foundations of Rome were laid by Romulus — the dies natalis urbis of Rome — as a great rustic holiday. On this day the shepherds purified their flocks by making them pass round a great fire made of laurel, pine, and olive branches, sprinkled with sulphur. An offering of wine, milk, and millet was then placed on the altar of the goddess, who was entreated to bless the earth and the flocks with fecundity, and to avert injury from them both. The term *palilia* is frequently written *parilia* in the ancient MSS.; but no doubt can be entertained as to the correctness of the former.

PALFURIUS SURA. See **SURA**.

PALIBOTHTA, a large city of India; supposed now to be *Patna*, or *Allahabad*.

PALICI, in Grecian Mythology, twin divinities, worshipped in Sicily, and especially in the neighbourhood of Etna; sons, according to some, of Jupiter and Thalia, the daughter of Vulcan; according to others, of Vulcan and Ætna, daughter of Ocean. Their heads appear on coins of Catania. Their name is said to be derived from returning (*παλιν ικεσθαι*) out of the earth, under which their mother had borne them.

PALİLĪA. See **PALES**.

PALINURUS, I., a celebrated Trojan, the son of Jasius, and a skilful pilot of the ship of Æneas. When the fleet was off the coast of Capreæ, he fell into the sea in his sleep, but remained floating for three days, and at last came safe to the sea-shore near Velia, where the inhabitants murdered him to obtain his clothes. Æneas, when he visited the infernal regions, assured Palinurus that though his bones were deprived of a funeral, yet the place where his body was exposed should be adorned with a monument. This eventually took place; for when the Lucani were afflicted by a pestilence, they were told by the oracle that in order to be relieved from it they must appease the manes of Palinurus. A tomb was accordingly erected to his memory, and a neighbouring promontory called after his name. — II. *Capo di Palinuro*, a promontory of Italy, on the western coast of Lucania, just above the Laüs Sinus. Tradition ascribed its name to Palinurus, the pilot of Æneas.

PALISCÖRUM, or **PALICÖRUM STAGNUM**, a sulphureous pool in Sicily, near which the deities called the *Palici* sprang into existence. See **PALICI**.

PALLADIUM, a celebrated statue of Minerva, on the preservation of which depended the safety of the city of Troy. The traditions respecting it were innumerable. It was said to have fallen from heaven during the reign of Ilus, in answer to his petition that Jupiter would give him some intimation of his favour. But however discordant ancient authors may be about this statue, it is universally agreed that on its preservation depended the safety of Troy. This fatality being known to the Greeks during the Trojan war, Ulysses and Diomedes, by the advice and aid of Helenus, son of Priam, climbed secretly by night over the ramparts of Troy, and carried it off. Diomedes retained possession of the Palladium; but having endured many hardships after the fall of

Troy, and being told by the oracle that his troubles would never cease until he had consigned the Palladium to its lawful owners, he placed it in the hands of Æneas, who transmitted it to his descendants. Other accounts state that the true Palladium was not carried away by the Greeks, but was conveyed to Italy by Æneas, and afterwards preserved in the temple of Vesta.

PALLADIUS, I., a sophist, a native of Methone, who lived in the time of Constantine the Great, and wrote Dissertations or Declamatory Essays, and a work on the Roman festivals.—II. An eastern prelate and ecclesiastical writer, a native of Galatia, born about A. D. 368, and made bishop of Hellenopolis in Bithynia. He was ordained by Chrysostom, on whose banishment he fell under persecution, and being obliged to withdraw from his see, retired to Italy, and took refuge at Rome. Some time after, venturing to return to the East, he was banished to Syene; but having regained his liberty, he resigned the see of Hellenopolis, and was appointed to the bishopric of Alexandria. He is thought to have died A. D. 431. He wrote the "Lausiac History" about the year 421, which contains the lives of persons who were at that time eminent for their extraordinary austerities in Egypt and Palestine.—III. A physician of Alexandria, distinguished from other individuals of the same name by the appellation of *Ἱατροσοφιστής*, a title which he is supposed to have gained by having been a professor of medicine at Alexandria. His age is very uncertain. Several of his works are still extant.

PALLANTĒUM, an ancient town of Italy, in the territory of the Sabines, said to have been founded by the Arcadian Pelasgi united with the aborigines. From it, according to some, the Palatine Mount at Rome is said to have derived its name.

PALLANTĪAS, I., a name of Aurora, as being related to the giant Pallas.—II. An appellation given to the Tritonis Palus in Libya, because Minerva (Pallas) was fabled by some to have been first seen on its banks.

PALLANTĪDÆ, the fifty sons of Pallas the brother of Ægeus, and next heirs to the latter if Theseus had not been acknowledged as his son. They had recourse to arms in order to enforce their claim to the sovereignty, but were defeated by Theseus.

PALLAS (gen. *-adis*), an appellation given to the goddess Minerva (*Παλλάς Ἀθηνα*). The ordinary derivation makes

the goddess to have obtained this name from having slain the Titan, or giant, Pallas; but it is more probably derived from *πάλλειν*, to brandish. See MINERVA.

PALLAS (gen. *-antis*), I., a son of Pandion, who became the father of Clytus, Butes, and the "fifth Minerva," according to Cicero's enumeration. He was killed by his daughter.—II. One of the Titans, or of the giants said to have been killed by Minerva. He was the son of Creus, grandson of Cælus and Terra, and cousin of Aurora.—III. King of Arcadia, the grandfather or great-grandfather of King Evander.—IV. The son of Evander, according to Virgil, or as others say, of Hercules and Dyme, the daughter of Evander. He followed Æneas to the war against Turnus, by whose hand he fell, after having distinguished himself by his valour. The belt which Turnus tore from the body of the young prince, and wore as a trophy of his victory, was the immediate cause of his own death; for, being vanquished by Æneas in single combat, he had almost persuaded the victor to spare his life, when the sight of Pallas' belt rekindled the wrath of Æneas, who indignantly slew the destroyer of his youthful friend.

PALLĒNE, one of the three peninsulas of Chalcidice, in Macedonia, situated between the Sinus Thermaicus or *Gulf of Salonica*, and the Sinus Toronaicus or *Gulf of Cassandria*. It was said to have borne the name of Phlegra, and to have witnessed the conflict between the gods and the earth-born Titans.

PALMARĪA, a small island in the Tyrrhenian Sea, off the coasts of Latium and Campania, and south of the promontory of Circeii. It is now *Palmaruola*.

PALMĪRA, a celebrated city of Asia, situate in an oasis of the Syrian desert, nearly half way between the Orontes and Euphrates, and about 140 miles east-north-east of Damascus. Its oriental name was Tadmor, which, according to Josephus, signifies the same as Palmyra, "the place of palm-trees." The fertility of the oasis round Palmyra made it a suitable situation for a small town; but its position in other respects was still more advantageous, from its being the resting place of the caravans between the Persian Gulf and the great cities on the Euphrates and Tigris, and Aleppo, Damascus, and the ports of the Mediterranean. Palmyra thus became a principal emporium of the commerce between the Eastern and Western worlds; and to this, no doubt, is to be ascribed the wealth and importance

to which she early attained. Being situated between the empires of Rome and Parthia, it was an object of great importance with the Palmyrenians to preserve a strict neutrality, and to keep on good terms with them both. But after the victories of Trajan had established the unquestionable preponderance of the Roman arms, Palmyra became a dependency of Rome, and attained to the rank of a colony. It was during that peaceful period, if we judge from a few remaining inscriptions, that the Palmyrenians constructed those temples, palaces, and porticoes of Grecian architecture, whose ruins, scattered over an extent of several miles, have deserved the curiosity of travellers. Palmyra was in the zenith of its splendour under Zenobia, who resisted for a time the Roman power in the time of Aurelian; but the latter at last made himself master of it, caused all the inhabitants to be destroyed, and the city to be razed to the ground. The ruins of Palmyra comprise the fragments of two or three temples, several gateways (one of which is more perfect than the rest), colonnades, sepulchres, &c. With respect to the antiquity of these ruins, it is difficult to form a conjecture: the tombs are evidently the oldest; but even these do not date as far back as the Christian æra. The other buildings are considerably more recent, and most of the fine extensive edifices appear to have been constructed during the three centuries ending with the reign of Diocletian.

PAMISOS, I., *Fanari*, a river of Thessaly, falling into the Peneus, east of Tricca.—II. Major, *Pimatza*, a river of Messenia, falling into the Sinus Messeniæ at its head, celebrated for the purity of its waters, and the abundance of its fish.—III. A torrent of Messenia, falling into Sinus Messeniæ near the Leuctrum, and forming part of the ancient boundary between Laconia and Messenia.

PAMPHĪLA, a native of Egypt, or, according to others, of Epidauros in Argolis, who lived in the age of Nero, and wrote several works in Greek, the contents of which were chiefly historical. Her husband's name was Sôcratidas.

PAMPHĪLUS, I., an Alexandrian grammarian, pupil of Aristarchus, and the author of a large lexicon, in ninety-one or ninety-five books, and other works enumerated by Athenæus.—II. A celebrated painter, born at Amphipolis, about B.C. 380. He studied his art under Eupompus of Sicyon, where he succeeded in establishing the school which his master had founded, and was the teacher of

Apelles.—III. A bishop of Cæsarea in Palestine, and the intimate friend of Eusebius, who, in memory of him, appended "*Pamphili*" (i. e. the friend of Pamphilus) to his own name. (See EUSEBIUS.) He is said to have been born at Berytus, and educated by Pierius. He spent the greater part of his life at Cæsarea, where he suffered martyrdom A.D. 309.

PΑΜΗΘΩΣ, a Greek poet, supposed to have lived before the age of Hesiod, and to have been a disciple of Linus.

PAMPHYLIA, a province of Asia Minor, anciently called Mopsopia, bounded on the south by the Mediterranean, called the *Pamphylian Sea*, west by Lycia, north by Pisidia, and east by Cilicia. The name is said to be derived from *pās* and *φυλη*, because many tribes of Greeks settled here under Amphilochus and Calchas after the destruction of Troy. Pamphylia possesses but little interest in an historical point of view. It became subject in turn to Cræsus, the Persian monarchs, Alexander, the Ptolemies, Antiochus, and the Romans. The latter, however, had considerable difficulty in extirpating the pirates, who swarmed along the whole of the southern coast of Asia Minor. Its chief towns were Olbia, Attalia, Perge, and Aspendus.

PAN, the chief rural divinity of the Greeks, who presided over flocks and herds. He was said by some to be the son of Mercury; and his birth-place was Arcadia, to which province his worship seems to have been confined in early times. The introduction of his worship into the other Grecian states is thus accounted for. When Philippides, an Athenian courtier, was traversing Mount Parthenius, above Tegea, a short time before the battle of Marathon, he was encountered by Pan, who commanded him to ask the Athenians why they paid no respect to a divinity who had ever been friendly to them, and was still ready to promote their welfare; and in consequence of this remonstrance the Athenians, after the defeat of the Persians, dedicated a temple to this divinity beneath the Acropolis, and propitiated his favour by annual sacrifices and torch races. He was represented with the head and breast of an elderly man, while his lower parts were like the hind quarters of a goat, whose horns he likewise bore on his forehead. His emblems were the shepherd's crook and pipe of seven reeds, his own invention. The name Pan is derived probably from the Greek *παειν*, to tend flocks, which, as being the most general mode of life in primitive times, has led to

the belief that this god was a symbol of Universal Nature; an idea to which Milton alludes in the beautiful lines,—

— while Universal Pan,
Knit with the Graces and the Hours in dance,
Led on the eternal spring.

PĀNĀCĒA, daughter of Æsculapius, a goddess who presided over health; from *πᾶν*, and *ἀκέομαι*, “an universal remedy,” “one capable of curing all diseases.”

PANÆTIUS, a Greek philosopher, a native of Rhodes, who studied at Athens under Diogenes the Stoic, and came to Rome about B. C. 140, where he instructed Scipio Æmilianus, the younger Lælius, and Polybius. After a time he again returned to Athens, where he became the leader of the Stoic School, and where he died at a very advanced age. None of his works have reached our times.

PANATHENÆA, the greatest of the Athenian festivals, celebrated in honour of Minerva (Athena) as the guardian deity of the city. It is said to have been instituted by Erichthonius, who originally called it *Athenæa* (*Ἀθήναια*), and to have obtained the name of *Panathenæa* in the time of Theseus, in consequence of his uniting into one state the different independent communities into which Attica had been previously divided. There were two Athenian festivals which had the name of Panathenæa; one of which was called the *Great Panathenæa* (*Μεγάλα Παναθήναια*), and the other the *Less* (*Μικρά*), or simply Panathenæa. The Great Panathenæa was celebrated once every five years with great magnificence, and attracted spectators from all parts of Greece. The Less Panathenæa was celebrated every year in the Piræus. Both these festivals were celebrated at the same period of the year, and lasted from the seventeenth to the twenty-eighth of the month Hecatombæon; the *Lesser* Panathenæa, however, not being held on those years in which the Greater were celebrated. The exhibitions at these festivals were torch races, gymnastic, musical, and poetical contests, with sacrifices and feasts; the chief difference between them being, that in the *Greater* festival the peplos (or sacred stole) of Minerva, decorated by the hands of chosen virgins with embroidery representing the deeds of heroes and patriots, was carried to her temple in a magnificent procession, not held at the *Lesser* Panathenæa. This procession formed the subject of the bas-reliefs which embellished the exterior of the Parthenon, generally known by the name of the Panathenæic frieze, a considerable portion of

which is now in the British Museum, and belongs to the collection called the “Elgin Marbles.”

PANCHAIA, a fabled island in the Eastern or Indian Ocean, in whose capital, Panara, Euhemerus gave out that he found a temple of the Triphylian Jupiter, containing a column inscribed with the date of the births and deaths of many of the gods. (See EUHEMERUS.) Virgil makes mention of Panchaia and its “*turiferæ arenæ*.”

PANDĀRUS, son of Lycaon, and one of the chieftains that fought on the side of the Trojans in the war with the Greeks. He was famed for his skill with the bow; and it was he that broke the truce between the Greeks and Trojans by wounding Menelaus. He was afterwards slain by Diomedes. — II. See BITIAS. — III. A native of Crete, punished with death for being accessory to the theft of Tantalus. What this theft was is unknown. Some suppose that Tantalus stole the ambrosia and nectar from the tables of the gods, or carried away a dog which watched Jupiter's temple in Crete. Pandarus had two daughters, Camiro and Clytia. See *Odys.* 20—26. — IV. Father of Aedon. See AEDON.

PANDATARĪA, *Isola Pandotina*, an island in the Mare Tyrrhenum, in the Sinus Puteolanus, on the coast of Italy. It was the place of banishment for Julia, the daughter of Augustus, and many others.

PANDĪA, a festival at Athens, the origin and real character of which appear to have been a subject of dispute among the ancients themselves; but it is generally supposed to have been a festival of Jupiter, celebrated by all the Attic tribes, and analogous to the Panathenæa.

PANDĪON, I., an early king of Athens, son of Erichthonius and Pasithea, succeeded his father B. C. 1437. He married Xeuxippe, by whom he became father of Butes, Erechtheus, Philomela, and Procne. Being at war with Labdacus, king of Thebes, about the boundaries of their respective dominions, he called to his aid Tereus, the son of Mars, out of Thrace; and having, with his assistance, come off victorious in the contest, he gave him his daughter Procne in marriage, by whom he had a son named Itys. The tragic tale of Procne and Philomela is related elsewhere. (See PHILOMELA.) Pandion is said to have died of grief at the misfortunes of his family, after a reign of forty years. He was succeeded by Erechtheus. In his reign Ceres and Bacchus are said to have come to Attica—a visit

which of course refers merely to improvements in agriculture which were then introduced.—II. The second of the name was also king of Attica, and succeeded Cecrops II., the son of Erechtheus. He was expelled by the Metionidæ, and retired to Megara, where he married Pylia, the daughter of King Pylos. This last-mentioned monarch being obliged to fly for the murder of his brother Bias, resigned Megara to his son-in-law, and retiring to Peloponnesus, built Pylos. Pandion had four sons, Ægeus, Pallas, Nisus, and Lycus, who conquered and divided among them the Attic territory, Ægeus, as the eldest, having the supremacy.

PANDORA, I., (Gr. *παν*, and *δωρον*, a gift,) literally "the all-gifted," in Grecian mythology, the name given to the first mortal female, according to Hesiod, that ever lived. She was formed of clay by Vulcan, at the request of Jupiter, and was created for the purpose of punishing Prometheus (see PROMETHEUS) for his numerous impieties. All the gods vied in making her presents: thus, from Venus she received beauty; from the Graces the power of captivating; Mercury taught her eloquence, and Minerva wisdom; but Jupiter gave her a box filled with innumerable evils, which she was desired to give to the man who married her. She was then conducted to Prometheus, who, sensible of the deceit, would not accept of the present; but his brother Epimetheus, not gifted with the same prudence, fell a victim to Pandora's charms; accepted the box, from which on its being opened there issued all the ills and diseases which have since continued to afflict the human race. Hope alone remained at the bottom of the box, as the only consolation of the troubles of mankind.—II. A daughter of Erechtheus, king of Athens, and sister of Protonomia, who sacrificed herself for her country at the beginning of the Bæotian war.

PANDOSIA, I., *Anglona*, a city of Lucania, on the banks of the Aciris, and not far from Heraclea.—II. A maritime city of the Bruttii, often confounded with the preceding, anciently possessed by the Œnotri, but chiefly known in history as having witnessed the defeat and death of Alexander, king of Epirus.—III. A city of Epirus, near the Acheron and the Acherusian Lake. The antiquities discovered at *Paramythia* probably belong to this ancient city.

PANDROSOS, (*all-dewy*), a daughter of Cecrops, king of Athens, sister of Aglauros and Herse, who alone of her sisters had not the fatal curiosity to open a basket

Minerva had intrusted to their care, for which a temple was raised to her near that of Minerva, and a festival instituted, called *Pandrosia*.

PANGÆUS MONS, *Pundkar Dag*, the name given to the extremity of one of the branches of Mt. Rhodope, which runs along the coast from Amphipolis, near the mouth of the Strymon, westward. It was celebrated for its mines of gold and silver, originally worked by the native tribes, and afterwards by a colony from Thasos, who founded an establishment called Crenides, afterwards Philippi. (See PHILIPPI.) The name of this range often appears in the poets.

PANIONIUM, a spot at the foot of Mt. Mycale, near Ephesus in Asia Minor, sacred to Neptune of Helice. In this place all the states of Ionia assembled to consult for their own safety and prosperity, celebrate festivals, and offer sacrifice for the good of all the nation; whence *παν Ιόνιον*, all Ionia.

PANIUS, or PANEUS, a mountain of Syria, forming part of the chain of Libanus. At its foot was the town Paneas, afterwards Cæsarea Philippi.

PANNŌNIA, an extensive province of the Roman empire, bounded on the east by Upper Mœsia, south by Dalmatia, on the west by Mt. Cælius, which separated it from Noricum, and on the north and east by the Danube; and corresponding, therefore, to various parts of *Austria*, *Styria*, a part of *Carinthia*, that portion of *Hungary* which lies on the southern side of the Danube, the greater part of *Sclavonia*, and the portion of *Bosnia* which lies along the Saave. Ptolemy distinguishes between Upper and Lower Pannonia, *Pannonia Superior* and *Inferior*, and separates the two divisions by an imaginary line drawn from Bregactium to the Savus. In the fourth century, the emperor Galerius formed out of a part of Lower Pannonia the province of *Valeria*, and then *Pannonia Superior* changed its name to that of *Pannonia Prima*, while the part of *Pannonia Inferior* that remained after *Valeria* was taken from it received the appellation of *Pannonia Secunda*. Pannonia became a Roman province under Augustus. Its chief cities were Carnuntum, Brigantium, and Sirmium.

PANOMPHÆUS, a surname of Jupiter, from his being the parent source of omens and augury; *πᾶς ὀμφή*.

PANOPE or PANŌPEA, I., one of the Nereides, whom sailors invoked in storms as the representative of all her sisters.—II. See PANOPEUS II.

PANŌPES, a famous huntsman among the attendants of Acestes, king of Sicily, and one of those who engaged in the games exhibited by Æneas.

PANŌPEUS, I., son of Phocus and Asteroëdia, father of Epeus, who made the celebrated wooden horse at the siege of Troy. He accompanied Amphitryon when he made war against the Teleboans. — II. Called also Panope, a town of Phocis, between Orchomenos and the Cephissus.

PANOPŌLIS, *Akhenyn*, a city of Egypt in the Thebaid, on the eastern bank of the Nile, the capital of the Panopolitic Nome, and, as its name implies, sacred to the god Pan, and at a later period to the sylvan deities collectively. The name Panopolis is supposed to be merely a translation of the Egyptian term *Chemmis*, by which this city was known to the natives. This Chemmis, however, must not be confounded with the place of that name mentioned by Herodotus, and by which that historian intends evidently to designate Coptos.

PANORMUS, I., *Palermo*, a town of Sicily, built by the Phœnicians, on the north-west part of the island, with a good and capacious harbour (*πᾶς ὅρμος*). It subsequently fell into the hands of the Carthaginians, who made it the capital of their Sicilian dominions. Soon after the beginning of the first Punic war, it passed into the hands of the Romans, who established a colony in it, conferred on it various privileges, and allowed it to be governed by its own laws. It was subsequently ranked among the free cities of Sicily. — II. *Porto Raphti*, a harbour on the eastern coast of Attica, south of the promontory of Eubœa. — III. *Teket*, a harbour on the coast of Achaia, east of Rhium, and opposite Naupactus. — IV. A name given to the harbour of Ephesus. — V. A harbour in Crete, between Rithymna and Cytaëum. — VI. A town in the Thracian Chersonese, between Cardia and Cœlos.

PANSA, C. VIBIUS, a Roman consul, conjointly with A. Hirtius, B.C. 43, the year after Cæsar's assassination. (See HIRTIUS.) He had previously served in Gaul under Cæsar, to whom he was much attached, and appears to have lived on terms of intimacy with Cicero, though without sharing his political sentiments.

PANTAGŶAS, a small river on the eastern coast of Sicily, falling into the sea between Megara and Syracuse after a short course among cascades.

PANTALĒON, a king of Pisa, who pre-

sided at the Olympic Games, B.C. 664, after excluding the Eleans, who, on that account, expunged the Olympiad from the Fasti, and called it the second Anolympiad. For the same reason they had called the eighth the first Anolympiad, because the Pisæans presided.

PANTĀNUS LACUS, the *Lake of Lesina* in Apulia, at the mouth of the Frento.

PANTHĒA. See ABRADATAS.

PANTHĒON, a famous temple at Rome, built by M. Agrippa, son-in-law of Augustus, about B.C. 27, and dedicated to Mars, and Jupiter the Avenger, in memory of the victory obtained by Augustus over Antony and Cleopatra. It is generally supposed that it was dedicated to Jupiter and *all the gods* of antiquity (*πᾶς, θεός*); but of this there is no proof. Some imagine that this edifice was only a vestibule to the baths of Agrippa, but all ancient authors agree in calling it a temple. The Pantheon is now commonly called the *Rotunda*, from its circular form. It was given to Boniface IV. by the emperor Phocas, A.D. 609, and dedicated as a Christian church to the Virgin and Holy Martyrs; and A.D. 830, Gregory IV. dedicated it to all the saints. Though grievously despoiled, the Pantheon is still the best preserved of all the ancient temples.

PANTHEUS, or PANTHUS, a Trojan, son of Othryas, priest of Apollo. He fell in the nocturnal combat which took place on the fall of Troy.

PANTHŌIDES, a patronymic of Euphorbus, son of Pantheus. (See EUPHORBUS.) Pythagoras is sometimes called by that name, as he asserted that he was Euphorbus during the Trojan war.

PANTICAPÆUM, *Kersch*, a town of Thaurica Chersonesus, built by the Milesians, and capital of the European Bosphorus. Mithridates died here.

PANTICĀPES, *Samara*, a river of European Scythia, falling into the Borysthenes.

PANTILĪUS, a buffoon ridiculed by Horace.

PANYĀSIS, an ancient Greek poet and uncle of the historian Herodotus, was born at Samos or Halicarnassus about B.C. 470. He was the author of a Heracleid in fourteen books.

PAPHĪA, I., a surname of Venus, because the goddess was worshipped at Paphos. — II. An ancient name of Cyprus.

PAPHLAGŌNIA, *Penderachia*, a country of Asia Minor, bounded on the north by the Euxine; south by Galatia; west by Bithynia, from which the Parthenius separates it; and east partly by the Euxine,

partly by Pontus, from which it is separated by the Halys. The Paphlagonians are said by Homer to have come to the assistance of the Trojans, under the command of Pylæmenes, from the country of the Heneti. Long afterwards they were subdued by Cræsus. They subsequently formed a part of the Persian empire, and afterwards underwent the same fate as the rest of Asia Minor, being subjected first to the Macedonians, and then to the Romans, who generously allowed them to choose their own kings. Under the early Roman emperors it did not form a separate province, but was united to Galatia till the time of Constantine, who first erected it into a separate province. The principal towns of Paphlagonia were Sinope, Amastris, and Pompeiopolis.

ΠΑΦΟΣ. Two ancient cities on the southwestern coast of Cyprus were so called; the one called Παλᾶπφος, *Old Paphos*, the other Νεαπᾶπφος, *New Paphos*, which, after the destruction of the former, was rebuilt by Augustus, and thence named *Augusta*, about six miles from Παλᾶπφος, on the site occupied by the modern *Buffa*. It was the favourite residence of Venus, *Diva potens Cypri*, the place where the sea-born goddess first took up her abode, and was famous from a very remote epoch for its temples appropriated to her worship, and for the rites and processions performed by her votaries. Hence the epithets Paphian and Cyprian applied to Venus. It is worthy of remark that, according to Tacitus, the goddess was not represented at Paphos under the human figure, but under that of a cone. There were also temples and altars where sacrifices were offered to the goddess in New Paphos. The office of high priest of the Paphian Venus was both lucrative and honourable. In proof of this it may be mentioned, that when Cato was sent to Cyprus, he represented to Ptolemy that if he submitted without fighting he should not want either for money or honours, for the Roman people would make him grand priest of the Paphian Venus.

ΠΑΦΟΥΣ. See PYGMALION.

ΠΑΡΙΑΣ, one of the early Greek Christian writers in the Greek language, bishop of Hierapolis in Asia at the beginning of the second century. He is said to have propagated the doctrine of the Millennium.

PAPINIANUS, ÆMILIUS, a celebrated Roman lawyer, born A. D. 175. He was a pupil of the jurist Q. Cervidius Sævola, and attained high offices under Marcus Aurelius and Septimius Severus, the latter of

whom at his death recommended his sons Caracalla and Geta to his care. The former, having murdered his brother Geta, commanded Papinianus to compose a discourse in accusation of the deceased; and on his nobly declaring his refusal to comply with so dishonourable a demand, saying that it was easier to commit a parricide than to excuse it, he was put to death, A. D. 212, and his body dragged through the streets of Rome. His works on different points of the Roman law (extracts from which are to be found in the *Digest*) were held in the highest estimation.

PAPIRÛ, originally **PAPISÛ,** the name of a patrician and plebeian gens in Rome, divided into several families, such as the Mugillani, Crassi, Cursores, and Massones; the most celebrated members of whose families were, I., L. Papirius Cursor, grandson of L. Papirius Cursor, censor in the year in which Rome was taken by the Gauls, and son of Spurius Papirius Cursor, military tribune B. C. 379. He was master of the horse to L. Papirius Crassus, B. C. 339, and consul B. C. 325. In the following year, being appointed dictator, to carry on the war against the Samnites, he selected Q. Fabius Maximus for his master of the horse, who attacked and defeated the Samnites against his orders, and very nearly atoned for his disobedience with his life. (See **FABIUS**.) He afterwards nominated another master of the horse, and on his return to the army defeated the Samnites, and put an end to the war for the time. He was subsequently elected consul five times, and, B. C. 309, dictator, to carry on the war once more against the Samnites, whom he defeated with great slaughter, and was honoured with a triumph.—II. **CARBO.** (See **CARBO**.)—III. One of this family, surnamed *Prætextatus*, from an action of his whilst he wore the *prætexta*. His father, of the same name, once carried him to the senate-house, and on his mother wishing to know what had passed in the senate, Papirius, unwilling to betray the secrets of that august assembly, amused her by saying, that it had been considered whether it would be more advantageous to give two wives to one husband, than two husbands to one wife. The mother of Papirius communicated the secret to the other Roman matrons; and on the morrow they assembled in the senate, petitioning that one woman might have two husbands, rather than one husband two wives. The senators were astonished at this petition, but young Papirius unravelled the mystery; and from that time it was made a law,

that no young man should be introduced into the senate-house except Papius. This law was observed till the age of Augustus.

PAPPUS, a celebrated mathematician of Alexandria, who lived towards the end of the fourth century, and is known by his *Mathematical Collections*, in eight books, and by other works, among which were a Commentary on Ptolemy's *Almagest*, a work on Geography, a Treatise on Military Engines, a Commentary on Aristarchus of Samos, &c. Great part of his *Collections* have come down to us. Pappus has left an elegant, though indirect solution, of the famous problem of the trisection of a triangle.

PARĒTĀCĒ (-tacēni), a people of Persia, occupying the mountain range between that country and Media.

PARĒTONĪUM, *Al Bareton*, a strongly fortified maritime city of Egypt on the side of Libya, repaired and strengthened by Justinian.

PARCĒ, the Latin name of the Fates. According to Klausen, the original Roman *Parca* (the harsh or avaricious goddess) was equivalent to *Mors*, the goddess of death, the third of the Fates. It was not until the Augustan age, when the Greek and Roman mythology became mingled, that the *Parcæ* became plural, and acquired their similarity to the Greek *Moirai* *Clotho*, *Lachesis*, and *Atropos*. *Clotho*, the youngest of the sisters, presides over the moment in which we are born; *Lachesis* spins out all the events and actions of our life; while *Atropos*, eldest of the three, cuts the thread of existence. The power of the *Parcæ* was extensive. Some suppose that they were subjected to none of the gods but Jupiter, while others maintain that even Jupiter himself was obedient to their commands. According to the more received opinions, they were the arbiters of the life and death of mankind. Their worship was established in some cities of Greece; and though mankind were convinced that they were inexorable, yet they were eager to raise to them temples and statues. The *Parcæ* were generally represented as three old women wearing chaplets made with wool, and interwoven with the flowers of the narcissus, and covered with a white robe, and fillet of the same colour. Some call them the secretaries of heaven and keepers of the archives of eternity.

PĀRIS, I., called also Alexander, a son of Priam, king of Troy, and Hecuba, destined, even before his birth, to become the ruin of his country. (See *HECUBA*.)

Paris, exposed at his birth by his parents, was educated among shepherds and peasants on Mount Ida, gave early proofs of courage, and, from his care in protecting the flocks from the rapacity of wild beasts, obtained the name of Alexander (*defender*). He married Cēnone, a nymph of Ida, but their conjugal peace was soon disturbed. At the marriage of Peleus and Thetis, the goddess of Discord, not invited to partake of the entertainment, showed her displeasure by throwing into the assembly of the gods, at the celebration of the nuptials, a golden apple, on which were written the words 'Ἡ καλὴ λαῖσεται', "let the most beautiful among you take it." Juno, Minerva, and Venus laid claim to it; and Jove being unwilling to decide, commanded Mercury to lead the three deities to Mount Ida, and to intrust the decision of the question to the shepherd Alexander, whose judgment was to be definitive. The goddesses appeared before him, urged their respective claims, and each, to influence his decision, made him an alluring offer of future advantage. Juno endeavoured to secure his preference by the promise of a kingdom, Minerva by the gift of intellectual superiority and martial renown, and Venus by offering him the fairest woman in the world for his wife. To Venus he assigned the prize, and brought upon himself, in consequence, the unrelenting enmity of her two disappointed rivals, which was extended also to his whole family and the entire Trojan race. Soon after this event, Priam proposed a contest among his sons and other princes, and promised to reward the conqueror with one of the finest bulls of Mount Ida. Persons were sent to procure the animal, and it was found in the possession of Paris, who reluctantly yielded it up. The shepherd, desirous of obtaining again this favourite animal, went to Troy, and entered the lists of the combatants. Having proved successful against every competitor, and having gained an advantage over Hector himself, that prince, irritated at seeing himself conquered by an unknown stranger, pursued him closely, and Paris must have fallen a victim to his brother's resentment had he not fled to the altar of Jupiter. This sacred place of refuge preserved his life; and Cassandra, the daughter of Priam, struck with the similarity of the features of Paris to those of her brothers, inquired his birth and his age. From these circumstances she soon discovered that he was her brother, and as such introduced him to her father and to his children. Priam thereupon, forgetful of the alarming predictions

of Æsacus, acknowledged Paris as his son, and all enmity ceased immediately between the new-comer and Hector. Not long after this, at the instigation of Venus, who had not forgotten her promise to him, Paris proceeded on his memorable voyage to Greece, from which the soothsaying Helenus and Cassandra had in vain endeavoured to deter him. The ostensible object of the voyage was to procure information respecting his father's sister Hesione, who had been given in marriage by Hercules to his follower Telamon, the monarch of Salamis. The real motive, however, which prompted the enterprise, was a wish to obtain, in the person of Helen, then the fairest woman of her time, a fulfilment of what Venus had offered him when he was deciding the contest of beauty. Arriving at Sparta, where Menelaus, the husband of Helen, was reigning, he met with an hospitable reception; but Menelaus soon after having sailed away to Crete, the Trojan prince availed himself of his absence, seduced the affections of Helen, and bore her away to his native city, together with a large portion of the wealth of her husband. (See HELENA.) Hence ensued the war of Troy, which ended in the total destruction of that ill-fated city. (See TROJA.) Paris, though represented in general as effeminate and vain of his personal appearance, yet distinguished himself during the siege of Troy by wounding Diomedes, Machaon, Antilochus, and Palamedes, and subsequently by discharging the dart which proved fatal to Achilles. Venus took him under her special protection, and, in the single combat with Menelaus, rescued him from the vengeance of the latter. (For the circumstances of his death, see CENONE.)—II. A celebrated player at Rome in the good graces of Nero, who, however, ultimately put him to death.—III. A pantomimic actor in the reign of Domitian, who at first admitted him into favour, but ultimately put him to death for intrigues with the empress Domitia.

PARISI, a British nation, occupying the *East Riding of Yorkshire*.

PARISI, a people and city of Celtic Gaul, now *Paris*. See LUTETIA.

PARISUS, *Muz*, a river of Pannonia, falling into the Danube.

PARIUM, *Camanar*, a town of Asia Minor, on the Propontis, founded by the Milesians and Parians.

PARMA, a city of Italy, south of the Po, on a small cognominal river, founded by the Etrurians, taken by a tribe of Gauls called the Boii, and at last colonised by the Romans, A. D. C. 569. It suffered

greatly in the civil war between Antony and Augustus, and was colonised anew by the latter, from whom it received the name of *Julia Augustæ Colonia*. It was much celebrated for its wool. It still retains its ancient name.

PARMENIDES, a celebrated Greek philosopher of the Eleatic sect, said to have been born at Elea about B.C. 519; but the period when he lived has been much disputed. He received his first instructions in philosophy from Diocætes the Pythagorean; but he afterwards became a pupil of Xenophanes, the founder of the Eleatic school, in which he succeeded him as master. He was the instructor and friend of Zeno and Empedocles; and Socrates, when a boy, is said to have heard him lecture in Athens, which he visited, in company with Zeno, B.C. 454. He left an admirable code of laws to his native city; but of his numerous writings only a few fragments have come down to us.

PARMENIO, a celebrated general in the armies of Philip and Alexander. He gained a decisive victory over the Illyrians about the time of Alexander's birth; afterwards, on being appointed to the command of an Asiatic expedition, took Gryphæum, and distinguished himself in most of Alexander's famous battles, but more especially at the Granicus, Issus, and Arbela. He was left in Media at the head of a large force; but some time afterwards, while Alexander was encamped at Artacoana, a conspiracy was discovered against his life, in which Philotas, the son of Parmenio, was accused of being implicated. On being put to the torture, he confessed that his father Parmenio was cognizant of the conspiracy, whereupon Philotas was stoned, and a messenger was despatched to Medea with secret orders to Cleander and other officers who were serving under Parmenio to put their commander to death, B.C. 330. He was seventy years of age, and had lost two sons in the campaigns of Alexander.

PARNASSUS (*Παρνασσός*), I., the name of a mountain chain in Phocis, extending in a north-easterly direction from the country of the Locri Ozolæ to Mount Ceta, and in a south-westerly direction through the middle of Phocis till it joins Mount Helicon on the borders of Bœotia. The name Parnassus, however, was more usually restricted to the lofty mountain upon which Delphi was situated, now called *Liakura*, and which was famous in ancient mythology as the favourite resort of Apollo and the Muses, and especially sacred to Bacchus. It was anciently called

Larnassus, because the ark or *larnæx* of Deucalion landed here after the flood; and its latter name was said to be derived from Parnassus, the son of Neptune and Cleodora. Parnassus is the highest mountain in Central Greece, and may be seen from the Acrocorinthus in Corinth. It had two summits, one of which, called Hyampæa, was sacred to Apollo, and the other to Bacchus. Running down the cleft between the summits was the famous Castalian stream; and higher up the mountain the Corycian cave, inhabited by the Muses. — II. A son of Neptune, who gave his name to the mountain of Phocis, above noticed.

PARNES (gen. *-ētis*), the highest mountain of Attica, rising on the northern frontier, connected with Pentelicus to the south, and towards Bœotia with Cithæron. It was famous for its wines, as well as for a statue of Jupiter Parnethius, and an altar of Jupiter Semeleus.

PAROPAMISUS, a province of India, lying between the countries which the moderns name *Khorasan* and *Cabul*, and corresponding to the tract between *Herat* and *Cabul*. It was separated from Bactria by a range of mountains also called Paropamisus, now *Hendu Khos*, part of the great chain of Imaus.

PAROS, *Paro*, called also Cabarnis, Demetrias, Hiria, Hyleassa, Minoa, Pactia, and Zacynthus, a celebrated island among the Cyclades, according to Pliny, about thirty-six miles in circumference, a measure which some of the moderns have extended to fifty, and even eighty miles. According to Thucydides, Paros was originally settled by Phœnicians. It early attained to great wealth and consideration, and established colonies in Thasos and other islands. During the first Persian war it sided with the Persians; and after the defeat of the latter at Marathon, the city of Paros was unsuccessfully besieged by Miltiades. Themistocles, however, rendered it tributary to Athens. Paros was famous in antiquity for its beautiful snow-white marble, whence Virgil has called the island *nivea Paros*. The finest of the ancient statues, including the Venus de Medicis, the Apollo Belvidere, and the Antinous, were formed out of this material. The quarries were situated about four miles from the city of Paros, and remain exactly in the state in which they were left by the ancients. Dr. Clarke says they had been wrought with infinite skill; and that the blocks had been cut out with such precision that there was not the smallest waste. Paros also produced several distinguished

individuals, among whom may be specified Archilochus, the inventor of Iambics. In modern times, the only event of importance connected with the history of Paros is the discovery of the "Parian or Arundelian Chronicle," which was procured originally by M. de Peirese, a Frenchman, afterwards purchased by the Earl of Arundel, and given by him to the University of Oxford. This is a chronological account of the principal events in Grecian, and particularly in Athenian history, during a period of 1318 years, from the reign of Cecrops, B. C. 1450, to the archonship of Diognetus, B. C. 264. But the chronicle of the last ninety years was lost, so that the part now remaining ends at the archonship of Diotimus, B. C. 354. The authenticity of this chronicle has been called in question by Mr. Robertson, who, in 1788, published a *Dissertation on the Parian Chronicle*. His objections, however, have been ably and fully discussed, and the authenticity of this ancient document has been fully vindicated by Porson, in his review of Robertson's essay.

PARRHASII, a people of Arcadia, apparently on the Laconian frontier; but the extent and position of their territory are not precisely determined. Pausanias seems to assign the Parrhasii a more western situation. Their towns were Lycosura, Thocnias, Trapezus, Acacesium, Macarea, and Dasea, all of which were west and north-west of Megalopolis. The Arcadians were sometimes called *Parrhasians*; Arcas *Parrhasis*; and Carmenta, Evander's mother, *Parrhasiadea*.

PARRHASIUS, I., a celebrated painter, son and pupil of Evenor, and a native of Ephesus, but who became eventually a citizen of Athens, having been presented with the freedom of that city. He was contemporary with Zeuxis, and is supposed to have flourished about B. C. 415. He was so vain of his art that he clothed himself in purple, wore a crown of gold, and called himself king of painters. Pliny, who has recorded a list of his works, relates a trial of skill between Parrhasius and Zeuxis, in which the latter allowed his grapes to have been surpassed by the drapery of the former. This contest, says Fuseli, "if not a frolic, was an effort of puerile dexterity." — II. A son of Jupiter, or, according to some, of Mars, by the Nymph Philonomia.

PARTHĒNĒ and PARTHĒNII. See PHALANTHUS.

PARTHENIUM, *Felenk Bournon*, I., the south-western extremity of the Tauric Chersonese, so called from Iphigenia's

having been fabled to have offered up here her human sacrifices to the Tauric Diana. — II. A city of Mysia, in the territory of Troas.

PARTHĒNIUS, I., *Rarthen*, a river of Paphlagonia, which it separates from Bithynia, falling into the Euxine sea near Sesamum. It was fabled to have derived its name either from the virgin Diana, who was said to have been born there, or perhaps from the purity of its waters. — II. *Partheni*, a mountain in Arcadia, forming the limit between that country and Argolis, where Pan was said to have appeared to Phidippides, the Athenian courier, who was sent to Sparta to solicit succour against the Persians. — III. A river of Elis, east of the Harpinates, and, like it, a tributary of the Alpheus. On its banks lay the town of Epina. — IV. A native of Nicæa, in Asia Minor, taken prisoner by Cinna in the war with Mithridates, B. C. 81, and brought to Rome, where he instructed Virgil in Greek, and is said to have gained his freedom on account of his learning. Of his numerous works, only one remains, *On Amatory Affections*, addressed to Cornelius Gallus, the elegiac poet.

PARTHĒNŌN (Παρθενόν), the magnificent temple of Minerva in the Acropolis of Athens, so called in honour of the virginity of that goddess (from παρθένος, *a virgin*). It was a peripteral octostyle of the Doric order, with seventeen columns on the sides, each six feet two inches in diameter at the base, and thirty-four feet in height, elevated on three steps. Its height, from the base of the pediments, was sixty-five feet, and the dimensions of the area 233 feet by 102. The eastern pediment was adorned with two groups of statues, one of which represented the birth of Minerva, the other the contest of Minerva with Neptune for the government of Athens. On the metopes was sculptured the battle of the Centaurs with the Lapithæ; and the frieze contained a representation of the Panathenaic festivals. Ictinus, Calliocrates, and Carpin were the architects of this temple; Phidias was the artist; and its entire cost has been estimated at one and a half million sterling. Of this building eight columns of the eastern front and several of the lateral colonnades are still standing. Of the frontispiece, which represented the contest of Neptune and Minerva, nothing remains but the head of a sea horse and the figures of two women without heads. The combat of the Centaurs and the Lapithæ is in better preservation; but of the numerous statues with which this temple was enriched, that of

Adrian alone remains. The Parthenon, however, dilapidated as it is, still retains an air of inexpressible grandeur and sublimity; and it forms at once the highest point in Athens, and the centre of the Acropolis. It is hardly necessary to inform the reader that the chief portion of the sculpture of the Parthenon is now placed in the British Museum, where it forms, with some additions, the collection of the Elgin Marbles.

PARTHĒNŌPEUS, son of Meleager and Atalanta, or, according to some, of Milanion and another Atalanta. He was one of the seven chiefs who accompanied Adrastus, king of Argos, in his expedition against Thebes, and was killed by Amphidicus.

PARTHĒNŌPE, I., one of the Sirens. (See NEAPOLIS.) — II. A daughter of Stymphalus.

PARTHIA, a celebrated country of Asia, called by the Greeks Parthyæa and Parthiene, originally bounded on the west by Media, south by Carmania, north by Hyrcania, east by Aria, &c.; but what the ancients called the Parthian empire was of vast extent, bounded on the east by the Indus, west by the Tigris, south by the Mare Erythraum, and north by Caucasus. The Parthians were the most expert horsemen and archers in the world, and were famous for their peculiar custom of discharging arrows while retiring full speed. They were originally a tribe of Scythians, who, being exiled, as their name implies, from their own country, settled near Hyrcania. Arsaces laid the foundation of an empire which ultimately extended all over Asia, B. C. 250; and at one time the Parthians disputed the empire of the world with the Romans, and could never be wholly subdued by that nation, who had left no other people unconquered by their arms. The last king was Artabanus IV., on whose death, A. D. 229, his territories were annexed to the new kingdom of Persia, usually called the dynasty of the Sassanidæ, under Artaxerxes. See ARTAXERXES.

PARTHYÈNE. See PARTHIA.

PARYADRES, a chain of mountains branching off from the range of Caucasus, running to the south-west, and separating Cappadocia from Armenia. The highest elevation in this range was Mons Argæus.

PARYSÆTIS, a Persian princess, wife of Darius Ochus, by whom she had Artaxerxes Mnemon and Cyrus the younger. She was so partial to her younger son, that she committed the greatest cruelties to encourage his ambition, and supported him in his rebellion against his brother Mne-

mon. On the death of Cyrus, she wreaked her vengeance, as far as she was able, on all who had been instrumental in his fall. One of the principal sufferers was the eunuch Mesabates, who had cut off the head and right hand of Cyrus by order of Artaxerxes. She also poisoned Statira, the wife of the king.

PASARGADÆ, PASSARGADÆ, or PASARGADA, a very ancient city of Persia, and the royal residence previous to the founding of Persepolis. It stood to the south-east of Persepolis, and near the confines of Carmania, on the banks of the Cyrus or Kores, and was said to have owed its origin to a camp which remained on the spot where Cyrus defeated Astyages, hence the name of the city has been explained as signifying "the camp of the Persians." It contained also the treasury and the famous tomb of Cyrus, of which Strabo and Arrian have left an account. *Mourgaub* and *Fasa* have both been said to occupy the site of this ancient city. Pasargadæ is used by Herodotus to indicate the noblest Persian tribe.

PASIPHÆ, a daughter of the Sun and Perseis, wife of Minos, king of Crete, and mother of the Minotaur. See MINOTAUR.

PASITIGRIS. See TIGRIS.

PASSÆRON, the capital of Epirus, plundered by the Romans on the termination of the war with Perseus, king of Macedon.

PASSIENUS, I., a Roman, who reduced Numidia. — II. Paulus, a Roman knight, and nephew of Propertius, who attempted lyric poetry with success. — III. Crispus, husband of Domitia, and afterwards of Agrippina, Nero's mother.

PATALA. See PATTALA.

PĀTĀRA (-orum), a town of Lycia, on the eastern side of the mouth of the Xanthus, with a capacious harbour, a temple and oracle of Apollo *Patæreus*. The god was supposed by some to reside for the six winter months at Patara, and the rest of the year at Delphi. Numerous ruins of this ancient city are still to be seen at *Patara*, which occupies its site.

PATAVIUM, a celebrated and important city of Cisalpine Gaul, in the district of Venetia, between the Meduacus Major and Minor, said to have been founded by Antenor, soon after the Trojan war. Strabo speaks of Patavium as the greatest and most flourishing city in the north of Italy. Its manufactures of cloth and woollen stuffs were renowned throughout Italy, and, together with its traffic in various commodities, sufficiently attested the great wealth and prosperity of its inhabitants. The historian Livy was a native of Patavium, and the alleged patavinity of his

style has long been a topic for critical discussion. Want of space compels us to omit an interesting event in the history of Patavium, which the reader will find detailed at some length in *Livy*, x. 2. The modern *Padua* (in Italian *Padova*) occupies the site of the ancient Patavium.

PATERCŪLUS. See VELLEIUS.

PATIZĪTHES, one of the Persian Magi, who raised his brother to the throne because he resembled Smerdis, brother of Cambyses.

PATMOS, *Patmo*, a small island of the Grecian Archipelago, belonging to the Sporades, celebrated in ecclesiastical history as the place of St. John's exile during Domitian's persecution. The Romans generally banished their culprits hither.

PATRÆ, *Patras*, a celebrated city of Achaia at the opening of the Corinthian Gulf, said to have been built on the site of three towns, called Aroë, Anthea, and Messatis, which had been founded by the Ionians when they were in possession of the country. Its inhabitants took an active part in the Achaian war, and the town suffered greatly. After the battle of Actium, however, it was raised to its former flourishing condition by Augustus, who made it a colony by establishing in it some of his veterans. In Strabo's time it was a large and populous town; and in the beginning of the second century it was still prosperous, though remarkable for the dissoluteness of its inhabitants.

PĀTRŌCLUS, one of the Grecian chiefs during the Trojan war, son of Menœtius and Sthenele, and grandson of Actor, whence he was called Menœtiades and Actor. The accidental murder of Clyso-nymus, son of Amphidamus, having obliged him to fly from Opus, where his father reigned, he retired to the court of Peleus, king of Phthia, where he contracted an intimate friendship with Achilles, the monarch's son, and afterwards accompanied him to Troy. Upon the determination of Achilles to retire from the war after his quarrel with Agamemnon, Patroclus, impatient at the successes of the Trojans, obtained permission from his friend to lead the Thessalians to the conflict. Achilles equipped him in his own armour, except giving him the spear called Pelias. The stratagem proved completely successful; and from the consternation into which the Trojans were thrown at the presence of the supposed Achilles, Patroclus was enabled to pursue them to the very walls of the city. The protecting hand, however, of their tutelary god, Apollo, at last prevailed, and the brave Greek fell beneath the arm

of Hector, who was powerfully aided by the son of Latona. A fierce contest ensued for the body of Patroclus, of which Ajax and Menelaus ultimately obtained possession. Achilles forgot his resentment against Agamemnon, and entered the field, to avenge the fall of his friend, and his anger was gratified only by the death of Hector. The grief of Achilles, and the funeral rites performed in honour of Patroclus, are detailed in the eighteenth and twenty-third books of the *Iliad*.

PATULCIUS. See **JANUS**.

PAULINUS, POMPEIUS, I., an officer in Nero's reign, who had command of the German armies, and finished the works on the banks of the Rhine which Drusus had begun sixty-three years before. — **II.** Suetonius. See **SUETONIUS**.

PAULUS, LUCIUS ÆMILIUS, I., a celebrated Roman commander, elected joint consul with M. Livius Salinator, B.C. 219. Being sent against Demetrius of Pharos, who had induced the Illyrians to revolt from their allegiance to Rome, his arms were crowned with complete success; and on his return he was honoured with a splendid triumph, but was subsequently accused of peculation and acquitted. He was again raised to the consulship, B.C. 216, along with Terentius Varro, and after using his utmost efforts to check the rashness of his colleague, who resolved to hazard an engagement with Hannibal, he took the command of the right wing at Cannæ, and died on the field of battle. — **II.** Lucius Æmilius, son of the preceding, surnamed Macedonicus after his victory over Perseus, was born B.C. 229. His first public employment was that of a commissioner in the settlement of a colony at Croton, B.C. 194. After passing through the subordinate offices of curule ædile, B.C. 193, and prætor, 191, in which capacity he went to Hispania Ulterior, where he remained two years, he was elected one of the ten commissioners for settling the affairs of Asia after the submission of Antiochus the Great, B.C. 182; was elected consul, after being thrice rejected, and the year following, as proconsul, directed his arms against the Ligurians, whom he totally subjected. In the year B.C. 168, the Roman senate, weary of the protraction of the Macedonian war, elected Paulus Æmilius, then in his sixtieth year, consul a second time; and after a rapid march the Roman general forced Perseus to retire to Pydna, where the celebrated engagement was fought that put an end to the kingdom of Macedonia. Having finally settled the government of Mace-

donia with ten commissioners from Rome, he sacked seventy cities of Epirus, and having divided the booty amongst his soldiers, he returned to Italy, leading Perseus, with his wretched family, to adorn the triumph of the conqueror. The riches the Romans derived from this conquest were so immense, that the people were freed from all taxes till the consulship of Hirtius and Pansa. He was elected to the consulship B.C. 164, the duties of which he discharged with great moderation, and died four years afterwards universally regretted. By Papiria, a lady belonging to one of the first families in Rome, he had two sons and three daughters. Of the sons, the elder had been adopted into the house of the Fabii by the celebrated opponent of Hannibal, and consequently bore the name of Quintus Fabius Maximus, with the addition of Æmilianus, to mark his original connection with the house of the Æmilii. The younger, only seventeen years of age at this period, had been adopted by his own cousin, the son of Scipio Africanus, and was now called by the same name as his grandfather by adoption, viz. P. Cornelius Scipio, with the addition of Æmilianus, as in his brother's case. By the marriage of his daughters, again, Æmilius became father-in-law of Marcus Porcius Cato, son of the censor, and of Ælius Tubero. By a second marriage he had two children; but they both died about the period of his last and greatest triumph. — **III.** Maximus. See **MAXIMUS FABIUS**. — **IV.** Ægineta. See **ÆGINETA**.

PAUSANIAS, I., a Spartan general, who greatly signalized himself at the battle of Platea against the Persians. He was afterwards placed at the head of the Spartan armies, and extended his conquests in Asia. But becoming dissatisfied with his countrymen, whom his haughtiness had offended, he offered to betray Greece to the Persians, if he received in marriage, as the reward of his perfidy, the daughter of their monarch. His intrigues, however, were discovered by means of a youth, who when entrusted with letters refused to go to Persia, on the recollection that those employed in that office before had never returned. The letters were given to the ephori of Sparta; and on his perfidy being laid open, Pausanias fled for safety to a temple of Minerva; but his pursuers surrounded the building with heaps of stones, the first of which was carried thither by his own mother; and when he was on the eve of starvation, he was brought forth for execution, B.C. 467. — **II.** A favourite of Philip, king of Macedon, who

accompanied the prince in an expedition against the Illyrians, in which he was killed. — III. A youth of noble family, memorable in history for the murder of Philip of Macedon, father of Alexander the Great, at whose court he occupied a post in the royal guards. The motive that impelled him to the deed was, that he had suffered an outrage from Attalus, one of the courtiers, for which Philip had refused to give him satisfaction. (See PHILIPPUS.) After committing the deed, the murderer rushed towards the gates of the city, where horses were waiting for him; but he was closely pursued by some of the great officers of the royal body-guard, and despatched. — IV. A celebrated traveller and geographical writer, a native of Lydia, who flourished during the reigns of Hadrian and the Antonines. He travelled in Greece, Macedonia, Asia, Egypt, and even in Africa as far as the temple of Jupiter Ammon, and afterwards took up his residence in Rome, where he published his *Travels through Greece* (Ἑλλάδος περιηγησις), in ten books, which have been often reprinted. In this work, which is written in the Ionic dialect, he gives, with great precision, an account of the situation of different cities, antiquities, and curiosities of Greece, and he has interwoven many valuable mythological traditions in his historical account. — The name Pausanias was common to many other persons of antiquity; but those above given are most worthy of notice.

PAUSIAS, a celebrated painter of Sicyon, who, after learning the rudiments of his art from his father Brietes, became a fellow-pupil of Apelles and Melanthius, and was the first who understood how to apply colours to wood or ivory by means of fire. His pictures obtained great celebrity.

PAUSILYPUS, a celebrated mountain and grotto near Naples, so called from the effect its beauty was supposed to produce in *suspending sorrow and anxiety* (παύσων λύπην). On this mountain Vedius Pollio had a villa, and a pond in which he kept lampreys, to which he used to throw such slaves as had committed a fault.

PAVOR, an emotion of the mind, which received divine honours among the Romans. Tullus Hostilius, third king of Rome, first built temples, and raised altars, to her honour, as also to Pallor, goddess of Paleness.

PAX, an allegorical divinity among the ancients. The Athenians raised her a statue, representing her as holding Plutus,

god of wealth, in her lap, to intimate that peace gives rise to prosperity and opulence. She was represented among the Romans with the horn of plenty, and carrying an olive-branch in her hand. The emperor Vespasian built her a celebrated temple, which was consumed by fire in the reign of Commodus. It was customary for men of learning to deposit their writings there, as in a place of the greatest security.

PAXOS, *Pazo*, a small island south-west of Coreyra, forming one of the Ionian Islands.

PEDĀSUS, I., the mortal one of the three steeds which Achilles obtained when he sacked the city of Aëtion, and which died of a wound received from Sarpedon, in the contest between the latter and Patroclus. — II. A town of the Leleges in Troas, sometimes identified with Adramyttium. — III. More commonly Pedasum or Pedasa, *Peitchin*, a city of the Leleges in Caria, and the capital of a district which included no less than eight cities within its limits. It was remarkable for the singular phenomenon, that whenever the inhabitants were threatened with any calamity, the chin of the priestess of Minerva became furnished with a beard; a prodigy which was reported to have happened three times. — IV. The Homeric name, according to some, for Methone, in Messenia.

PEDO, ALBINOVANUS. See ALBINOVANUS.

PEDUM, *Zugarolo*, an ancient town of Latium, in the vicinity of Præneste, taken by storm, and destroyed by Camillus. Horace mentions the Regio Pedana in one of his Epistles.

PEGĀSIDĒS, a name given to the Muses, from the fountain Hippocrene, which the winged steed Pegasus is said to have produced with a blow of his hoof.

PEGĀSIS, a name given to Cēnone by Ovid, because she was daughter of the river (πηγή) Cebren.

PEGĀSIUM STAGNUM, a lake near Epheusus, which arose from the earth when Pegasus struck it with his foot.

PEGĀSUS, I., a winged steed which sprang forth from the neck of Medusa after her head had been severed by Perseus; so called because born near the sources (πηγαί) of Ocean. As soon as he was born he flew upward, and fixed his abode on Mount Helicon, where, with a blow of his hoof, he produced the fountain Hippocrene. He used, however, to come and drink occasionally at the fountain of Pirene, on the Acrocorinthus, and it was here that Bellerophon caught him prepa-

ratory to his enterprise against the Chimera. After throwing off Bellerophon when the latter wished to fly to the heavens, Pegasus directed his course to the skies, and was made a constellation by Jupiter. The Muses derived from him, among the poets, the appellation of *Pegasides*; and from him also the fountain of Hippocrene is called *Pegasides undæ*, or *Pegasis unda*. Perseus, according to Ovid, was mounted on the horse Pegasus when he destroyed the sea-monster to which Andromeda was exposed. — II. A profound lawyer and *præfectus urbis* in the time of Vespasian.

PELAGONĬA, I., one of the northern divisions of Macedonia, inhabited by a branch of the Pæonians, called the Pelagones. Its chief town was also called Pelagonia. — II. Tripolis or Tripolitica, a district of Thessaly; so called from containing three principal towns, Azorus, Doliche, and Pythium.

PELASGI, the name given to that ancient and widely diffused tribe which was the common parent of the Greeks and of the earliest civilised inhabitants of Italy. Most authors agree in representing Arcadia as one of their principal seats, where they long remained undisturbed; but the origin of this singular people is lost amid the obscurity of fable, and will always remain an enigma. It would be impossible within our limits to give even an outline of the various theories that have been broached upon this subject; but the reader will find in Bishop Thirlwall's *Greece* an admirable *resumé* of all that has been written upon this interesting question, together with many ingenious and original views. The term Pelasgi is used by the poets for the Greeks in general.

PELASGĬCUM (Πελασγικόν), a name given to the most ancient part of the fortifications of the Acropolis at Athens, from its having been constructed by the Pelasgi.

PELASGIŌTIS, a district of Thessaly, occupying the lower valley of the Peneus as far as the sea, and originally inhabited by the Perrhæbi, a tribe of Pelasgi origin.

PELAGUS, a son of Jupiter and Niobe, who reigned in Sicily, and gave his name to the Pelasgi, the aboriginal inhabitants of Peloponnesus.

PELETHRONĬI, an epithet given to the Lapithæ, because they dwelt in the vicinity of Mount Pelethronium, a branch of Pelion, in Thessaly.

PELEUS, a king of Thessaly, son of Æacus, monarch of Ægina, and the nymph Endeïs, the daughter of Chiron. Having been accessory, along with Telamon, to

the death of their stepbrother Phocus, he was banished from his native island, but found an asylum at the court of Eurytion, son of Actor, king of Phthia in Thessaly, who purified him from the blood-stain, and gave him his daughter Antigone in marriage, with the third part of the kingdom as a marriage portion. Peleus was present with Eurytion at the chase of the Calydonian boar; but having unfortunately killed his father-in-law with the javelin which he had hurled against the animal, he was again doomed to be a wanderer. His second benefactor was Acastus, king of Iolchos; but here again he was involved in trouble, through a false charge brought against him by Astydemia, or Hippolyte, the wife of Acastus. (See ACASTUS.) To reward the virtue of Peleus, the gods resolved to give him a goddess in marriage, which, after much coyness on the part of Thetis, who was selected for his bride, was at last consummated. Their nuptials were celebrated with great solemnity on Mount Pelion, and were honoured with the presence of all the deities of Olympus, the goddess of Discord alone excepted (see DISCORDIA), who made them each valuable presents. The offspring of this union was the celebrated Achilles, whose death caused such grief to Peleus, that Thetis, to comfort her husband, promised him immortality, and ordered him to retire into the grotto of the island of Leuce, where he would see and converse with the manes of his son. Peleus had a daughter, named Polydora, by Antigone.

PĒLIĀDES, a name given to the daughters of Pelias and Anaxibia, daughter of Bias, or Philomache, daughter of Amphion, who became unwittingly, through the arts of Medea, the slayers of their father. (See PELIAS.) Their names were Alceste, Hippothoe, Pelopea, and Pisidice. After the death of their father the Peliades fled to the court of Admetus, where their brother Acastus pursued them, and took their protector prisoner. They died in Arcadia.

PEŪIAS, I., the twin brother of Neleus, son of Neptune by Tyro, daughter of Salmonius, who exposed her offspring in the woods as soon as they were born. Their lives, however, were preserved by shepherds, one of whom reared the children as his own, calling them severally by the names Pelias and Neleus. When they grew up they recognised their mother, who in the meantime had married Cretheus, son of Æolus, king of Iolchos, and had become the mother of three children,

of whom Æson was the eldest. Neleus settled in Elis, but Pelias was received into the family of his stepfather Cretheus; after whose death he unjustly seized the kingdom which belonged to the children of the former. Jason, however, son of Æson, when arrived at years of maturity, boldly demanded the kingdom which Pelias had usurped. The latter, anxious for delay, promised to resign the crown as soon as Jason should bring the Golden Fleece from Colchis. (See JASON.) According to one version, Æson was still living when Jason returned, and was restored to the vigour of youth by the magic arts of Medea; but another story states that during the absence of Jason Pelias murdered the father and mother of the hero, who, desirous of revenge, entreated Medea to exercise her art in his behalf. Accordingly Medea shortly afterwards ingratiated herself with the daughters of Pelias, and by vaunting her art of restoring youth, and proving it by cutting up an old ram, and putting the pieces into a pot, whence issued a bleating lamb, she persuaded them to treat their father in the same manner, and then refused to restore him to youth. — II. A Trojan chief, wounded by Ulysses during the Trojan war. He survived the ruin of his country, and followed the fortunes of Æneas.

PELIDES, a patronymic of Achilles and Pyrrhus, as descended from Peleus.

PELIGNI, an Italian tribe, belonging to the Sabine race, situated east and north-east of the Marsi. They derive some consideration in history from the circumstance of their chief city, Corfinium, having been selected by the allies in the Social War as the seat of the new empire.

PELION, I., a range of mountains on the eastern coast of Thessaly. Its principal summit rises behind Iolchos and Ormenium, and was famous for a temple dedicated to Jupiter Actæus. Its sides formed the ancient abode of the Centaurs, who were ejected by the Lapithæ; but it was more especially the haunt of Chiron, whose cave occupied the highest point of the mountain. In their wars against the gods, the giants, as the poets fable, placed Ossa upon Pelion, and "rolled upon Ossa the leafy Olympus," in their daring attempt to scale the heavens. The famous spear of Peleus, which descended to his son Achilles, and which none but the latter and his parent could wield, was cut from an ash tree on this mountain, and thence received its name of *Pelias Arbor*. — II. A considerable city of Illyria, on the Macedonian border, and commanding a pass leading into that country.

PELLA, a city of Macedonia, near the top of the Sinus Thermaicus, in the district of the Bottiætis, on the lake through which the Lydias flows. It became the capital of the kingdom when Odessa was annihilated, according to Ptolemy, and owed its grandeur to Philip and to his son Alexander, who was born there, and who was hence styled *Pellæus Juvenis* by the Latin poets. Under the Romans, Pella was made the chief town of the third region of Macedon. It was colonized by Julius Cæsar, and under the late emperors assumed the title of *Col. Jul. Pella*. The ruins of Pella are still visible on the spot called *Palatisa* or *Alaklisi* by the Turks.

PELLÈNE, a city of Achaia, south-west of Sicyon, situated on a lofty precipitous hill, about sixty stadia from the sea. Its name was derived either from the Titan Pallas, or from Pellen, an Argive, and son of Phorbas. The Pellenians were the first of the Achæans who aided the Lacedæmonians in the Peloponnesian war. Pellene was celebrated for its manufacture of woollen cloaks, which were given as prizes to the riders at the gymnastic games held there in honour of Mercury. The ruins of Pellene are to be seen not far from *Tricala*.

PELOPÆA, or PELOPÏA, a daughter of Thyestes, the brother of Atreus, and mother of Ægisthus. See ATREUS.

PELOPÆA MÆNIA, applied to the cities of Greece, but more particularly to Mycenæ, where the descendants of Pelops reigned.

PELOPIDAS, son of Hippoclus, and descended from one of the principal families of Thebes. He took part in the battle of Mantinea, B. C. 385, and owed his life to Epaminondas, with whom he subsequently contracted an intimacy which lasted through life. No sooner had the interest of Sparta prevailed at Thebes, and the friends of liberty been banished from the city, than Pelopidas, who was in the number of the exiles, resolved to co-operate with his friends in Thebes, among whom was Epaminondas, to free his country from foreign slavery. Leaving Athens, where he had taken refuge, Pelopidas with eleven associates entered Thebes, massacred the friends of the tyranny, and having freed his country from foreign masters, was unanimously placed at the head of the government, B. C. 379. Pelopidas followed up this advantage by seeking to embroil the Athenians with the Lacedæmonians, the latter of whom he defeated at Tegyra, and some time afterwards took part in the celebrated battle of Leuctra, under the command of Epaminondas, B. C. 369. Pelopidas was then associated with his friend in the Boeotarchy,

and took an active part in the subsequent events that led to the humiliation of Sparta. In a war which Thebes afterwards carried on against Alexander tyrant of Phæræ, Pelopidas was appointed commander, and his arms were crowned with success; but he was subsequently surprised by treachery, and taken prisoner, and only released by the intervention of Epaminondas. He afterwards went as ambassador to the court of Artaxerxes, who received him with great honour; and on his return was once more sent against Alexander king of Phæræ, and killed, bravely fighting in a celebrated battle, in which his troops obtained the victory, B. C. 364. It has been justly observed that with Pelopidas and Epaminondas the glory and independence of the Thebans rose and set.

PELOPONNESIACUM BELLUM, a celebrated war, which continued for twenty-seven years, between the Athenians and inhabitants of Peloponnesus with their respective allies. It began B. C. 431, and ended B. C. 404, and is the most famous and interesting of all the wars which were carried on between the inhabitants of Greece. For a minute and circumstantial description of the events and revolutions which mutual animosity produced, the reader is referred to the writings of Thucydides and Xenophon.

PELOPONNĒSUS, that is, according to the commonly-received explanation, "*the island of Pelops*," a celebrated peninsula, comprehending the most southern part of Greece, its name being said to be derived from Pelops, son of Tantalus. The original name of the peninsula appears to have been Apia; so called from Apis, a son of Apollo, or from Apis, a son of Telechin, and descendant of Ægialus, whence it was also called Ægialea. Homer uses the term Argos in some cases, as including the whole peninsula. Though inferior in extent to the northern portion of Greece, the Peloponnesus may be looked upon as the acropolis of Hellas, both from its position, and the power and celebrity of the different people by which it was inhabited. In shape it resembles the leaf of a plane tree, being indented by numerous bays on all sides; and it is from this circumstance that the modern name of *Morea* is doubtless derived, the word signifying a mulberry leaf. The Peloponnesus was scarcely 200 miles in length, and 140 in breadth, and was separated from Continental Greece by the Isthmus of Corinth, which, though only five miles broad, Demetrius, Cæsar, Nero, and some others, attempted in vain to cut, to make a communication between the bay of Corinth and the Saronic

Sinus. The ancient Peloponnesus was divided into six provinces; Messenia, Laconia, Elis, Arcadia, Achaia Propria, and Argolis, to which some add Sicyon. These provinces all bordered on the sea-shore, except Arcadia. The Peloponnesus was conquered, some time after the Trojan war, by the Heraclidæ, who were forcibly expelled from it; but they returned at the great Doric migration, and gradually made themselves masters of the whole peninsula. Its ancient history forms part of that of Greece generally. After the destruction of the Achæan league by the Romans, B. C. 146, it was formed with the rest of Greece into the Roman province of Achaia, and continued either really or nominally a portion of that empire for more than 1300 years. The inhabitants rendered themselves illustrious, like the rest of the Greeks, by their genius, fondness for the fine arts, cultivation of learning, and profession of arms.

PELOPS, a celebrated prince, son of Tantalus, king of Phrygia, and Euryanassa, or Euprytone, Eurystemista, or Dione. At an entertainment given to the gods by Tantalus, the latter, in order to try their divinity, is said to have killed and dressed his son Pelops, and to have served his limbs up at table. The gods, however, perceived the horrid nature of the banquet, and refused to touch the meat, except Ceres, who, engrossed by the recent loss of her daughter, in a moment of abstraction ate one of the shoulders of Pelops. Jupiter restored him to life, and placed a shoulder of ivory instead of that which Ceres had devoured. This shoulder had an uncommon power, and could heal by its very touch every complaint. Some time after the kingdom of Tantalus being invaded by Tros, king of Troy, on pretence that he had carried away his son Ganymedes, Tantalus was obliged to fly with his son Pelops, and seek a shelter in Greece. When Pelops had attained to manhood, he resolved to seek in marriage Hippodamia, the daughter Ænomaüs, king of Pisa. An oracle having told this prince that he would lose his life through his son-in-law, or, as others say, being unwilling, on account of her surpassing beauty, to part with her, he proclaimed that he would give his daughter only to the man who should conquer him in the chariot-race. The race was run in the following manner: Ænomaüs, placing his daughter in the chariot with the suitor, gave him the start; he himself followed with a spear in his hand, and, if he overtook the unhappy lover, he ran him

through. Thirteen had already lost their lives when Pelops entered the lists; but Neptune, who had always treated Pelops with affection, bestowed upon him a golden chariot, and horses of winged speed, and assured him of success. Pelops then bribed Myrtilus, son of Mercury, the charioteer of Cœnomæus, to leave out the linchpins of the wheels of his chariot, or, as others say, to put in waxen ones instead of iron. In the race, therefore, the chariot of Cœnomæus having broke down, he fell out and was killed, and thus Hippodamia became the bride of Pelops. Pelops is said to have promised Myrtilus, for his aid, one half of his kingdom; but being unwilling to keep his promise, he took an opportunity, as they were driving along a cliff, to throw Myrtilus into the sea, where he was drowned. To the vengeance of Mercury for the death of his son were ascribed all the future woes of the line of Pelops. When he had established himself on the throne of Pisa, Hippodamia's possession, he extended his conquests over the neighbouring countries; and from him the peninsula, of which he was one of the monarchs, was named Peloponnesus. Pelops, after death, received divine honours. Hippodamia bore to Pelops five sons, Atreus, Thyestes, Copreus, Alcathous, and Pittheus; and two daughters, Nicippe and Lysidice, who married Sthenelus and Mestor, sons of Perseus. His descendants were called *Pelopidæ*. Some suppose that Pelops first instituted the Olympic Games in honour of Jupiter, and to commemorate the victory obtained over Cœnomæus.

PELÔRUS, *Cape Faro*, one of the three great promontories of Sicily, near the coast of Italy; said to have derived its name from Pelorus, pilot of the ship which carried Hannibal away from Italy. But the name is much older than the days of Hannibal.

PELTÆ, a town of Phrygia, south-east of Cotyæum.

PELŪSIUM, *Tineh*, a town of Egypt, at the entrance of one of the mouths of the Nile, called from it Pelusian; about twenty stadia from the sea. It derived its name from *πηλός*, *mud*, in allusion to its being situated in marshes; and formed the key of Egypt on the side of Phœnicia, as it was impossible to enter the Egyptian territories without passing by Pelusium. It produced lentils, and was celebrated for linen stuffs. In the reign of Augustus, it became the chief city of the newly erected province of Augustannica.

PENĀTES, the household gods of the ancient Italians, who presided over families,

and were worshipped in the interior of each dwelling. The term is derived from *penitus*, *within*. Penates is in fact a generic term, comprising in its strict sense all the gods worshipped in the interior of the house, and consequently including the Lares, with whom they are continually mentioned in conjunction. The number and names of the Penates were indeterminate. As there were public as well as domestic Lares, so there were public Penates, who exercised a general influence over the destinies of the whole Roman people. Thus Tacitus relates, that "*delubrum Vestæ cum Penatibus populi Romani*" was consumed, along with other very ancient temples, in the great fire during the reign of Nero. But the term may, perhaps, be considered as belonging to the rhetorical style of that author, and to signify merely the tutelary god of the republic. The subject of the domestic deities of the Romans, the Lares and Penates, is involved in great obscurity, from the conflicting statements of the classic authors respecting them.

PENĒLOPE, a celebrated princess of Greece, daughter of Icarius, wife of Ulysses king of Ithaca, and mother of Telemachus. She was obliged to part from her husband when the Greeks compelled him to go to the Trojan war. Twenty years passed away, and Ulysses returned not to his home. Meanwhile his palace at Ithaca was crowded with numerous suitors, aspiring to the hand of the queen. Her relations also urged her to abandon all thoughts of the probability of her husband's return, and not to disregard the solicitations of the rival aspirants to her favour. Penelope, however, exerted every resource which her ingenuity could suggest to protract the period of her decision: among others, she declared that she would make choice of one of them as soon as she should have completed a web that she was weaving (intended as a funeral ornament for the aged Laertes); but she baffled their expectations by undoing at night what she had accomplished during the day. This artifice has given rise to the proverb of "*Penelope's web*," or "*to unweave the web of Penelope*" (*Penelopes telam retexere*), applied to whatever labour appears to be endless. For three years this artifice succeeded; but, on the beginning of the fourth, a disclosure was made by one of her female attendants; and the faithful and unhappy Penelope, constrained at length by the renewed importunities of her persecutors, agreed, at their instigation, to bestow her hand on him who should

shoot an arrow from the bow of Ulysses through a given number of axe-eyes placed in succession. An individual disguised as a beggar was the successful archer. This was no other than Ulysses, who had just returned to Ithaca. The hero then directed his shafts at the suitors, and slew them all. (See *ULYSSES*.) The character of Penelope has been variously represented; but it is the more popular opinion that she is to be considered as a model of conjugal and domestic virtue.

PENEUS, I., *Salampria*, a river of Thessaly, rising on Mt. Pindus, and falling into the Thermaic Gulf, after a wandering course between Mt. Ossa and Olympus through the plains of Tempe. It derived its name from Peneus, son of Oceanus and Tethys. Daphne, daughter of the Peneus, was changed into a laurel on the banks of this river; a tradition, which is supposed to arise from the quantity of laurels near the Peneus.—II. *Igliaco*, a small river of Elis, falling into the sea a short distance below the promontory of Chelonatas. On its banks stood the city of Elis.

PENNINE ALPES, a part of the chain of the Alps, extending from the *Great St. Bernard* to the sources of the Rhone and Rhine.

PENTAPOLIS, I., a town of India, in the north-eastern angle of the Sinus Gangeiticus, *Bay of Bengal*. — II. A name given to Cyrenaica in Africa, from its five cities, Cyrene, Arsinoë, Berenice, Ptolemais or Barce, and Apollonia. — III. A part of Palestine, containing the five cities, Ascalon, Azotus, Ekrou, Gath, and Gaza. — IV. A name applied to Doris in Asia Minor, after Halicarnassus had been excluded from the Doric confederacy. See *DORIS*.

PENTELICUS, now called *Pendele*, and sometimes *Mendele*, a mountain of Attica, containing quarries of beautiful marble.

PENTHESILEA, a queen of the Amazons, daughter of Mars, who came to assist Priam in the Trojan war, and fought against Achilles, by whom she was slain. The hero was so struck with her beauty when he stripped her of her arms, that he shed tears for having sacrificed her to his fury, and wished the Greeks to erect a tomb to her memory. Thersites having ridiculed this partiality of the hero, was instantly killed by Achilles. The death of Thersites so offended Diomedes, that he dragged the body of Penthesislea out of the camp, and threw it into the Scamander.

PENTHEUS, son of Echion and Agave, and king of Thebes in Bœotia. During his reign Bacchus came from the East, and

sought to introduce his orgies into his native city. The women all enthusiastically embraced the new religion, and Mount Cithæron resounded with the frantic yells of the Bacchantes. Pentheus opposed his influence to the spread of the orgies, and even laid hands upon Bacchus and put him in prison; but the god soon made his escape, and inspired Pentheus with a desire to be an eye-witness of their revels. Accordingly he went secretly, and ascended a tree on Cithæron; and while there he was descried by his mother and aunts, to whom Bacchus made him appear to be a wild beast, and he was torn to pieces by the Bacchanals.

PENTHYLUS, a prince of Paphos, who assisted Xerxes with twelve ships, but was seized by the Greeks, to whom he communicated many important matters concerning the situation of the Persians.

PEPARETHOS, or *EVÆNUS PIPERI*, a small island in the Ægean Sea, off the coast of Thessaly, north-east of Eubœa, colonised by some Cretans, under the command of Staphylus. It produced good wine and oil. The town of Peparethos suffered damage from an earthquake during the Peloponnesian war. It was defended by Philip against the Romans, but was afterwards destroyed.

PERÆA, or *BERÆA*, I., a name given by the Greeks to that part of Judæa which lay east of Jordan, and between the *Lake of Gennesareth* and the *Dead Sea*; from *πέραν*, *beyond*. — II. A part of Caria, opposite Rhodes.

PERCÔTE, an ancient town of Mysia, south of Lampsacus, on the banks of the small river Practius, and not far from the shores of the Hellespont. It continued to exist long after the Trojan war, and is named by some writers among the towns given to Themistocles by the king of Persia.

PERDICCAS, I., the youngest of three brothers, who came from Argos and settled in Upper Macedonia, and who are said to have been descended from Temenus. Eusebius names three kings before Perdicas I., but he is generally regarded as the founder of the Macedonian dynasty. — II. The second of the name was son of Alexander I. of Macedon, and succeeded his father about B. C. 463. He was a fickle and dishonourable prince, who took an active part in the Peloponnesian war, and alternately assisted Athens and Sparta, as his interests or policy dictated. He died B. C. 414. — III. The third of the name, who succeeded Alexander II., after having cut off Ptolemy Alorites, who was acting

as regent, but who had abused his trust. After a reign of five years he fell in battle against the Illyrians, B. C. 359. — IV. One of the friends and favourites of Alexander the Great. At the king's death he wished to make himself absolute; and the ring, which he had received from the hand of the dying Alexander, seemed to favour his pretensions. The better to support his claims to the throne, he married Cleopatra, sister of Alexander; but his ambitious views were discovered by Antigonus and the rest of the generals of Alexander, Antipater, Craterus, and Ptolemy, who leagued together against him; and after much bloodshed on both sides Perdiccas was ruined, and assassinated in his tent by his own officers, B. C. 321.

PERDIX, a young Athenian, son of the sister of Dædalus, and inventor of the saw and compasses, &c. His uncle, jealous of his rising fame, threw him down from the top of the Acropolis, which caused his death. The poets fabled that he was changed into a bird which bears his name.

PERENNA. See ANNA.

PERENNIS, a prætorian præfect under Commodus, over whom he acquired great influence. His son was commander of the Illyrian legions, and he himself began to aspire to the empire, when he was denounced by Cleander, a freedman of the emperor, and put to death, together with all the members of his family, A. D. 186.

PERGA. See PERGE.

PERGĀMUS (Pergama, *pl.*), the citadel or Acropolis of Troy, often used for the city itself. — II. or PERGĀMUM (Πέργαμος or Πέργαμον), the most important city in Mysia, situated in the southern part of that country, in a plain watered by two small rivers, the Selinus and Cetius, which afterwards joined the Caicus. It was the capital of the kingdom of Pergamus, which was one of those created out of the wreck of Alexander's empire, and was founded about B. C. 283, by Philæterus, a native of Pontus, whom Lysimachus, after the battle of Ipsus, had entrusted with the treasures obtained in the war. (See PHILÆTERUS.) The city, which was very large, and defended by a strong fortress on the side of a hill, contained several splendid edifices, of which the most celebrated was a temple of Æsculapius, which possessed the right of asylum. It was famous for a library of 200,000 volumes, collected by different monarchs, which were afterwards transported to Alexandria by Cleopatra, with the permission of Antony. Parchment was first invented and made use of at Per-

gamus to transcribe books, hence called *charta Pergamena*. Pergamus was one of the seven churches of Asia. The kingdom of Pergamus was transmitted by Philæterus to his descendants in regular order till the death of Attalus III. (B. C. 133), who bequeathed it to the Romans, when it became the capital of the Roman province of Asia.

PERGE, or PERGA, *Eshi Kelesi*, a city of Pamphylia, on the Cestrus, situated between and upon the sides of two hills, with an extensive valley in front, and flanked by the mountains of Taurus. In its neighbourhood stood the celebrated temple of Diana Pergæa, at which a sacred meeting was held annually. This city was twice visited by St. Paul. Extensive ruins still mark its site.

PERGUS, a lake of Sicily near Enna, where Proserpine was carried away by Pluto.

PERIANDER, son of Cypselus, tyrant of Corinth, whom he succeeded in the sovereign power. The commencement of his reign was marked by the same moderation that distinguished that of his father; but having subsequently contracted an intimacy with Thrasybulus, tyrant of Miletus, he is said by Herodotus to have surpassed, from that time, his father Cypselus in cruelty and crime. It is certain that if the particulars which the historian has related of his conduct towards his own family be authentic, they would fully justify the execration he has expressed for the character of this disgusting tyrant. But notwithstanding his enormities, Periander was distinguished for his love of science and literature, which entitled him to be ranked among the seven sages of Greece. He reigned forty-four years, and was succeeded (B. C. 585) by his nephew Psammitichus, who lived only three years.

PERICLES, a celebrated orator, statesman, and general of Athens, the son of Xanthippus, the victor at Micale, and Agariste, daughter of Cleisthene, and descended from a long line of illustrious ancestors, was born at Athens, B. C. 499. His acute mind was sharpened by the lessons of Damon, Zeno, and Anaxagoras; while his address and liberality easily gained him the affections of the people. When he commenced his political career the aristocratic party, headed by Cimon, son of Miltiades, at Athens was omnipotent; and seeing his only chance to place himself at the head of affairs was by raising the people, he sought to diminish the authority of the Areopagus, which the people had been taught for ages to respect and venerate; and having succeeded

in ostracising Cimon and breaking up the aristocratic party, he became absolute sovereign of Athens. He then made war against the Lacedæmonians, restored the temple of Delphi to the care of the Phocians, and gave a finishing blow to the independence of the allies by the conquest of Samos and Byzantium. From this time till the beginning of the Peloponnesian war, Pericles appears engaged in peaceful pursuits. He founded numerous colonies, which took off the superfluous population at home, and served as garri- sons at a distance. With the contributions of the allies, he constructed a third wall from Athens to the harbour of the Piræus; covered the Acropolis with magnificent edifices, which gave employment to all kinds of tradesmen, mechanics, and labourers; and encouraged public taste, and at the same time increased his own popularity by throwing open the theatre — then in the zenith of its glory — to the poorer citizens. His sole object seems to have been to make Athens the first state of Greece, and himself the sovereign; and in this he fully succeeded. But the advantages that flowed to Athens from the administration of Pericles were not without alloy. The splendour he introduced corrupted the morals of the people and exhausted the public revenues, while to supply the deficiencies recourse was had to the infliction of rigorous imposts upon the allied states. Hence a spirit of disaffection was engendered; and Sparta, which had long viewed with jealousy the magnificence of her rival, seized the opportunity of fanning the discord into a flame. This opportunity was as follows:—Pericles being descended by the mother's side from the family of Cleisthenes, was implicated, according to the religious notions of those times, in the guilt of the murder of Cylon's partisans, which was committed at the very altars of the Acropolis. The Lacedæmonians urged on the Athenians the necessity of banishing the members of the family who had committed this offence against religion, which was only an indirect way of attacking Pericles and driving him into exile. But the Athenians retorted by urging the Lacedæmonians to cleanse themselves from the guilt incurred by the death of Pausanias. (See PAUSANIAS.) This plan, therefore, failed; but the Lacedæmonians having sent a second and a third embassy to Athens to declare that the independence of the allies was the only condition of the continuance of peace, Pericles declared for the war so well known in history as the Peloponnesian,

and which laid the foundation of the ruin of his country. Pericles lived to direct the Peloponnesian war for two years; but the dreadful pestilence which had diminished the number of his family proved fatal also to him, B. C. 429, after he had been for forty years at the head of the state. His son Pericles, his offspring by the celebrated Aspasia (see ASPASIA), became one of the ten generals who succeeded Alcibiades in the administration of affairs; and, like his colleagues, was condemned to death by the Athenians after the unfortunate battle of Arginusæ.

PERIEGETĒS DIONYSIUS. See DIONYSIUS V.

PERILLA, a daughter of Ovid, extremely fond of poetry and literature.

PERILLUS, I., an ingenious artist, who made a brazen bull as an instrument of torture, and presented it to Phalaris, tyrant of Agrigentum. This image was hollow, and had an opening on the upper part of the back, through which the victim was introduced into the body of the bull, and (a fire being kindled beneath the belly of the image) was slowly roasted alive; while the cry of the sufferer, as it came forth from the mouth of the bull, resembled the roaring of a living animal. Phalaris is said to have tried the experiment first upon the artist himself, and to have lost his own life in this same manner in a rebellion of his subjects.—II. A lawyer and usurer in the age of Horace.

PERIMĒLA, a daughter of Hippodamas, thrown into the sea for receiving the addresses of the Achelous. She was changed into an island in the Ionian Sea, and became one of the Echinades.

PĒRINTHUS, a town of Thrace, in the Propontis; anciently Mygdonica; afterwards Heraclea, in honour of Hercules; now *Erekli*. See HERACLEA I.

PERIPATĒTICI, a sect of philosophers at Athens, disciples of Aristotle; named from the place where they were taught, *Peripaton*, in the Lyceum; or because they received the philosopher's lectures as they walked, *περιπατοῦντες*. The Peripatetics acknowledged the dignity of human nature, and placed their *summum bonum* in the due exercise of moral and intellectual faculties.

PERMESSUS, a river of Bœotia, rising in Mount Helicon, and which, after uniting its waters with those of the Olmuis, flowed along with that stream into the Copaic Lake near Haliartus. Both the Olmuis and Permessus received their supplies from the fountains of Aganippe and Hippocrene. The river Permessus, as well

as the fountain Aganippe, was sacred to the Muses.

PERO, I., a daughter of Chloris and Neleus, king of Pylos, and wife of Bias, son of Amythaon. (See MELAMPUS.)—

II. A daughter of Cimon, whom she supported when in prison with the milk of her own breasts.

PEROË, a fountain of Bœotia, called after a daughter of the Asopus.

PERPENNA, M., I., was consul B. C. 130, and defeated and took prisoner Aristonicus in Asia.—II. M. Vento, was proscribed by Sylla, whereupon he passed into Spain, and became one of the lieutenants of Sertorius. Dissatisfied eventually with playing only a secondary part, he conspired against his leader, and assassinated him at a banquet; but on assuming the command he was defeated by Pompey, and put to death.

PERRHÆBIA, a district of Thessaly, on the borders of the Peneus, extending between the town of Atrax and the vale of Tempe. The Perrhæbi are noticed in the catalogue of Homer among the Thessalian clans who fought at the siege of Troy. Their antiquity is also attested by the fact of their being enrolled among the Amphictyonic states.

PERSA, or PERSEIS, I., one of the Oceanides, and mother of Æetes, Circe, and Pasiphaë, by Apollo.—II. A patronymic of Hecate as daughter of Perses.

PERSÆ, the inhabitants of Persia. See PERSIA.

PERSEPHŌNE, the Greek name of Proserpina. See PROSERPINA.

PERSEPOLIS, a celebrated city, situated in the royal province of Persis, about twenty stadia from the river Araxes, and mentioned by Greek writers after the time of Alexander as the capital of Persia. The name, indeed, does not occur in Herodotus, Ctesias, or Xenophon, who frequently mention Susa, Babylon, and Ecbatana. But the inscriptions found there (if they have been correctly interpreted), show that it must, occasionally at least, have been visited by Darius, and the several monarchs called Xerxes. It is, at all events, certain that this city was the residence of the unfortunate Darius Codomannus, who, with his court, fled from it after his defeat at Arbela or Gaugamela (B. C. 331) by Alexander the Great. The conqueror soon after took the city, and gave it up to military execution. Alexander himself set the palace on fire, under circumstances which, if we may believe Diodorus, have been accurately as well as admirably depicted in Dryden's noble Ode. But Ar-

rian, a far less questionable authority, has given a very different account of the matter. He states that Alexander destroyed this palace contrary to the advice of Parmenio, not in a drunken frolic, but in cold blood, and on principle, in retaliation of the destruction of the Greek temples by the Persians. From the few notices that now exist, it appears that Persepolis was an important city under the Sassanian dynasty. The ruins of Persepolis, *Estakar*, or *Teheminar*, still astonish travellers by their magnificence.

PERSES, I., a son of Perseus and Andromeda, from whom the Persians are sometimes fabled to have received their name.—II. Or Perseus, king of Macedonia. See PERSEUS.

PERSEUS, I., son of Jupiter and Danaë, daughter of Acrisius. (See ACRIUS.) A sketch of his fabulous history has already been given under a previous article (see DANAË); and it remains here but to relate the particulars of his enterprise against the Gorgons. When Perseus had made his rash promise to Polydectes, by which he bound himself to bring the latter the Gorgon's head, full of grief he retired to the extremity of the island of Scyros, where Mercury came to him, promising that he and Minerva would be his guides. Mercury brought him first to the Graiæ (see PHORCYDES), whose eye and tooth he stole, and would not restore these until they had furnished him with directions to the abode of the Nymphs, who were possessed of the winged shoes, the magic wallet, and the helmet of Pluto, which made the wearer invisible. Thus equipped, and grasping the short curved sword (*harpe*) which Mercury gave him, he mounted into the air, and flew to the ocean, where he found the three Gorgons asleep. (See GORGONES.) Fearing to gaze on their faces, which changed the beholder to stone, he looked on the head of Medusa as it was reflected on his shield, and, Minerva guiding his hand, he severed it from her body. The blood gushed forth, and with it the winged steed Pegasus, and Chrysaor, the father of Geryon, for Medusa was at that time pregnant by Neptune. Perseus took up the head, put it into his wallet, and set out on his return. The two sisters awoke, and pursued the fugitive; but, protected by the helmet of Pluto, he eluded their vision, and they were obliged to give over the bootless chase. Perseus pursued his aerial route, and after having, in the course of his journey, punished the inhospitality of Atlas by changing him into a rocky mountain (see ATLAS), he came to the country

of the Æthiopians. Here he liberated Andromeda from the sea-monster, and then returned with the Gorgon's head to the island of Seriphus. This head he gave to Minerva, who set it in the middle of her shield. The remainder of his history, up to the death of Acrisius, is given elsewhere. (See *DANAË* and *ACRISIUS*.) After the unlooked-for fulfilment of the oracle in the accidental homicide of his grandfather, Perseus, unwilling to take the inheritance of one who had died by his means, proposed an exchange of dominions with Megapenthes, the son of Prætus, and thenceforward reigned at Tiryns. He afterwards built and fortified Mycenæ and Midea. The time of his death is unknown. Perseus had, by Andromeda, Alceus, Electryon, Gorgophone, Nestor, and Sthenelus; and after death, according to some, became a constellation in the heavens. He received divine honours. — II. Or Perseus, son of Philip V., whom he succeeded on the throne of Macedonia, B. C. 179. Like his father, he distinguished himself by his enmity to the Romans; but at the commencement of his reign he dissembled his feelings; and it was only when the Romans saw the extensive preparations he was making in secret to regain the possessions his father had lost, that they resolved to anticipate his designs, and declared open war against him. After a campaign of no decisive result in Thessaly, the war was transferred to the plains of Pieria, in Macedonia, where Perseus encamped in a strong position on the banks of the river Enipeus. But the consul Paulus Æmilius having despatched a chosen body of troops across the mountains to attack him in the rear, he was compelled to retire to Pydna, where a battle took place, which terminated in his entire defeat, B. C. 168, and put an end to the powerful kingdom of Macedonia, after a duration of five hundred and thirty years. Perseus fled, almost alone, first to Pella, the ancient seat of the Macedonian kings, then to Amphipolis, and thence to the island of Samothrace, whose asylum was considered inviolable. Here, after a time, he surrendered to the Romans, who at first treated him with great leniency; but he was afterwards carried to Rome, and, with his children, dragged along the streets of the city to adorn the triumph of the conqueror. He was afterwards confined at Alba, where he died in a few years; but some writers state that he was put to a shameful death, the first year of his captivity. He left two sons, Philip and Alexander, and one daughter.

PERSIA, a celebrated kingdom of Asia,

comprising in its utmost extent all the countries between the Indus and the Mediterranean, and from the Euxine and Caspian to the Persian Gulf and Indian Ocean. In its more limited acceptation, however, the name Persia (or rather Persis) denoted a particular province, the original seat of the conquerors of Asia, bounded on the north and north-west by Media, from which it was separated by the mountain range known to the ancients under the name of Parachoathras; on the south by the Persian Gulf; on the east by Carmania; and on the west by Susiana, from which it was separated by rugged and inaccessible mountains. At the earliest period of which any trace is preserved, Persia appears to have formed a province of the great Assyrian empire, on the disruption of which it fell under the power of the Medes, B. C. 820. For nearly three centuries it remained tributary to Media, till Cyrus the Great, of Persian origin by his father's side, having dethroned his grandfather Astyages, king of Media, founded the empire of Persia, about B. C. 559, which became under the succeeding monarchs one of the most considerable kingdoms of the earth. But the tyranny of its government, the depravity of its princes, the oppression of the Satrapæ, the slavery of the people, and the want of union among the different parts of the empire, served to precipitate its fall; and at length, under Darius III., the Persian empire was invaded by Alexander the Great, and after the three great battles of the Granicus, Issus, and Arbela, the whole extent of his dominions, from the Hellespont to the Indus, was reduced under the sway of the Macedonian conqueror. On the death of Alexander, B. C. 323, Persia fell to the lot of Seleucus Nicator, founder of the Syrian dynasty of the Seleucidæ; but B. C. 250 it became part of the Parthian empire, and so remained for nearly 500 years, till A. D. 229, when Artaxerxes founded the dynasty of the Sassanidæ, and restored to Persia its ancient appellation. (See *SASSANIDÆ*.) The most ancient name of this extensive region is that of Elam. The name of Persia, by which it was afterwards known in Europe, appears to have been derived from that of the province of Fars, or Phars, which being changed by the Greeks to Περσις, was applied by them to the whole country. This designation has not, however, been adopted in the East; the Persians, both in ancient and modern times, having styled their country Iran. Modern Persia comprises the countries known in antiquity by the

names of Media, Susiana, Caramania, Hyrcania, and Persia Proper. The Persians were divided into several races, or tribes, of which the principal were the Pasargadæ, Maraphii, and Maspil. The Pasargadæ were the noblest; and to their chief clan, called the Achæmenidæ, the royal family belonged. Herodotus says that the Persians were originally called Artæi; which word probably contains the same root as Arii, the original name of the Medes.

PERSICUM MARE, or **PERSICUS SINUS**, a part of the Indian Ocean on the coast of Persia and Arabia, now called the *Persian Gulf*.

PERSIS, the original province of the Persians. See **PERSIA**.

PERSIUS, **AULUS FLACCUS**, a Roman satirist, born at Volaterræ, a town of Etruria, in the reign of Tiberius, A. D. 34. He was of equestrian rank, and allied by blood and affinity to the most illustrious families of Rome. He lost his father at the age of six years; and towards his mother, Fulvia Sisennia, who married a second time, he appears to have shown the strongest filial affection. In his twelfth year he proceeded to Rome, where he studied grammar under Rhemnius Palæmon, and rhetoric under Virginius Flaccus; and at the age of sixteen he became a pupil of Annæus Cornutus, a Stoic philosopher, who had come from Leptis in Africa to settle at Rome, and in whose school he became a fellow-pupil of Lucan the poet. His friendship for Cornutus continued throughout life; and at his death, which took place in his thirtieth year, he bequeathed his books and a large sum of money to Cornutus, who, however, declined to receive the latter, and gave it up to the sisters of Persius. Persius was distinguished for his benevolence and high moral integrity. His Six Satires breathe a tone of pure morality, to which the great majority of his contemporaries were strangers; but they are written in a rugged and obscure style, which has prevented their attaining that general regard to which their intrinsic merits entitle them. They have been frequently reprinted and translated.

PERTINAX, **PUBLIUS HELVIUS**, a Roman emperor after the death of Commodus, was born at Alba Pompeia A. D. 126. He was the son of a freedman engaged in the manufacture of charcoal at Alba Pompeia, and commenced life as a man of letters; but finding the literary profession unprofitable, he entered the army as a centurion; and after distinguishing himself

in Syria, Mæsia, Germany, and Dacia, he was made proconsul of Africa, and finally præfect of Rome under Commodus, on whose murder he was proclaimed emperor, A. D. 193. His reign, which promised to be a thorough contrast to that of his predecessor, was of short duration; for the prætorian troops, irritated by some harsh expressions, broke out into mutiny, rushed to the palace in a body, and decapitated him within three months after he had been invested with the purple.

PERŪSIA, *Perugia*, one of the most ancient cities of Etruria, at the south-eastern extremity of the Lacus Thrasymenus, *Lago di Perugia*. In conjunction with the other Etrurian states, it long resisted the Roman arms; but, when reduced, was a powerful ally. It became a Roman colony about 709 A. U. C., under the consulship of C. Vibius Pansa; and some years after it sustained a memorable siege, in which Antony long held out against Octavius Cæsar. But he was at last forced by famine to surrender; and a madman having set fire to his own house, a general conflagration ensued, and the city was burned to the ground. It appears, however, to have risen again from its ruins; and under the emperor Justinian we find it maintaining a successful siege against the Goths.

PESCENNIUS. See **NIGER**.

PESSINUS (gen. *-untis*), an ancient city on the western confines of Galatia, on the river Sangarius, famous on account of the worship of Cybele. Mount Dindymus (whence Cybele was named Dindymene) rose above the town. The safety of Rome having been declared to depend on the removal of the statue of the goddess to Italy, a special embassy was sent to king Attalus, who obtained permission to remove this statue, which was nothing else but a great stone. On its arrival at Rome it was received with great pomp and ceremony by the Roman senate and people, headed by Scipio Nasica, who had been selected for this office by the national voice as the best citizen, according to the injunction of the Pythian oracle. This took place in the year 547 A. U. C., near the close of the second Punic war. Pessinus was the chief city of the Tolistoboi. It was a place of considerable trade, but sank in importance under the Romans; and although Constantine the Great, in his new arrangement of the provinces, made Pessinus the capital of Western Galatia, yet the city gradually disappeared from notice after the commencement of the sixth century.

PETELINUS LACUS, a lake near one of the gates of Rome.

PETILIA, *Strongoli*, a small town of the Brutii, near the coast of the Sinus Tarentinus, built, or perhaps only repaired, by Philoctetes, who, after the Trojan war, was driven from his own country by a revolt of his subjects. In the second Punic war it alone, of all the cities of this district, preserved its fidelity to the Romans; but it was attacked by Hannibal, and finally surrendered after a long and desperate resistance. — II. A town of Lucania, confounded by Strabo with the Brutian Petilia, supposed to have been situated on what is now the *Monte della Stella*, not far from Pæstum.

PETILIUS, an individual at Rome who was accused of having stolen, during his governorship of the capitol, a gold crown consecrated to Jupiter, but was acquitted by the judges in order to gratify Augustus, with whom he was on friendly terms. Hence he was surnamed *Capitolinus*. The *Capitolini*, however, were a branch of the Petilian family long before this.

PETOSIRIS, a celebrated astrologer and philosopher of Egypt, who wrote an astrological work compiled from the sacred books, a treatise concerning the mysteries of the Egyptians, &c.

PETRA, I., a city of Arabia, the capital of the Nabathæi, and giving name to the division of the country called Arabia Petræa. It was situated a short distance below the southern boundary of Palestine, in an elevated plain, and was well supplied with fountains and trees; but all around were *rocks*, which only allowed an access to the place on one side, and that a difficult one. Hence the name of the place, from *πέτρα*, a rock. Petra has been considered identical with Sela (also signifying a rock), which is often mentioned in the Old Testament. In the time of Augustus it was an important commercial city. It maintained its independence against the Greek kings of Syria; but it was taken by the Roman emperor Trajan, and Hadrian is said to have called it after his own name. The ruins of Petra, which are very extensive, have been frequently visited and described by modern travellers. — II. A fortress of Macedonia, among the mountains beyond Libethra, the possession of which was disputed by the Perrhæbi of Thessaly and the kings of Macedonia. — III. A fortress on Mount Hæmus. — IV. A Corinthian borough or village, of which Eëtion, the father of Cypselus, was a native. — V. A rock-fortress in Sogdiana, taken by Alexander. It was also called *Ori Petra*, probably from its being near the river Oxus.

PETRÆA, one of the divisions of Arabia, so called, not, as is commonly supposed, from its *stony* or *rocky* character, (*πέτρα*, a rock, or stone,) but from its celebrated emporium Petra. It was bounded on the east by Arabia Deserta, on the west by Egypt and the Mediterranean, on the south by the Red Sea, which here divides and runs north in two branches, and on the north by Palestine. This country contained the southern Edomites, the Amalekites, the Cushites, who are improperly called the Ethiopians, the Hivites, &c. Their descendants are at present known by the general name of Arabians.

PETREIUS, I., a Roman soldier who killed his tribune during the Cimbrian wars because he hesitated to attack the enemy, and was rewarded with a crown of grass. — II. A lieutenant of C. Antonius who defeated the troops of Catiline. He took the part of Pompey against Julius Cæsar; and when the latter had been victorious in every part of the world, Petreius, who had retired into Africa, fell by his own hand, after having performed the same sad office for Juba, the partner of his flight.

PETRINUM, a village of Campania, in the vicinity of Sinuessa.

PETROCORI, a Gallic tribe, belonging originally to Celtic Gaul, but subsequently forming part of Gallia Aquitania, when the latter was detached from Celtica. Their territory corresponded to *Perigord*, and their capital Petrocorii to *Perigueux*.

PETRŌNIUS, **ARBITER**, the name of a supposed author of a species of Latin novel, fragments of which have reached our time, descriptive of the licentious manners of the Romans under the empire. It is supposed to be written by C. Petronius, a man of high rank and favour with Nero, who made him his arbiter elegantiarum, or master of the ceremonies, and the minister and associate of his pleasures and debauchery. He was appointed proconsul of Bithynia, and afterwards rewarded with the consulship, in both of which employments he behaved with dignity; but Tigellinus, who was one of Nero's favourites, jealous of his fame, having accused him of conspiring against the emperor's life, Petronius immediately withdrew from Nero's punishments by a voluntary death, A. D. 66; the peculiarities of which have been described with great minuteness by Tacitus.

PEUCE, a name applied to the land insulated by the two principal arms of the Danube at its mouth; so called from *πέυκη*, a pine-tree, with which species of tree it abounded. The inhabitants were called Peucini.

PEUCESTES, a Macedonian set over Egypt by Alexander, on whose death he received Persia, and behaved with great cowardice after he had joined himself to Eumenes.

PEUCETĪA, a maritime district of Apulia, below Daunia, fabled to have derived its name from Peucetius, son of Lycaon, king of Arcadia, who, with his brother CEnotrus, migrated to Italy seventeen generations before the siege of Troy. The Peucetii, however, are always spoken of in history, even by the Greeks themselves, as barbarians, who differed in no essential respect from the Daunii, Iapyges, and other neighbouring nations.

PEUCĪNL. See **PEUCE**.

PHACŪSA, a town of Egypt, on the Pelusiac arm of the Nile. The ruins are found near the modern *Tell Phakus* (hill of Phacusa).

PHACUSSA, one of the Sporades, now *Gaiphonisi*.

PHÆACĪA, the Homeric name for the island of Coreyra. See **CORCYRA**.

PHÆCASĪA, one of the Sporades in the Ægean.

PHÆDON, a native of Elis, and the founder of the Eliac school. He was descended from an illustrious family; but had the misfortune early in life to be deprived of his patrimony, and sold as a slave at Athens. It happened that Socrates, as he passed by the house where Phædon lived, remarked in his countenance traces of an ingenuous mind, which induced him to persuade one of his friends, Alcibiades or Crito, to redeem him. From that time Phædon applied himself diligently to the study of moral philosophy under Socrates, and to the last adhered to his master with the most affectionate attachment. He instituted a school at Elis after the Socratic model, which was continued by Plistanus, an Elian, and afterwards by Menedemus of Eretria. The celebrated dialogue of Plato on the immortality of the soul is named after Phædon.

PHÆDRA, a daughter of Minos and Pasiphaë, and wife of Theseus, by whom she became mother of Acamas and Demophöon. See **HIPPOLYTUS I**.

PHÆDRUS, a Latin fabulist, generally supposed to have been a Thracian by birth, and to have been brought when a child among the captives who were carried to Rome by C. Octavius, father of Augustus. The Latin tongue soon became as familiar to him as his native language. Augustus gave him his freedom, and the means of living comfortably without the necessity of ex-

ertion; but under the reign of Tiberius he was persecuted by Sejanus, who became his accuser, and effected his condemnation. His fables were valuable for precision, purity, elegance, and simplicity; and though the subjects are generally borrowed from Æsop, yet he has occasionally intermixed stories or historical pieces of his own. They have attained a higher degree of popularity than any fables that have ever been published.

PHÆDŸMA, a daughter of Otanes, who first discovered that Smerdis, who had ascended the throne of Persia, was an impostor.

PHÆNARÊTE, the mother of Socrates. She was a midwife by profession.

PHÆTHON, son of Helios and the ocean nymph Clymene. His claims to a celestial origin being disputed by Epaphus, son of Jupiter, Phæthon went to the palace of his sire, the sun-god, from whom he extracted an unwary oath that he would grant him whatever he asked. The ambitious youth instantly demanded permission to guide the solar chariot for one day, to prove himself thereby the undoubted progeny of the sun. Helios, aware of the consequences, remonstrated, but to no purpose. The youth persisted, and the god, bound by his oath, reluctantly committed the reins to his hands, warning him of the dangers of the road, and instructing him how to avoid them. Phæthon grasped the reins; the flame-breathing steeds sprang forward; but, soon aware that they were not directed by the well-known hand, they ran out of the course; the world was set on fire, and a total conflagration would have ensued, had not Jupiter, at the prayer of Earth, launched his thunder, and hurled the terrified driver from his seat into the river Eridanus. His sisters, the Heliades, as they lamented his fate, were turned into poplar trees on its banks; and their tears, which still continued to flow, became amber as they dropped into the stream. Cygnus, the friend of the ill-fated Phæthon, also abandoned himself to mourning, and at length was changed into a swan (*κύκνος*). This story was dramatised by Æschylus in the *Heliades*, and by Euripides in his *Phæthon*. Ovid appears to have followed closely the former drama.

PHÆTHONTIĀDES, or **PHÆTONTIDES**, a name given to the sisters of Phæthon. See **PHÆTHON**.

PHÆTŪSA, one of the Heliades, who were changed into poplars after the death of their brother Phæthon.

PHALANTHUS, a Lacedæmonian, son of Aracus, who founded Tarentum in Italy, at the head of the Partheniæ (for an account of whom, see *Thirlwall's Greece*, vol. i. p. 352.). On his way to Italy he was shipwrecked on the coast, and carried ashore by a dolphin; hence a dolphin was placed near his statue in the temple of Apollo at Delphi. He received divine honours after death.

PHALANX, the close order of battle, in which the heavy-armed troops of a Grecian army were usually drawn up. There were several different arrangements of the phalanx peculiar to different states; but the most celebrated was that invented by Philip of Macedon. The men stood close together, sometimes with their shields locked, in ranks of several men in depth, displaying in front a row of long-extended spears. The phalanx, whose charge was irresistible in a smooth plain by a lighter body, was found to be over-matched by the combined strength and activity of the Roman legion, which was able to take advantage of any inequality of ground, and charge in flank and rear; and when once an accident offered an opening in the unwieldy mass of the enemy, their confusion was inevitable, and rally hopeless.

PHALĀRIS, a tyrant of Agrigentum in Sicily, who is supposed to have lived about the fifty-seventh Olympiad, or about B. C. 550. But all is conjecture respecting him. He is said to have been originally a native of Astypalæa in Crete, and to have been deposed by his subjects, who practised upon him the same cruelties, with the famous brazen bull made by Perillus, to which he had been in the habit of subjecting others. (See **PERILLUS**.) A collection of letters bearing the name of Phalaris is still extant; but Bentley, in one of the most celebrated controversies of modern times, has shown them to be forgeries of some sophist, who lived at a later period.

PHALĒRON, **PHALERUM**, **PHALERA** (*orum*), or **PHALEREUS PORTUS**, the most ancient harbour of Athens, about twenty-five stadia from the city. After the erection of the docks of the Piræus, it ceased to be of any importance in a maritime point of view.

PHANÆ, *Cape Mastico*, a promontory and harbour of Chios, with a temple of Apollo and a palm-grove in its vicinity. It was situated in the southern part of the island, and the neighbourhood was remarkable for its excellent wine.

PHANŌTE, *Gardiki*, a strong town of Chaonia in Epirus, which once belonged to the Suliots.

PHAON, a boatman of Mitylene in Lesbos, who received a small box of ointment from Venus, which, as soon as he had rubbed himself with it, rendered him one of the most beautiful men of his age. Sappho became enamoured of him (see **SAPPHO**); but finding her passion unrequited, she threw herself into the sea from the promontory of Leucate.

PHARÆ, I., one of the twelve cities of Achaia, on the Pisus, annexed by Augustus to the colony of Patræ.—II. A town of Messenia, on the Sinus Messeniacus, north-west of Cardamyla.

PHARIS, a town of Laconia, the inhabitants of which were called *Pharita*,

PHARMACŪSA, I., an island of the Ægean sea, south-west from Miletus, where Jul. Cæsar was seized by some pirates.—II. *Kyra*, two islets on the Sinus Saronicus, east of Salamis, in the largest of which Circe is said to have been interred.

PHARNABĀZUS, a satrap of Persia, whose father bore the same name, B. C. 409. He assisted the Lacedæmonians against the Athenians, and gained their esteem by his friendly behaviour; but his conduct towards Alcibiades was most perfidious, for he did not scruple to betray the man who had long honoured him with his friendship.

PHARNĀCES, I., grandfather of Mithridates the Great, and son and successor of Mithridates IV. of Pontus. He conquered Sinope and Tium, and was engaged in a protracted war with Eumenes, king of Pergamus, which was put an end to chiefly through the interference of Rome. Polybius records of Pharnaces that he was more wicked than all the kings who had preceded him.—II. King of Pontus, and son of Mithridates the Great, to whom he proved treacherous when the latter was forming his bold design of advancing towards Italy from Asia. Although the favourite son of that celebrated monarch, he incited the army to open rebellion, and disconcerted all his father's plans, and, as a reward of his perfidy, was proclaimed king of Bosphorus, and styled the ally and friend of the Roman nation. During the civil war waged by Cæsar and Pompey, Pharnaces made an attempt to recover his hereditary dominions, and succeeded in taking Sinope, Amisus, and some other towns of Pontus. But Julius Cæsar, after the defeat and death of Pompey, marched into Pontus, and, encountering the army of Pharnaces near the city of Zela, gained a complete victory; the facility with which it was gained being expressed by the victor in those celebrated words, "*Veni, Vidi, Vici.*" He was ul-

timately slain by some of his own followers.

PHARNACĪA, a town of Pontus, in Asia Minor.

PHAROS, a small island in the bay of Alexandria, about seven furlongs distant from the continent, upon which was erected a celebrated tower, called the Tower of Pharos, considered one of the seven wonders of the world. It was formed of white marble, and the architect had contrived to fasten some mirrors so artificially against the upper galleries, that one could see in them all the ships which sailed in the sea for a great distance. On the top, fires were kept to direct sailors in the bay, which was dangerous and difficult of access. The emperor Claudius having ordered a tower so called to be built at the entrance of the port of Ostia for the benefit of sailors, the appellation Pharos was afterwards given to every other edifice raised to direct the course of sailors with lights or by signals.

PHARSALĪA, I., the region around the city of Pharsalus in Thessaly, celebrated for the battle fought in its plains between the armies of Cæsar and Pompey. See **PHARSALUS**.—II. The title of Lucan's epic poem. See **LUCANUS**.

PHARSĀLUS, *Pharsa*, a city in that part of Thessaly called Thessaliotis, on the river Enipeus, which falls into the Apidanus, one of the tributaries of the Peneus. Although a city of considerable size and importance, we find no mention of it prior to the Persian invasion. It is frequently mentioned by Thucydides. At a later period, the plains in the vicinity of Pharsalia became celebrated for the battle fought in them between the armies of Cæsar and Pompey. See **PHARSALIA** I.

PHARUSĪL, or **PHAURUSĪL**, a people of Africa, beyond Mauritania.

PHASĒLIS, a town on the eastern coast of Lycia, near the confines of Pamphylia, colonised by some Dorians. Though united to Lycia, it did not form part of the Lycian confederacy, but was governed by its own laws. At a later period, having become the haunt of pirates, it was attacked and taken by Servilius Isauricus; and was afterwards selected by Alexander as an advantageous post for the prosecution of his conquests into the interior. Phaselis was celebrated for the manufacture of rose perfume. The modern name is *Tekrova*.

PHASIĀNA, a district of Armenia Major, through which the Phasis or Araxes flows; hence the name of the region. The pheasant is a native of this country.

PHASIĀS, a patronymic given to Me-

dea, from being born at Colchis on the banks of the Phasis.

PHASIS, I., *Riou* or *Fasch*, the principal river of Colchis, which rises on the mountains of Armenia, *Faoz*, and after traversing parts of Armenia, Iberia, and Colchis, falls into the Euxine. It was famous for the expedition of the Argonauts, who entered it after a long and perilous voyage, and carried off the golden fleece from its vicinity. It was celebrated for the purity and excellence of its water.—II. A city at the mouth of the Colchian Phasis, founded by a Milesian colony. In Hadrian's time it was a mere fortress, with a garrison of 400 men.—III. (See **ARAXES** II.)—The name *Phasis* would seem to have been a general appellation for rivers in early oriental geography.

PHAVORINUS, a native of Arelate, in Gaul, who taught philosophy and rhetoric at Athens in the reign of Trajan and Adrian. Of his numerous works, only a few fragments have come down to us.

PHAZĀNĪA, *Fezzan*, a region of Africa, south of Tripolis.

PHEGEUS, or **PHLEGEUS**, I., a companion of Æneas, killed by Turnus.—II. Another likewise killed by Turnus.—III. A priest of Bacchus, and father of Arsinoë, wife of Alemæon. He was put to death by the children of Alemæon by Calirrhœ. See **ALCMÆON**.

PHELDON. See **PHIDON**.

PHEMIUS, a musician among Penelope's suitors.—The name is applied indiscriminately to any person who excels in music.

PHENËUS, an ancient city in the north of Arcadia, at the foot of Mount Cyllene, where Hercules is said to have resided after his departure from Tiryns. Near it was a lake of the same name.

PHERÆ, I., one of the most ancient and important cities of Thessaly in the district of Pelasgiotis. It was the capital of Admetus and Eumelus; but was famed at a later period as the capital of a territory ruled over by Jason, Polydorus, and Alexander in succession. It afterwards fell into the hands of Philip of Macedon; and after participating in all the changes of the period that followed the death of Alexander the Great, it was ultimately taken by the Romans under the consul Acilius.—II. A town of Messenia, east of the Pamisus, where Telemachus and the son of Nestor were entertained by Diocles on their way from Pylos to Sparta. Pheræ was one of the seven towns offered by Agamemnon to Achilles. It was annexed by Augustus to Laconia, after the battle of Actium.

PHERECRATES, a writer of the old comedy at Athens, contemporary with Aristophanes. He wrote seventeen plays, of which, however, only a few fragments remain, and was the inventor of a species of verse called from him the *Pherecratic*.

PHERECYDES, I., a Grecian philosopher, contemporary with Terpander and Thales, was born in the island of Seyros about B. C. 600. He maintained the doctrines of the metempsychosis and the immortality of the soul. Pythagoras was his pupil. Nothing can be averred with certainty regarding the manner or the period of his death.—II. A native of Leros, one of the Sporades, and contemporary with Herodotus. He afterwards went to Athens, where, among other works, he made a collection of traditions relative to the early history of that city, a few fragments of which have reached our times.

PHERES, I., son of Cretheus, and of Tyro the daughter of Salmoneus. He founded Phereæ in Thessaly, where he reigned, and became the father of Admetus and of Lycurgus, king of Nemea.—II. A friend of Æneas, killed by Hælesus.

PHIDIAS, the most celebrated statuary of antiquity, son of Charmidas, was born at Athens about B. C. 480. He was instructed in his art by Hippias and Ageladas, and is said to have practised painting in his youth. Phidias began to embellish Athens with his works of sculpture in Olympiad 82 or 83, when Pericles was *ἐπιστάτης*. In the third year of Olympiad 85 he finished the famous statue of Minerva for the Parthenon; but being subsequently accused of having carved his own image and that of Pericles on the shield of the statue of the goddess, he was banished from Athens by the populace, and retired to Elis, where he revenged the ill-treatment received from his countrymen by making a statue of Jupiter Olympius which eclipsed the fame of that of Minerva, and was considered one of the wonders of the world. After his return to Athens he was thrown into prison by the enemies of Pericles, on a charge of impiety, and died in prison in the first year of Olympiad 87, in which year the last work of Pericles, the Propylææ, had been finished. Besides his two most celebrated works above noticed, Phidias executed many admired statues of Venus, Minerva, Apollo, Mercury, &c., in marble and bronze; but his productions in a mixture of gold and ivory, called the *chryselephantine* sculpture, were the most highly esteemed.

PHIDIPPIDAS, a celebrated courier, who

ran from Athens to Lacedæmon, 152 English miles, in two days, to ask of the Lacedæmonians assistance against the Persians. The Athenians raised a temple to his memory.

PHIDON, a king of Argos, of the race of the Heraclidæ, who lived about B. C. 748, and made himself absolute in his native city. He reduced the city of Corinth under his sway, and availing himself of the distracted state of Sparta, which was then engaged in the first Messenian war, he extended his conquests over the greater part of the Peloponnesus. Among other tyrannical acts he deprived the Eleans of their right to preside over the Olympic games, and nominated himself to that dignity; but the Eleans, in conjunction with the Lacedæmonians, indignant at his usurpations, at last rose against him, and effected his overthrow. Phidon is said to have invented weights and measures, which bore his name, and also to have been the first who coined silver money at Ægina. Phidon is sometimes confounded with two legislators, one of Corinth, and another of Cumæ, of whom nothing is known.

PHIGALIA, an ancient city of Arcadia, the site of which is supposed to be occupied by *Paulizza*. The Spartans expelled the inhabitants, B. C. 659; but a hundred Orestasians having volunteered, in compliance with the oracle, to sacrifice themselves for the city, the Phigalians were re-established. Phigalia is chiefly remarkable for the series of beautiful sculptures in alto-relievo found near it, which are known by the name of the Phigalian Marbles, and are now placed in the British Museum, where they form part of the collection of *Elgin Marbles*.

PHILA, a town of Macedonia.

PHILADELPHIA, I., a city of Lydia, south-east of Sardis, built on a root of Mount Tmolus, by the river Coganus, and deriving its name from its founder, Attalus Philadelphus, brother of Eumenes. Its vicinity to the region called Catacecaumene exposed it to frequent earthquakes, by one of which it was overwhelmed along with thirteen other cities in the reign of Tiberius. Philadelphia was one of the seven churches of Asia mentioned in the Book of the Revelation. It is now called Ala Shehr ("the exalted city"), and is a place of some importance. Numerous ruins of the ancient city are still visible.—II. *Vrencuck*, a city of Cilicia Trachea, on the river Calycadnus, north of Seleucia Trachea.—III. A capital of the Ammonites, near the sources of the Jabook or Jobaccus, so

called from Ptolemy Philadelphus. Its oriental name was *Rabbath Ammon*.

PHILADELPHUS, the surname of one of the Ptolemies, king of Egypt. See **PTOLEMÆUS**.

PHILÆ, I., a town and island of Egypt, above the smaller cataract, built by the Ptolemies as a common emporium for the Egyptians and the Ethiopians from Meroë (from *φίλος*, friendly). The modern name is *Gezirat-el-Birbe* ("Temple Island"), in allusion to the many splendid remains of antiquity found upon it. Near it was the small island Abatos. (See **ABATOS**.) —II. One of the Sporades.

PHILÆNI, two brothers of Carthage, whose names have been transmitted to posterity in connection with the following circumstances: — A contest having arisen between the Cyreneans and Carthaginians about the extent of their territories, it was mutually agreed that, at a stated hour, two men should depart from each city, and wherever they met there they should fix the boundaries of their country. The Philæni departed from Carthage, and met the Cyreneans when they had advanced far into their territories. The Cyreneans maintained that the Philæni had left Carthage before the appointment, and therefore must retire or be buried in the sand. The Philæni refused, were overpowered by the Cyreneans, and were accordingly entombed. The Carthaginians raised two altars on the spot, which were thenceforth regarded as the limits of their territory in this direction.

PHILAMMON, an ancient bard of Delphi, to whom was attributed the formation of Delphian choruses of virgins, which sang the birth of Latona and of her children. He is said to have taken part in the Argonautic expedition, and passed for a son of Apollo.

PHILANDER and **PHYLACIS**, two children of Apollo by the nymph Acacallis. They were exposed to wild beasts in Crete, but preserved by the milk of a goat.

PHILÈMON, I., a writer of the new Comedy, was born either at Soli in Cilicia, or at Syracuse about B.C. 294. He was a rival of Menander, and is said to have written ninety-seven comedies, of which only a few fragments have reached our times. The common account makes him to have died of laughter on seeing an ass eat figs. The statement of Apuleius, however, is the most probable, according to which he expired without pain or disease, from the pure exhaustion of nature, in his ninety-seventh year. —II. A son of the preceding, also a comic poet, and

called, for distinction sake, Philemon the Younger.

PHILETÆRUS, I., an eunuch, who was made governor of Pergamus by Lysimachus, and who taking advantage of the misfortunes that befell his patron towards the close of his career, made himself master of the treasures of Pergamus, and laid the foundation of an empire, over which he presided for twenty years. He appointed his nephew Eumenes his successor. (See **PERGAMUS**.) —II. A Cretan general, who revolted from Seleucus, and was conquered.

PHILÈTAS, a grammarian and poet of Cos, who lived in the reign of Philip and his son Alexander the Great, and was preceptor to Ptolemy Philadelphus. He wrote elegies and epigrams, which were greatly commended by the ancients, and died of emaciation brought on by excess of study.

PHILINUS, a native of Agrigentum, who fought with Hannibal against the Romans, and wrote a history of the Punic wars.

PHILIPPI, a city of Thrace, north-east of Amphipolis, in the immediate vicinity of Mount Pangæus, founded by Philip of Macedon, on the site of an old Thasian settlement called Crenides. The Romans settled a colony in it after their conquest of Macedonia, and it was in the time of Tiberius one of the most flourishing cities in this part of the empire. Philippi is celebrated in history for being the scene of the great victory gained by Antony and Octavianus over the forces of Brutus and Cassius, by which the republican party was completely overthrown; but it is still more interesting from the circumstance of its being the first place in Europe where the Gospel was preached by St. Paul, A.D. 51, who also addressed one of his Epistles to the Philippian converts. It afterwards became the seat of a Christian bishop; and its ruins still retain the name of *Filibah*.

PHILIPPIDES, a poet, and a writer of the new comedy, who lived at Athens about B.C. 335. He wrote forty-five plays, of which the titles of twelve are mentioned by ancient authors; and is said to have died of joy at an advanced age, after he had obtained a prize which he did not expect.

PHILIPPŌPOLIS, a city of Thrace, on the Hebrus, founded by Philip, father of Alexander. It was situated in a large plain, on a mountain with three summits, and hence received also the appellation of Trimontium. In the Roman times it became the capital of the province of Thracia. The modern name is *Filibe* or *Philippoli*.

PHILIPPUS, I., one of the earliest kings of Macedonia, succeeded his father Argæus on the throne B. C. 649, and reigned thirty-eight years. — II. The fourth son of Amyntas II., king of Macedonia. He was sent to Thebes as a hostage, where he learned the art of war under Epaminondas; but at the death of his brother Perdicas, being recalled to Macedonia, he ascended the throne as guardian of his nephew; but soon made himself independent. The neighbouring nations, ridiculing his youth, appeared in arms. Unable to meet them as yet in the field, he suspended their fury by presents, and soon turned his arms against Amphipolis, a colony tributary to the Athenians, which was conquered and added to the kingdom of Macedonia. He then turned his attention to the Thracians and Illyrians, made himself master of an old colony called Crenides, to which he gave the name of Philippi, and derived the greatest advantages from the gold mines in the neighbourhood. He then married Olympias, daughter of Neoptolemus, king of the Molossi, and is said soon afterwards to have received in one day the intelligence of the birth of his son Alexander, of an honourable crown at the Olympic Games, and of a victory over the barbarians of Illyricum. Philip now began to turn his views towards Greece; but it would be impossible within our limits to give an outline of his proceedings in this quarter. Suffice it to say, that by wonderful art, dissimulation, and bribery, he succeeded in embroiling the different states with one another; and then attacking with open force the Athenians and Thebans, his most violent opponents, who were incited by the eloquence of Demosthenes, he completely defeated them in the famous battle of Cheronæa, which may be considered as the final period of the liberties of Greece, B. C. 337. Soon after, he was appointed general of the Greeks against the Persians, by the council of the Amphictyons, into which he had procured himself to be admitted. But in the midst of his preparations for this expedition he was murdered during the celebration of the nuptials of his daughter Cleopatra with the king of Epirus, by a young man, named Pausanias, in revenge of a private affront he had received from one of the king's relations, for which Philip had declined giving him satisfaction, B. C. 336, in the forty-seventh year of his age and twenty-fourth of his reign; and was succeeded by his son Alexander, surnamed the Great, then in his twentieth year. — III. The third of the name, more commonly known by

the name of Aridæus. (See ARIDÆUS.) — IV. One of the sons of Alexander, slain by order of Olympias. — V. The fifth of the name, was the eldest son of Cassander, and succeeded his father on the throne of Macedon about B. C. 298. He was carried off by sickness after a reign of one year. — VI. The last king of Macedonia of that name, son of Demetrius III., and grandson of Antigonus Gonatas, ascended the throne at the age of fifteen on the death of his uncle Antigonus Doson, who had usurped it on the death of Demetrius. He first displayed his military skill in the war that was carried on between the Ætolian and Achæan leagues on the side of the latter; and having forced the Ætolians to conclude a peace, he formed an alliance with Hannibal after the battle of Cannæ, in the object of sharing in the Roman spoils. The Romans were enabled to keep in check the forces of Philip; and, on the termination of the struggle with Carthage, they sought to avenge the injury the prince had meditated by invading his hereditary dominions. Philip, for two campaigns, resisted the attacks of the Romans and their allies, the Ætolians, Eumenes, king of Pergamus, and the Rhodians; finally, however, he sustained a signal defeat at Cynoscephalæ, in the plains of Thessaly, B. C. 197, and was compelled to sue for peace on the most humiliating conditions which the victors chose to impose. In the midst of these public calamities the mind of Philip was distracted by private distresses. Dissensions had long subsisted between his two sons Perseus and Demetrius; and, by the arts of the former, a violent prejudice had been raised in the mind of Philip against the latter, who had resided at Rome for some years as a hostage, even after peace was concluded with that power. The unfortunate Demetrius fell a victim to his brother's treachery, and his father's credulity and injustice. But Philip having discovered, not long after, the fatal error into which he had been betrayed, was so stung with remorse, that anguish of mind soon brought him to the grave. He died B. C. 179, after a reign of forty-two years. The assassin of Demetrius succeeded his father, and with the same ambition, rashness, and oppression, renewed the war against the Romans till his empire was destroyed, and Macedonia became a Roman province. — VII. M. Julius, a Roman emperor, sprung from an obscure family in Arabia, hence surnamed Arabian. From the lowest rank in the army he gradually rose to be general of the prætorian guards, and is said to have

assassinated Gordian to make himself emperor. To establish himself with more certainty on the imperial throne, he left Mesopotamia a prey to the continual invasions of the Persians, and hurried to Rome, where his election was universally approved; but he was assassinated by his own soldiers in his forty-fifth year, and the fifth of his reign, A. D. 249. His son, who bore the same name, and had shared with him the imperial dignity, was also massacred. He was succeeded by Decius.—VIII. A pretender to the crown of Macedonia, after the overthrow of Perseus. He is commonly known by the appellation of "Pseudophilippus." His true name was Andriscus. (See ANDRISCUS.)—IX. A comic poet of Athens, son of Aristophanes, none of whose talent he inherited.—X. A native of Opus, and a disciple of Plato, whose "Laws" he first gave to the world, having found the work among his master's tablets. He wrote "on Eclipses, and on the Size of the Sun, the Moon," &c. XI. An epigrammatic poet, a native of Thessalonica, who lived during the reign of Tiberius. He is sometimes called "the Macedonian," but more frequently "Philip of Thessalonica." Eighty-five epigrams of his remain.—XII. Philippus is the name of several ancient physicians, of whom the most celebrated is Philippus of Acarnia, the friend and physician of Alexander the Great, whose life he was instrumental in saving when he had been seized with a violent attack of fever, B. C. 333. The confidence of Alexander in his physician was unbounded, as the well-known anecdote proves. Parmenio had sent to warn Alexander that Philippus had been bribed by Darius to poison him; the king, however, did not doubt his fidelity, but, while he drank the draught prepared for him, put into the physician's hand the letter he had just received. His speedy recovery fully justified his confidence, and proved at once the skill and honesty of Philippus.

PHILISCUS, I., an orator and epigrammatic poet of Miletus in Ionia, contemporary of Lysias, and a pupil of Isocrates. Besides his poetical pieces, one of which has been preserved by Plutarch, he left several harangues and a life of Lycurgus.—II., or Philicus, a tragic poet, a native of Corcyra, and contemporary with Theocritus (270 B. C.). He gave his name, as inventor, to a particular species of Iambic verse (*Metrum Philisceum* or *Philiceum*).—III. A tragic poet, a native of Ægina, and contemporary with Philiscus of Corcyra.—IV. A sculptor of Rhodes, whose era is uncertain. He executed, among

others, two statues, one of Apollo, the other of Venus, which were placed in the collection of Octavia.

PHILISTION, I., a comic poet of Nicæa in the age of Socrates.—II. A physician of Loeris.

PHILISTUS, a wealthy native of Syracuse, and the confidant, minister, and general of Dionysius the Elder, whom he assisted in gaining the supreme power, B. C. 306; but subsequently lost his favour, and was driven into exile. He then retired to Adria, but was recalled from banishment by Dionysius the Younger, over whose mind he acquired a powerful ascendancy. Philistus commanded the fleet of Dionysius in a naval battle with Dion and the Syracusans, which cost the former his throne, and his vessel having run aground, he was taken prisoner and put to an ignominious death. He left three historical works, the style of which Cicero compares to that of Thucydides; but only a few fragments of these have reached our times.

PHILO, I., styled Judæus by distinction, a learned Jewish writer, born at Alexandria, about B. C. 30. He was sent A. D. 40, at the head of a deputation to Rome, to vindicate his countrymen on account of a tumult at Alexandria, but Caligula refused to receive him. He afterwards made the same journey during the reign of Claudius; after which nothing certain is known respecting him. Several learned works of his, relating chiefly to the Jewish religion, have reached our time; and so happy was Philo in his expressions, and elegant in his variety, as to be called the Jewish Plato.—II. An epigrammatic poet, who lived from the reign of Nero to that of Hadrian. He celebrated, in a separate production, the reign of the latter, and composed four books of epigrams, of which only one small distich remains.—III. A native of Larissa, the pupil and successor of Clitomachus in the new academy. He also taught at Rome, whither he had repaired during the Mithridatic war, B. C. 100, and among others had Cicero for an auditor.—IV. An architect of Byzantium, who lived about B. C. 300, and built a dock at Athens, into which ships were drawn in safety, and protected from storms. He is frequently confounded with a Byzantine architect of the same name, who lived about B. C. 150, and among other works wrote a treatise on the "Seven Wonders of the World," part of which still remains.—The name Philo was common to several physicians and philosophers of antiquity; but as none of them are of sufficient importance to be noticed here, it

may be sufficient to refer the reader to Fabricius, who has given a list of them.

PHILOCTÈTES, son of Pæan, king of Melibœa, and Demonassa. He was one of the Argonauts, and arm-bearer and friend of Hercules, who bequeathed to him the arrows dipped in the gall of the Hydra, for having kindled his funeral pile on Mt. Ceta, when all his immediate followers had refused. But another version makes Hercules to have bestowed his arrows on Pæan, for having performed the service ascribed to the son. Be this as it may, no sooner were the last offices paid to Hercules, than he returned to Melibœa, whence he visited Sparta, where he became one of the suitors of Helen, and was soon after called on to accompany the Greeks to the Trojan war. But the offensive smell arising from a wound in his foot obliged the Greeks, at the instigation of Ulysses, to remove him from the camp, and he was accordingly carried to the island of Lemnos, where he was suffered to remain, till the Greeks, in the tenth year of the Trojan war, were informed by the oracle that Troy could not be taken without the arrows of Hercules, then in the possession of Philoctetes. On this Ulysses, accompanied by Diomedes, went to Lemnos, to endeavour to prevail on Philoctetes to come and finish the tedious siege. Philoctetes refused; but the Manes of Hercules commanded him to repair to the Grecian camp, where he should be cured of his wound, and put an end to the war. Philoctetes obeyed. Restored to his former health by Æsculapius, or, according to some, by Machaon or Podalirius, he destroyed an immense number of the enemy, among whom was Paris, son of Priam. After the fall of Troy, he set sail from Asia; but unwilling to visit his native country, he came to Italy, where, by the assistance of his Thessalian followers, he built a town in Calabria, called Petilia. The causes of the wound of Philoctetes are differently stated by mythologists; and a completely different legend respecting the whole history of the Thessalian hero is given by Servius. Sophocles has made the sufferings of Philoctetes the subject of one of his tragedies.

PHILOCYPRUS, a prince of Cyprus in the age of Solon, by whose advice he changed the situation of a city, which he in gratitude called Soli.

PHILODÈMUS, an Epicurean philosopher and poet, mentioned by Cicero and Horace.

PHILOLAÛS, a native of Crotona, who lived about B. C. 374. He was a Pythagorean, a disciple of Archytas, and the

first who wrote on the subject of physics. It is said that Plato bought, for a large sum, three books of Philolaus, with the aid of which he composed his "Timæus."

PHILOMÈLA, daughter of Pandion, king of Athens, and sister of Procne, who had married Tereus, king of Thrace. (See **PANDION**.) Procne, separated from Philomela, spent her time in great melancholy, till she prevailed on her husband to go to Athens, and bring her sister to Thrace. Tereus obeyed, but had no sooner prevailed on Pandion to let Philomela accompany him, than he became enamoured of her, offered violence to her, and afterwards cut out her tongue, that she might not be able to proclaim the barbarous indignities she had suffered. He then confined her in a lonely castle, and on his return to Thrace, told Procne that Philomela had died by the way. Procne was plunged in the deepest affliction at the loss of her sister; but Philomela soon contrived to communicate her story to her sister by means of characters woven into a peplus or robe. At the time Procne became informed of this circumstance, she was about to celebrate the orgies of Bacchus, and as, during the festivals, she was permitted to rove about the country, she hastened to deliver her sister from confinement, and, by way of avenging herself upon Tereus, murdered her son Itylus, then in the sixth year of his age, and served him up as food before her husband. Tereus, in the midst of his repast, called for Itylus, but Procne informed him that he was then feasting on his flesh. The two sisters then fled away; but Tereus pursued them with an axe, and finding themselves nearly overtaken, they prayed to the gods to change them into birds, whereupon Procne immediately became a swallow, Philomela a nightingale, Itylus a pheasant, and Tereus a hoopoe. This story is related, with numerous variations, by the ancient mythologists.

PHILOPÄTOR. See **PTOLEMÆUS IV**.

PHILOGEMEN, son of Grangis, a celebrated general of the Achæan league, born at Megalopolis about B. C. 253. His early youth was spent in the cultivation of philosophy and military science, as he had proposed to himself Epaminondas for a model; but he had attained the age of thirty when the first opportunity of distinction was afforded him by the attack of the Spartans upon his native city, on which occasion he gave decisive proofs of his valour. He distinguished himself no less, some time after this, in the battle of Selasia, where Antigonus Doson gained a

complete victory over Cleomenes, B. C. 222. Antigonus then offered him a considerable command in his army, but Philopœmen declined it, and hearing that there was war in Crete, sailed to that island to exercise and improve his military talents. When he had served there for some time, he returned home with high reputation, and was immediately appointed by the Achæans general of the horse. In the exercise of this command, he acquitted himself with such signal ability, that he was not long afterwards appointed to the command of all the Achæan forces, and zealously employed himself in reforming the discipline of the army, recruiting its strength, and making it completely efficient. After several engagements in which his arms were completely victorious, and his personal valour most conspicuous, he again went as a volunteer to Crete, and soon after his return, B. C. 192, he marched against Sparta, and compelled her to join the Achæan league, which then included the whole of the Peloponnesus except Elis. The remainder of his life was spent rather in the council than in the field. At length, B. C. 183, when he had been elected strategos for the eighth time, the Messenians having revolted from the Achæan league, Philopœmen marched against them with a body of cavalry; but having fallen from his horse, he was dragged to the enemy's camp, thrown into a dungeon, and obliged to drink poison, in his seventieth year. Philopœmen was justly called by his countrymen the last of the Greeks.

PHILOSTRATUS, I., FLAVIUS, a native of Lemnos, who distinguished himself as a teacher of rhetoric, first at Athens and afterwards at Rome. He enjoyed the friendship and patronage of the Emperor Septimius Severus, and the Empress Julia, who had a strong predilection for literary pursuits; and it was at the request of the latter that Philostratus composed the most famous of his works, the *Life of Apollonius of Tyana*. Besides this, many of his other writings are still extant. — II. A nephew of the former, called, for the sake of distinction, “the Younger,” and the author of a work which has come down to us under the title of *Eikônes*.

PHILŌTAS, a son of Parmenio, who distinguished himself in the battles of Alexander, but was at last accused of conspiring against the monarch's life, and was tortured and put to death. See PARMENIO.

PHILOXĒNUS, I., a dithyrambic poet of Cythera, born about B. C. 439. He enjoyed the favour of Dionysius, tyrant of

Sicily; but on one occasion, when Dionysius had given him one of his dramas to correct, he ran his pen through the whole, and was thereupon sent to the quarries, where he is said to have composed the best of his dramas, entitled *Cyclops*. The tyrant, however, charmed with his pleasantry and firmness, at length forgave him. He died at Ephesus, about B. C. 380. — II. A celebrated painter of Eretria, and a pupil of Nicomachus of Thebes, lived about B. C. 316. He was the most rapid painter of antiquity; and his chief production was a *Battle of Alexander and Darius*, executed by order of Cassander king of Macedon.

PHILYRA, one of the Oceanides, beloved by Saturn, who, dreading the jealousy of his wife Rhea, changed Philyra into a mare, and himself into a horse. The offspring of their union was the Centaur Chiron, half man, half horse; but Philyra was so ashamed of the monstrous shape of the child, that she prayed the gods to change her form and nature, and she was accordingly metamorphosed into the linden-tree, called by her name among the Greeks.

PHILYRIDES, a patronymic of Chiron, the son of Philyra.

PHINEUS, I., a son of Agenor (or, according to some, of Neptune), gifted with prophetic powers, and king of Salmidesus, on the coast of Thrace. He married Cleopatra, the daughter of Boreas and Orithyia, and became by her the father of two sons, Plexippus and Pandion. After the death of Cleopatra he married Idæa, the daughter of Dardanus, who, becoming jealous of her step-children, maligned them to their father, and the latter, believing the slander, deprived them of sight and imprisoned them. According to the commonly-received account, the gods, to punish him, struck him with blindness, and sent the Harpies to torment him. (See HARPYIÆ.) He was some time after delivered from these monsters by his brothers-in-law, Zetes and Calais, who pursued them as far as the Strophades; he also recovered his sight by means of the Argonauts, whom he had received with great hospitality, and instructed in the easiest and speediest way by which they could arrive in Colchis. He was ultimately killed by Hercules. The legend of Phineus assumed a great variety of shapes among the ancient writers. — II. The brother of Cepheus, king of Æthiopia, to whom Andromeda, daughter of the latter, had been promised in marriage. On her being given to Perseus, a contest

arose, in which Phineus was changed to stone by the Gorgon's head, which Perseus had brought with him. See **ANDROMEDA** and **DANAË**.

PHINTIAS, a city on the southern coast of Sicily, east of Gela, founded by Phintias, a tyrant of Agrigentum, who transferred thither the inhabitants of Gela, *B. C.* 282. It has been said, but erroneously, to correspond to *Alicata*. — **II.** called also **PITHIAS**, **PINTHIAS**, and **PHYTIAS**. See **DAMON**.

PHLEGËTHON, a river of the lower world, which rolled in waves of fire. Hence its name, from *φλέγω*, "*to burn*."

PHLEGON, a native of Tralles, in Lydia, and one of the Emperor Hadrian's freedmen, who wrote numerous treatises, among which was a species of universal chronicle, commencing with the first Olympiad.

PHLEGRA, **I.**, the earlier name of the peninsula of Pallene in Thrace (afterwards Macedonia). The appellation is derived from *φλέγω*, "*to burn*," and the place was fabled to have witnessed the conflict between the gods and the earth-born Titans. The spot most probably had been volcanic at an early period. — **II.** More commonly *Phlegræi Campi*, a region of Italy, respecting which a tradition was related similar to that in the case of the peninsula of Pallene. (See **PHLEGRA**, **I.**) The territory of Italy thus denominated formed part of ancient Campania, and appears to have experienced in a very great degree the destructive effects of subterranean fires. Here we find Mount Vesuvius; the *Solfaterra*, still smoking, as the poets have pretended, from Jupiter's thunder; the *Monte Nuovo*; the *Monte Barbaro*, formerly *Mons Gaurus*; the grotto of the Sibyl; the noxious and gloomy lakes of Avernus and Acheron, &c. It is not improbable that these objects terrified the Greeks in their first voyages to the coast, and that they were afterwards embellished and exaggerated by the fancy and fiction of the poets.

PHLEGËÆ, the followers of Phlegyas, in *Bœotia*. See **PHLEGYAS**.

PHLEGYAS, son of Mars and Chrysogenea, the daughter of Halmus, on whose death he succeeded to part of the throne of Thessaly, or as others say of *Bœotia*, his cousin Minyas, son of Chryse, another daughter of Halmus, having obtained the other half. Phlegyas named the country *Phlegyonitis*, and having built a city called *Phlegya*, collected within it the bravest warriors of Greece, whom he separated from the other people of the country, and sent them forth upon expeditions of plunder

and rapine. They even ventured to assail and burn the temple of Delphi; and Jupiter, on account of their impiety, finally destroyed them with lightning and pestilence. The *Phlegyans* are regarded by Buttmann as belonging to the universal tradition of an impious people being destroyed by fire from heaven. Müller regards them as identical with the *Lapithæ* and the military class of the *Minyans*. Their name probably (*φλεγύαι*, from *φλέγω*, "*to burn*") gave occasion to the legend of their destruction.

PHLIUS, a small independent republic of the Peloponnesus, adjoining Corinth and Sicyon on the north, Arcadia on the west, and the Nemean and Cleonæan districts of Argolis on the south and south-east. Homer represents it, under the early name of *Arathyrea*, as dependent on *Mycenæ*. The remains of *Phlius* are to be seen not far from *Agios Giorgios*.

PHOCÆA, *Fochia*, a maritime town of Ionia in Asia Minor, with two harbours between *Cumæ* and *Smyrna*, founded by some emigrants of *Phocis*, under the guidance of two Athenian chiefs named *Philogenes* and *Damon*. Its favourable position rendered it at a very early period a great emporium of trade; and its inhabitants, who were distinguished for their industry, and the extent and magnitude of their commercial transactions, established numerous colonies along the coast of the Mediterranean. When *Harpagus*, general of *Cyrus*, attempted to reduce them under his power, they left *Ionia*, and repaired first to *Corsica*, whence they were expelled, and then to *Gaul*, where they settled and founded *Massilia*, now *Marseilles*. *Phocæa* still continued to exist under the Persian dominion, but greatly reduced in population and commerce. Some centuries later it was besieged by a Roman naval force, in the war against *Antiochus*, and it continues to be mentioned in history down to the latest period of the Byzantine empire.

PHOCENSES and **PHOCICI**, the inhabitants of *Phocis* in Greece.

PHOCIÖN, an Athenian general and statesman, contemporary and opponent of *Demosthenes*. Though of humble origin, he was educated in the school of *Plato* and *Xenocrates*. After distinguishing himself in a campaign under *Chaboras*, and subsequently at *Naxos*, *B. C.* 376, he was placed by the voice of his countrymen at the head of affairs. In his military capacity, *Phocion* distinguished himself on several occasions; but it is chiefly as a statesman

inclined to peace that he has obtained historical importance. That he was held in high esteem at Athens is proved by the fact that he was chosen general forty-four times, without any solicitation or bribery; and he succeeded in maintaining his popularity, notwithstanding all the secret and open efforts of his enemies to undermine it. He resisted the attempts of Philip of Macedon, Alexander the Great, and Antipater to corrupt him; but when, on the death of Antipater, the people had thrown off the Macedonian yoke, Phocion was accused of treason, and fled for safety to Polysperchon, who however sent him back to Athens, where he was immediately condemned to drink the fatal poison, B. C. 318. He died with the greatest composure, enjoining upon his son Phocus to cherish no remembrance of the injuries which Athens had inflicted on his father. His body was deprived of a funeral; but the Athenians afterwards repented of their ingratitude, and honoured him by raising statues to his memory, and putting to death his accusers.

PHOCIS, a small but celebrated district of Greece, having the Sinus Corinthiacus on the south, Doris and the Locri Ozolæ on the west, the Locri Epicnemidii and Opuntii on the north, and Bœotia on the east. It originally extended from the Bay of Corinth to the Sea of Eubœa, and reached on the north as far as Thermopylæ, but its boundaries were afterwards more contracted. The Phocians are said to have derived their origin from Phocus, a son of Æacus, who settled in the country. The original inhabitants are supposed to have been of the race of the Leleges; but be this as it may, the inhabitants were called Phocians as early as the time of Homer. Previously to the Persian invasion, they resisted all the efforts of the Thessalians to deprive them of their independence; but when the defile of Thermopylæ was at last forced by the Persians, Xerxes, at the instigation of the Thessalians, who had espoused his cause, ravaged Phocis with fire and sword, and laid waste many of their cities. The Phocians had no political importance till after the battle of Leuctra; but shortly after this event circumstances occurred which occasioned the celebrated Phocian or Sacred War, in which all the states of Greece were more or less engaged, and which resulted in the entire subjugation of the Phocians and the destruction of all their cities except Abæ, B. C. 346. Phocis, however, soon after recovered from this state of degradation and subjection, by the assistance of Athens

and Thebes, who united in restoring its cities in a great measure to their former condition. In return for these benefits, the Phocians joined the confederacy that had been formed by the two republics against Philip; they also took part in the Lamiac war after the death of Alexander, and displayed great zeal and alacrity in pursuit of the Gauls after their unsuccessful attempt on the temple of Delphi.

PHOCUS, the son of Phocion, who sent him to Sparta to be trained after the strict discipline of Lycurgus; but he was remarkable only for a dissolute mode of life, and was in no respect worthy of his parent.

PHOCYLIDES, a gnomic poet contemporary with Theognis, was born at Miletus, Olympiad 59. He composed epic and elegiac poems, which the ancients ranked in the gnomic class, but the few genuine fragments which we possess of his poems contain no allusion to his personal circumstances. A poem that still exists, under the title of *Ποίημα νουθητικόν*, is sometimes ascribed to him; but it is probably the production of some Christian writer of the twelfth or thirteenth century.

PHŒBE, I., one of the female Titans, the offspring of Heaven and Earth (Cœlus and Terra), and mother of Latona and Asteria by Cœus, another of the Titans. The name Phœbe (*Φοίβη*) signifies *the bright one* (from *φάω*, "*to shine*"); and Cœus (*Κοῖος*), *the burning* (from *καίω*, "*to burn*"). — II. One of the names of Diana, or the Moon. See DIANA.

PHŒBIDAS, a Lacedæmonian general, who was sent to the assistance of the Macedonians against the Thracians. Having seized the citadel of Thebes, he was banished from the Lacedæmonian army for this perfidious measure, and died B. C. 377.

PHŒBIGENNA, a surname of Æsculapius, as descended from Phœbus.

PHŒBUS, one of the names of Apollo, derived from *φάω*, *to shine*.

PHŒNICE or PHŒNICIA, a small but interesting country of Asia, occupying that part of the Syrian coast which stretches from Aradus (the modern Rouad) on the north, to a little below Tyre on the south, a distance of about fifty leagues. Its breadth was much less considerable, being for the most part bounded by Mt. Libanus to the east, and Mt. Carmel on the south. The surface of this narrow tract was generally rugged and mountainous; and the soil of the valleys, though moderately fertile, did not afford sufficient supplies of food to feed the population. Libanus and its dependent ridges were,

however, covered with timber suitable for ship-building; and besides Tyre and Sidon, Phœnicia possessed the ports of Tripoli, Byblos, Berytus, &c. In this situation, occupying a country unable to supply them with sufficient quantities of corn, hemmed in by mountains, and by powerful and warlike neighbours, on the one hand, and having, on the other, the wide expanse of the Mediterranean, studded with islands, and surrounded by fertile countries, to invite the enterprise of her citizens, they were naturally led to engage in maritime and commercial adventures; and became the boldest and most experienced mariners, and the greatest discoverers, of ancient times. From the remotest antiquity, a considerable trade seems to have been carried on between the eastern and western worlds. The spices, drugs, precious stones, and other valuable products of Arabia and India have always been highly esteemed in Europe, and have exchanged for the gold and silver, the tin, wines, &c. of the latter. At the first dawn of authentic history, we find Phœnicia the principal centre of this commerce. Her inhabitants are designated in the early sacred writings by the name of Canaanites,—a term which, in the language of the East, means merchants. The products of Arabia, India, Persia, &c. were originally conveyed to her by companies of travelling merchants, or caravans; which seem to have been constituted in the same way, and to have performed exactly the same part in the commerce of the East, in the days of Jacob, that they do at present. It would not be easy to over-rate the beneficial influence of that extensive commerce from which the Phœnicians derived such immense wealth. It inspired the people with whom they traded with new wants and desires, at the same time that it gave them the means of gratifying them. It every where gave fresh life to industry, and a new and powerful stimulus to invention. The rude uncivilised inhabitants of Greece, Spain, and northern Africa, acquired some knowledge of the arts and sciences practised by the Phœnicians; and the advantages of which they were found to be productive secured their gradual though slow advancement. Nor were the Phœnicians celebrated only for their wealth, and the extent of their commerce and navigation. Their fame, and their right to be classed amongst those who have conferred the greatest benefits on mankind, rest on a still more unassailable foundation. Antiquity is unanimous in ascribing to them the invention and practice of all those

arts, sciences, and contrivances that facilitate the prosecution of commercial undertakings. They are held to be the inventors of arithmetic, weights and measures, of money, of the art of keeping accounts, and, in short, of every thing that belongs to the business of a counting-house. They were, also, famous for the invention of ship-building and navigation; for the discovery of glass; for their manufactures of fine linen and tapestry; for their skill in architecture, and in the art of working metals and ivory; and still more for the incomparable splendour and beauty of their purple dye. At a later period they fitted out ships, and carried on an extensive commerce with all the countries known to antiquity. They planted numerous colonies on the African shores of the Mediterranean, as well as in Spain, Sicily, and Malta. They visited the British isles in search of tin, navigated the Baltic to procure amber, and are even said to have performed the circumnavigation of Africa, and to have formed settlements eastward of the Persian Gulf. To this people also is attributed the invention of alphabetical characters and their introduction in Europe, while their religion formed the basis of the various mythological structures that arose in Greece. Phœnicia was originally formed of several independent states, each governed by its own sovereign, but united as fear or interest prompted them; but in the course of time, Tyre came to exercise supremacy over the rest. After the conquest of Samaria and Judæa, the Phœnicians became subject successively to the Assyrian, Babylonian, and Persian monarchies. In the wars between the Greeks and Persians, the Phœnicians formed the chief and most efficient part of the Persian navy. They afterwards formed part of the subjects of the Seleucidæ, and were eventually included in the Roman province of Syria.

PHŒNISSA, a patronymic given to Dido as a native of Phœnicia.

PHŒNIX, I., son of Amyntor, king of Argos, and Cleobule or Hippodamia. According to the Homeric account, Amyntor having transferred his affections from his wife, Hippodamia, to a concubine, the former besought her son Phœnix to gain the affections of his father's mistress, and alienate her from Amyntor. Phœnix succeeded in his suit, and his enraged father imprecated upon him the bitterest curses. The son, therefore, notwithstanding the entreaties and efforts of his relations to detain him at his parent's court, fled to

Phthia, in Thessaly, where he was kindly received by Peleus, monarch of the country, who assigned him a territory on the confines of Phthia, and the sway over the Dolopians, and intrusted him also with the education of his son Achilles. Such is the Homeric account. Later writers, however, make Amyntor to have put out his son's eyes, and the latter to have fled in this condition to Peleus, who led him to Chiron, and persuaded the centaur to restore him to sight. Phoenix accompanied his pupil Achilles to the Trojan war; and after the death of the latter, he was one of those commissioned to return to Greece and bring young Pyrrhus to the war. On the fall of Troy, he went to Thessaly, where he died, and was buried near Trachiniae, where a small river in the neighbourhood received from him the name of *Phœnix*. — II. A son of Agenor, sent, like his brothers Cadmus and Cilix, in pursuit of their sister Europa, whom Jupiter had carried away. His inquiries proving unsuccessful, he was fabled to have settled in and given name to Phœnicia.

PHOLŒ, I., *Muuro Bouni*, a mountain on the north-west of Arcadia, which, together with the range of Erymanthus, of which it is a continuation, forms the boundary between Arcadia and Elis. — II. A female servant of Cretan origin, who was given with her two sons to Sergestus by Æneas.

PHOLUS, I., the Centaur, who kindly entertained Hercules on his expedition against the boar of Erymanthus, but was accidentally killed by one of the hero's poisoned arrows, in the conflict which ensued respecting the wine. See CENTAURI. — II. One of the friends of Æneas, killed by Turnus.

PHORBAS, I., son of Priam and Epithesia, killed during the Trojan war by Menelaus. The god Somnus borrowed his features when he deceived Palinurus, and threw him into the sea near the coast of Italy. — II. A man who profaned Apollo's temple. — III. A native of Syene, son of Methion, killed by Perseus.

PHORCUS, or PHORCYS, I., a sea-deity, son of Pontus and Terra, and brother and husband of Ceto, by whom he became the father of the Gorgons, the dragon who kept the apples of the Hesperides, and other monsters. — II. The name of a man whose seven sons assisted Turnus against Æneas.

PHORCŸDES or GRÆÆ, the two daughters of Phorcys and Ceto, called Phephredo (*Horriſier*), and Enyo (*Shaker*), to whom later writers add a third, Deino (*Terrifier*). They are always united with the Gor-

gons, whose guards they were, and are described as swan-formed, having one eye and one tooth in common, on whom neither the sun with its beams, nor the nightly moon ever looks.

PHORMION, I., an Athenian general, son of Asopicius, who impoverished himself to maintain the dignity of his army. — II. A Peripatetic philosopher of Ephesus, ridiculed by Cicero, for lecturing upon subjects of which he was ignorant.

PHORONEUS, son of Inachus and the ocean-nymph Melia, and second king of Argolis. According to one tradition, he was the first man, while another makes him to have collected the rude inhabitants into one society, and to have given them laws and social institutions. He also decided a dispute for the land between Juno and Neptune, in favour of the former, who thence became the tutelar deity of Argos. By the nymph Laodice Phoroneus had a son named Apis, from whom the peninsula, according to one account, was called Apia; and a daughter Niobe, the first mortal woman who enjoyed the love of Jupiter.

PHORŌNIS, a patronymic of Io as sister of Phoroneus.

PHOTINUS, an eunuch, prime minister of Ptolemy king of Egypt, by whose advice Pompey was put to death after the battle of Pharsalia. Subsequently, when Julius Cæsar visited Egypt, Photinus raised a sedition against him, for which he was put to death.

PHRAATES I., called also Phriapatius, succeeded Arsaces III. as king of Parthia. He made war against Antiochus, king of Syria, and was defeated in three successive battles. His children being too young to succeed to the throne, he appointed his brother Mithridates king. — II. Successor of his father Mithridates, as king of Parthia. He was murdered by some Greek mercenaries, who had been once his captives, and had enlisted in his army, B. C. 129. — III. Successor of his father Pacorus on the throne of Parthia. He gave one of his daughters in marriage to Tigranes, son of Tigranes, king of Armenia, and soon after invaded the kingdom of Armenia, to place his son-in-law on the throne of his father. But the expedition was attended with ill-success, and Phraates was afterwards assassinated by his sons Orodes and Mithridates. — IV. Nominated king of Parthia by his father Orodes, whom he afterwards murdered, B. C. 37. He made war against M. Antony, and obliged him to retire with much loss. Some time after he was dethroned by the Parthian nobility, but soon regained his power, and expelled the

usurper Tiridates, who, however, contrived to carry off the youngest son of Phraates, and conveyed him to Augustus, whose protection he implored. Menaced by a Roman invasion, and in danger from a large part of his own subjects, Phraates willingly made great concessions to Augustus. He sent four of his sons to Rome as hostages, and restored Augustus the Roman standards which had been taken on the defeat of Crassus, an event which is frequently alluded to by the poets of the Augustan age. He was afterwards murdered by one of his concubines, and her son Phraates, who took possession of the throne, but was shortly after deposed by his subjects, whom he had offended by his cruelty and oppression.

PHRAORTES, son and successor of Deioeces on the throne of Media. He conquered the greatest part of Asia, but fell in an expedition against the Assyrians of Ninus, or Nineveh, B. C. 625, after a reign of twenty-two years.

PHRICŌNIS, a surname given to Cuma in Æolis. See **CUMA**.

PHRYGIA, a country of Asia Minor, bounded on the north by Paphlagonia and Bithynia, west by Lydia and Caria, south by Lycia, Pisidia, and Isauria, and east by Cappadocia and Pontus; but the limits of this district varied so much at different times, that it is difficult to define them accurately. Ancient writers often speak of the Great and Less Phrygia, but when Phrygia is spoken of simply, it is always the former that is meant, the latter, which was included in Mysia, where a band of Phrygian refugees had settled, being a mere political division. Besides this ancient classification, we find in the Lower Empire the province divided into *Phrygia Pacatiana*, and *Phrygia Salutaris*. The name *Epictetus*, or "the Acquired," was given to that portion of the province which was annexed by the Romans to the kingdom of Pergamus. The origin of the Phrygians is lost in obscurity; but it is generally supposed that they were originally a Macedonian people, who, under the name of Briges, passed into Asia a hundred years before the Trojan war. The early government of Phrygia appears to have been monarchical under the Median or Gordian dynasty: but the country was afterwards incorporated with the Lydian empire by Cræsus. After the overthrow of the Lydian monarchy by Cyrus, Phrygia was annexed to the Persian empire, and, in the partition of Alexander's dominions, it fell at first into the hands of Antigonus, then of the Seleucidæ,

and, after the defeat of Antiochus, was ceded to Eumenes, king of Pergamus, but finally reverted to the Romans on the death of Attalus, B. C. 133. The Phrygians were called barbarians by the Greeks, and are generally stigmatised by the ancients as a slavish nation, destitute of courage or energy, and possessing but little skill in anything save music and dancing. Their music (*Phrygii cantus*) was of a grave and solemn nature, when opposed to the more cheerful Lydian airs.

PHRYNICHUS, a name common to several individuals, of whom the most celebrated are—I. A tragic poet of Athens, son of Polyphradmon, and a disciple of Thespis. He first exhibited B. C. 511, and his career extended over a period of thirty-five years; but neither the date of his birth nor the date and place of his death have been ascertained. His plays were great improvements upon those of his predecessors, their subjects being generally drawn from contemporaneous history. He also was the first to introduce female parts. The names of seventeen of his tragedies are cited by Suidas; and of these two have been celebrated in history—"the Phœnissæ" or Phœnician women, and "the Capture of Miletus." (See *Herodotus*, vi. 21.)—II. An Athenian comic poet who lived about B. C. 430; of whose works a few fragments have been collected by Hertelius and Grotius.—III. A native of Arabia, who established himself in Bithynia in the latter half of the second century of our era, and compiled a *Lexicon of Attic forms of Expression*, and several other works which have come down to our times.

PHRYNIS, a musician of Mitylene, the first who obtained a musical prize at the Panathenæa at Athens, B. C. 438. He added two strings to the lyre, which had been always used with seven by his predecessors.

PHRYXUS, a son of Athamas, king of Thebes, by Nephele. Ino, daughter of Cadmus, whom his father Athamas had married, after the repudiation of Nephele, resolved to destroy the children of the latter; and for this purpose she persuaded the women to parch the seed-corn unknown to their husbands. The lands having consequently yielded no crop, Athamas sent to Delphi to consult the oracle, in what way the threatening famine might be averted; and Ino persuaded the messenger to say that Apollo directed Phryxus to be sacrificed to Jupiter. Compelled by his people, Athamas reluctantly placed his son before the altar; but Nephele snatched away both her son and her daughter, and

gave them a gold-fleeced ram she had obtained from Mercury, which carried them through the air over sea and land. They proceeded safely till they came to the sea between Sigæum and the Chersonese, when Helle fell into it, and it was named from her Hellespontus. Phryxus went on to Colchis to Æetes, the son of Helios, who received him kindly, and gave him in marriage his daughter Chalciopé. He there sacrificed his ram to Jupiter Phryxius, and gave the golden fleece to Æetes, who nailed it to an oak in the grove of Mars. Some time after he was murdered by his father-in-law, who envied him the possession of the golden fleece, and was placed among the constellations after death. The recovery of the golden fleece gave rise to the celebrated expedition of the Argonauts achieved under Jason, and many of the princes of Greece. See JASON.

PHTHIA, a town of Phthiotis, at the east of Mount Othrys in Thessaly, where Achilles was born, hence called *Phthius heros*.

PHTHIOTIS, a province of Thessaly including all the southern portion of that country, as far as Mount Ceta and the Maliac Gulf. Homer comprised within this extent of territory the districts of Phthia and Hellas properly so called, and, generally speaking, the dominions of Achilles, together with those of Protesilaus and Eurypylus.

PHURNUTUS. See CORNUTUS.

PHYA, a tall and beautiful woman of Attica, whom Pisistratus, when he wished to re-establish himself in his usurped power, arrayed like the goddess Minerva, and led to the city in a chariot, making the populace believe that the goddess herself came to restore him to power.

PHYCUS, a promontory of Cyrenaica, northwest of Apollonia, and now *Ras-al-Sem*.

PHYLACE, the name of four towns of ancient Greece, in Thessaly, Epirus, Arcadia, and Macedonia. Of these the first is the most celebrated, as the native place of Protesilaus, hence styled Phylacides, in whose honour a temple was erected here.

PHYLE, a fortress of Attica, celebrated as the scene of Thrasylus's first exploit in behalf of his oppressed country. It was situated about 100 stadia, north-west of Athens; and is now represented by *Bigla Castro*.

PHYLLIS, I., daughter of Sithon, king of Thrace, and betrothed to Demophoön, son of Theseus, who, on his return from Troy, having stopped on the Thracian coast, became enamoured of the prin-

cess. A day having been fixed for their union, Demophoön set sail for Athens, in order to arrange affairs at home, promising to return at an appointed time. He did not come, however, at the expiration of the period which he had fixed, and Phyllis, fancying herself deserted, put an end to her existence. The trees that sprang up around her tomb were said at a certain season to mourn her untimely fate, by their leaves withering and falling to the ground. According to another account, Phyllis was changed after death into an almond-tree, destitute of leaves; and Demophoön having returned a few days subsequently, and having clasped the tree in his embrace, it put forth leaves, as if conscious of the presence of a once-beloved object. Hence, says the fable, leaves were called φύλλα in Greek, from the name of Phyllis (Φύλλης). Ovid has made the absence of Demophoön from Thrace the subject of one of his heroic epistles. — II. A country-woman introduced by Virgil. — III. A region of Thrace, forming part of Edonis, and situated north of Mount Pangæus.

PHYLLUS, or **PHAYLLUS**, a general of Phocis during the *Phocian War* against the Thebans. He assumed the command after the death of his brothers Philomelus and Onomarchus.

PHYSCON. See PROTEMEUS VII.

PHYSCOS, a town of Caria, opposite Rhodes, to which it was subject.

PICENI, the inhabitants of Picenum. See PICENUM.

PICENTINI, a people of Italy, between Lucania and Campania, on the Tuscan Sea, removed thither by the Romans from Picenum, after their conquest of that district, A. U. C. 484. Having sided with Hannibal in the second Punic war, besides many other humiliations they were excluded from military service, and allowed only to perform the duties of couriers and messengers.

PICENUM, a district of Italy, along the Adriatic, south and east of Umbria, occupied by the Picentes, a colony of the Sabines, who were said to have been guided to this land by a woodpecker (*picus*), a bird sacred to Mars. The conquest of Picenum was effected by the Romans about 484 A. U. C., not long after the expedition of Pyrrhus into Italy, when 360,000 men submitted. Picenum constituted the fifth region in the division of Augustus.

PICTE or **PICUL**, a people of Scythia (called also Agathyrsæ); named from painting their bodies with different colours, to appear more terrible in the eyes of their enemies. The name Picts was also given

to a Caledonian race, first mentioned under this denomination A. D. 297. Various derivations have been assigned for their name.

PICTĀVI or PICTŌNES, a people of Aquitanic Gaul, a short distance below the Ligeris or *Loire*. Their territory corresponds to the modern *Poitou*. Ptolemy assigns them two capitals, Augustoritum and Limonum.

PICUMNUS and PILUMNUS, two deities at Rome, who presided over the auspices required before the celebration of nuptials. Pilumnus was supposed to patronise children. He was also invoked as the god of bakers and millers, and was said to have first invented the mode of grinding corn. Turnus boasted of being one of his lineal descendants.

PICUS, a fabulous king of Latium, son of Saturn, and celebrated for his beauty and love of horses. He married Canens, daughter of Janus and Venilia, celebrated for the sweetness and power of her voice. When hunting one day in the woods, he was met by Circe, who became deeply enamoured of him, but, upon his treating her with disdain, she changed him into a woodpecker, called *picus*. Some say that Picus was married to Pomona.

PIĒRĪA, I., the region pointed out by Greek tradition as the first seat of the Muses, was a narrow strip of land stretching along the Thermaic gulf from the mouth of the Haliacmon to the mouth of the Peneus, being separated from the rest of Macedonia by the ridges of Mount Olympus. Within its limits were the towns of Pimplea and Libethra: the former was said to have been the birthplace of Orpheus; at the latter they showed his tomb. Hence the titles Pierides, Pimpleides, Libethrides, applied to the Muses. The name Pieria was derived apparently from the Pieres, a Thracian people, who were subsequently expelled by the Temenidæ, the conquerors of Macedonia, and driven north beyond the Strymon and Mount Pangæus, where they formed a new settlement. — II. A district of Syria, bounded on the north by Mount Pierus, from which the region received its name.

PIĒRĪDES, I., a name given to the Muses, from the district of Pieria in Thessaly, their natal region. — II. The daughters of Pierus, who challenged the Muses to a trial in music, in which they were conquered, and changed into magpies. Some suppose that the victorious Muses took their name, just as Minerva, according to some authorities, assumed that of the giant Pallas after she had conquered him.

PIĒRUS, a native of Thessaly, father of

the Pierides, who challenged the Muses. (See PIERIDES II.) — II. A mountain of Thessaly, sacred to the Muses.

PIGRUM MARE, an appellation given to the extreme Northern Ocean, from its being supposed to be in a semi-congealed or sluggish state.

PILUMNUS. See PICUMNUS.

PIMPLEA. See PIERIA I.

PINĀRII and POTITH, two distinguished families among the subjects of Evander at the time Hercules visited Italy on his return from Spain, a curious legend respecting whom will be found in Livy i. 7.

PINĀRĪUS RUSCA, M., a prætor, who conquered Sardinia, and defeated the Corsicans.

PINĀRUS, *Del-sou*, a river of Cilicia Campestris, rising in Mount Amanus, and falling into the Sinus Issicus near Issus.

PINDĀRUS, the most celebrated lyric poet of antiquity, was born at Cynoscephalæ, a village of Thebes, about B.C. 522. His family were the hereditary flute-players of Thebes; but he was early trained in the higher departments of music and poetry by Myrtis and Corinna, who had both attained celebrity for their lyric compositions during the infancy of Pindar. Both were competitors with him in poetry. Myrtis strove with the bard for a prize at public games; and although Corinna said, "It is not meet that the clear-toned Myrtis, a woman born, should enter the lists with Pindar," yet she is said (perhaps from jealousy of his rising fame) to have often contended against him in the *agones*, and five times to have gained the victory. At the age of twenty he composed a song of victory in honour of a Thessalian youth belonging to the family of the Aleudæ, B.C. 502, and soon extended the boundaries of his art to the whole Greek nation. Pindar spent the rest of his life in lucrative intercourse with the tyrants and wealthy men of Greece and its dependencies. Thus we find him employed for the Sicilian rulers, Hiero of Syracuse and Theron of Agrigentum; for Arcesilaus, king of Cyrene, and Amyntas, king of Macedonia. The free states vied with one another in honouring the great lyric poet. The Athenians made him their public guest (*πρόξενος*); and the inhabitants of Ceos employed him to compose a processional song (*προσόδιον*), although they had their own poets, Simonides and Bacchylides. In the public assemblies of Greece, where females were not permitted to contend, he was rewarded with the prize in preference to every other competitor. His hymns and pæans were repeated before crowded

assemblies in the temples of Greece; and the priestess of Delphi declared that it was the will of Apollo that Pindar should receive half of all the first-fruit offerings annually heaped on his altars. After his death, which took place about B. C. 442, he was honoured with every mark of respect, even to adoration; and statues were erected at Thebes and Athens to his memory. Of his works the Odes are the only compositions extant, and they have been always esteemed models for sublimity of sentiment, grandeur of expression, energy and magnificence of style, boldness of metaphors, harmony of numbers, and elegance of diction.

PINDENISSUS, *Behesni*, a city of Cilicia, belonging to the Eleuthero-Cilices, situated on a height of great elevation and strength, forming part of the range of Amanus. Cicero took it after a siege of fifty-seven days, and compelled the Tibarenii, a neighbouring tribe, to submit likewise.

PINDUS, I., a name applied by the Greeks to the elevated chain which separates Thessaly from Epirus. Towards the north it joined the great Illyrian and Macedonian ridges of Bora and Scardus, while to the south it was connected with the ramifications of Cæta, and the Ætolian and Acarnanian mountains. It was sacred to Apollo and the Muses. — II. Called also Cyphas, a town of Doris in Greece, watered by a small river of the same name, which falls into the Cephissus, near Lilæa.

PIRÆUM, a small fortress of Corinthia, on the Sinus Corinthiacus, taken on one occasion by Agesilaus. It must not be confounded with the Corinthian harbour of Piræus, on the Sinus Saronicus, near the confines of Argolis.

PIRÆUS, or PIRÆEUS, a celebrated and capacious harbour of Athens, at some distance from the city, but joined to it by *long walls*, called *μακρὰ τείχη*, which were sufficiently broad on the top to admit of two waggons passing each other. Upon both of the walls a great number of turrets were erected, which were turned into dwelling-houses when the Athenians became so numerous that the city was not large enough to contain them. Of the three harbours of Athens, Munychia, Phalerus, and Piræus, the last was by far the largest. Its entrance was narrow, being contracted by two projecting promontories; but within it contained three large basins or ports, named Cantharus, Aphrodisus, and Zea, capable of containing 300 ships. Besides being the chief harbour of the capital, the Pi-

ræus formed a city of itself, and abounded in temples and other magnificent structures. The walls which joined it to Athens, with all its fortifications, were totally demolished when Lysander put an end to the Peloponnesian war by the reduction of Attica. But they were rebuilt by Conon with the money supplied by the Persian commander Pharnabazus, after the defeat of the Lacedæmonians, in the battle off the Arginusæ Insulæ. In after days the Piræus suffered greatly from Sylla, who demolished the walls, and set fire to the armoury and arsenals. It is now called *Porte Leone*, and is connected with the modern city of Athens, by a railroad about five miles in length.

PIRENE, a fountain of white marble, near Corinth, celebrated by the ancient poets as being sacred to the Muses, and as being the spot where Bellerophon seized the winged horse Pegasus, preparatory to his enterprise against the Chimæra. The fountain was fabled to have derived its name from the nymph Pirene, who was said to have dissolved in tears at the death of her son Cenchreas, accidentally slain by Diana.

PIRITHOÛS, son of Ixion and Dia, one of the chieftains (or, according to another account, the monarch) of the Lapithæ, and memorable in mythological narrative for his friendship with Theseus. The renown of Theseus having spread widely over Greece, Pirithoüs became desirous of witnessing his exploits; and he accordingly made an irruption into the plain of Marathon, and carried off the herds of the King of Athens. Theseus, on receiving information, went to repel the plunderers. The moment Pirithoüs beheld him, he was seized with secret admiration, and, stretching out his hand as a token of peace, exclaimed, "Be judge thyself! What satisfaction dost thou require!" — "Thy friendship," replied the Athenian; and they thereupon swore eternal fidelity. Theseus and Pirithoüs were both present at the hunt of the Calydonian boar; and the former also took part in the famous conflict between the Centaurs and Lapithæ, that arose upon the marriage of Pirithoüs and Hippodamia. (See LAPITHÆ.) After the death of Hippodamia, Pirithoüs resolved, with his friend Theseus, to carry away Helen; and the beautiful prize having fallen to the share of Theseus, they resolved on the daring deed of carrying away from the palace of the monarch of the under-world his queen Proserpina, whom they destined to be the wife of Pirithoüs. They descended together to the

region of shadows; but Pluto, knowing their design, seized them, and placed them upon an enchanted rock at the gate of his realms. Here they sat, unable to move, till Hercules, passing by in his descent for Cerberus, freed Theseus, having taken him by the hand and raised him up; but when he would do the same for Pirithoüs, the earth quaked, and he left him. Pirithoüs therefore remained everlastingly on the rock, in punishment of his audacious attempt.

PISA, a town of Elis, on the Alpheus, at the west of the Peloponnesus, founded by Pisus, son of Perieres, and grandson of Æolus. Its inhabitants, called *Pisæi*, long enjoyed the privilege of presiding at the Olympic Games; but after a contest of long duration and various success, they were superseded by the inhabitants of Elis. The horses of Pisa were famous. The year, in which the Olympic Games were celebrated, was often called *Pisæus annus*, and the victory obtained *Pisæa ramus olivæ*.

PISÆ, *Pisa*, a town of Etruria, at the mouth of the Arnus, supposed to have been built by a colony from Pisa in the Peloponnesus; but even in the time of Cato its origin was a matter of uncertainty. It was probably colonised by the Etruscans when they extended their dominions from the Arno to the Maira. It underwent the same vicissitudes as the rest of Etruria, and became subject to the Romans, A.U.C. 560, retaining, like most Etruscan towns, its municipal form of government. Livy mentions that a Latin colony was sent to Pisæ, at the request of the citizens, who offered a part of their territory to the colonists about 179 B. C. Nothing more is said concerning Pisæ in Roman history, but we find that it had bishops at the beginning of the fourth century, and passed successively under the dominion of various conquerors of Italy, the Goths, the Longobards, and the Carlovingsians.

PISANDER, I., an early Greek poet, born at Camirus, in the island of Rhodes, about 630 B. C. He was contemporary with Euripolpus, and wrote a poem, entitled "*Hecrælea*," on the labours and exploits of Hercules, of which frequent mention is made by the grammarians. — II. A Greek poet, born at Laranda, a city of Lycaonia, in Asia Minor, during the reign of Alexander Severus. He composed a long poem, entitled *Ἡρωικὰ Θεογονίαι*, in which he sang the nuptials of gods and heroes. — III. An Athenian, one of the leaders of the oligarchical party, and instrumental in bringing about the establishment of the

Council of Four Hundred. — IV. A Spartan admiral, in the time of Agesilaus, slain in a naval battle with Conon near Cnidus, B. C. 394.

PISAURUM, a city of Umbria, on the sea-coast, below Ariminum, and near the river Pisaurus. Its origin is uncertain. It became a Roman colony A. U. C. 568, and was destroyed by an earthquake during the early part of the reign of Augustus.

PISEUS, a king of Etruria, about 260 years before the foundation of Rome.

PISIDIA, an inland and mountainous country of Asia Minor, between Phrygia, Galatia, and Isauria, and forming the northern part of the Syrian and Roman provinces of Pamphylia. The inhabitants, called *Pisidæ*, maintained their independence under the Persian empire; and though the Romans obtained possession of some of their towns, they were never entirely subdued. In the time of Strabo Pisidia was governed by petty chiefs, who supported themselves by plunder and rapine. Antiochia, Sagalassus, and Selge were their chief towns.

PISISTRATIDÆ, the name given to Hippias and Hipparchus, sons of Pisistratus, tyrant of Athens.

PISISTRATUS, son of Hippocrates, and descended from the Codridæ, was born at Athens about B. C. 592. At the time when he makes his first prominent appearance the state was distracted by the three rival factions of the Plain, the Coast, and the Highlands. The first of these was headed by Lycurgus; the second by Megacles, a grandson of the archon who brought the memorable stain and curse upon his house by the massacre of the adherents of Cylon; and the third by Pisistratus, who had particularly distinguished himself in the war against the Megarians, and had formed the design of making himself sovereign of Athens. Solon, to whom he was related, opposed his views, and discovered his duplicity before the public assembly. Pisistratus however, not disheartened, and having matured his plans, one day inflicted upon himself and his mules several wounds, and driving into the market-place, exposed his mangled body to the eyes of the populace, accused his enemies of attempts on his life, because he was the friend of the people, and claimed a chosen body of fifty men to defend his person from the malevolence of his enemies. But no sooner had he received an armed band, than he seized the citadel of Athens, and made himself absolute. His triumph, however, was of short duration; for the

rival factions of Megacles and Lycurgus soon combined and drove him from the city. Soon after Megacles, jealous of Lycurgus, promised to restore Pisistratus, if he would marry his daughter. Pisistratus consented, and returned to Athens. Megacles, however, finding that Pisistratus did not treat his daughter properly, once more expelled him; whereupon he retired to Eubœa, but eleven years after he was drawn from his obscure retreat by means of his son Hippias, and a third time received by the people of Athens as their sovereign. He then strengthened himself by foreign and native mercenaries, by legislating beneficially for the poor, and taking hostages of the rich; and having gratified the people with numerous largesses, adorned the city with splendid monuments of art, and established a library in which he deposited the poems of Homer, then first collected, he died about B. C. 527, after he had enjoyed the sovereign power for thirty-three years, including the years of his banishment. He was succeeded by his sons Hipparchus and Hippias, named *Pisistratidae*, who at first rendered themselves as illustrious as their father, but were ultimately banished from Athens about seventeen years after the death of Pisistratus, B. C. 510.

Piso, the name of a celebrated family at Rome, a branch of the Gens Calpurnia, descended from Calpus, son of Numa. Before the death of Augustus, eleven of this family had obtained the consulship, and many had been honoured with triumphs. The principal members of it were: — I. C. Calpurnius, city prætor B. C. 212. He had the command of the Capitol and citadel when Hannibal marched against Rome. He was afterwards sent into Etruria as commander of the Roman forces, and at a subsequent period had charge of Capua in Campania, after which his command in Etruria was renewed. — II. C. Calpurnius, prætor B. C. 187. He obtained Farther Spain for his province, where he signalised his valour, and, in conjunction with L. Quintius Crispinus, prætor of Hither Spain, gained a decisive victory over the revolted Spaniards. More than thirty thousand of the enemy fell in the battle. On his return to Rome he obtained a triumph. He subsequently attained to the consulship (B. C. 180), in which office he died, having been poisoned, as was believed, by his wife Hostilia. — III. L. Calpurnius, one of the most remarkable men of the Roman state, tribune of the commons, B. C. 149, and afterwards twice consul B. C. 135 and 133. An

able speaker, a learned lawyer, a sound statesman, and a wise and valiant commander, he distinguished himself still more by his purity of morals, and by a frugality and plainness of life, which obtained for him the surname of *Frugi*. He left memoirs or annals of his time. — IV. L. Calpurnius Piso, son of the preceding, inherited, if not the talents, at least the virtues, of his father. He was sent as prætor into Spain, where he died soon after. V. C. Calpurnius, consul with Acilius Glabrio, B. C. 67, and a warm defender of the prerogatives of the consular office against the attacks of the commons and their tribunes. He was also the author of a law against bribery at elections. — VI. A young Roman, whom indigence (the result of profligate habits), and a turbulent disposition induced to take part in the conspiracy of Catiline. The leading men at Rome, anxious to get rid of so troublesome and dangerous an individual, caused him to be sent as quæstor into Hither Spain, and he was not long after assassinated in his province. — VII. C. Calpurnius Frugi, a descendant of the individual above-mentioned, first husband of Tullia, daughter of Cicero, who praises him for his virtues and his oratorical abilities. Piso exerted himself strenuously for the recall of his father-in-law, but died a short time before this took place. — VIII. L. Calpurnius, father-in-law of Cæsar, and consul B. C. 58. Before attaining to this office he had been accused of extortion, and only escaped condemnation through the influence of his son-in-law. Cicero was allied to Piso by marriage, and the latter had given him many marks of friendship and confidence; but Clodius eventually gained Piso over to his views, by promising to obtain for him the province of Macedonia, where his whole conduct was marked by such debauchery, rapine, and cruelty, that the senate recalled him, chiefly through the exertions of Cicero. On Piso's return, he had the hardihood to attack Cicero in open senate, and complain of the treatment he had received at his hands. Cicero replied, in an invective speech, the severest, perhaps, that ever fell from the lips of any man, in which the whole life and conduct of Piso are pourtrayed in the darkest colours, and which must hand him down as a detestable character to all posterity. Notwithstanding this, however, Piso was afterwards censor along with Ap-pius Claudius (A. U. C. 702) and we find him, at a subsequent period, appointed one of the three commissioners who were sent by the senate to treat with Antony.

— IX. L. Calpurnius Piso, son of the preceding, many of whose vices he inherited. He was at first one of the warmest opponents of the party of Cæsar, after whose death he followed the fortunes of Brutus and Cassius, until the overthrow of the republican forces. Being at length restored to his country, he refused all public offices, until Augustus prevailed upon him to accept the consulship, A.U.C. 731, Augustus himself being his colleague. He was afterwards named governor of Pamphylia, and having subsequently passed into Europe, gained a complete victory over the Bessi, a Thracian tribe. He was appointed, after this, prefect of the city by Tiberius. It was to this individual and his two sons that the epistle of Horace, commonly called the "Art of Poetry," was addressed. — X. Cn. Calpurnius, son of the preceding, married Plancina, a woman of high descent, and of vast wealth. Tiberius appointed him governor of Syria, and was said to have given him secret instructions to thwart the movements of Germanicus, while Plancina was to endeavour to mortify, in every possible way, the pride of Agrippina. These machinations proved but too successful. Germanicus was cut off, and Piso, accused of having poisoned him both by his widow Agrippina and the public voice, and finding himself deserted by all, even by the emperor, put an end to his existence A.D. 20. — XI. C. Calpurnius, leader of the celebrated conspiracy against Nero. His eloquence, and amiable qualities, had conciliated the public esteem to such a degree, that the majority of the conspirators intended him as the successor of the emperor. The plot, however, was discovered on the very morning of the day intended for its execution, and Piso, instead of at once adopting energetic measures, and attempting to seize upon the throne by open force, as his friends advised him to do, shut himself up in his mansion and put himself to death by opening his veins. — XII. C. Licinianus, adopted son of the Emperor Galba, made himself universally esteemed by his integrity, disinterestedness, and by an austerity of manners that recalled the earlier days of Rome. He was put to death, by order of Otho, after the fall of Galba, at the age of thirty-one years.

PISTOR, "*Baker*," a surname given to Jupiter by the Romans, because, when their city was taken by the Gauls, he persuaded them to throw loaves from the Tarpeian hill, that the enemy might suppose that there was no want of provisions,

though in reality they were on the eve of surrendering through famine. This deceived the Gauls, who soon after raised the siege.

PISTORIÆ, *Pistoia*, a town of Etruria, at the foot of the Apennines, memorable in the history of Rome as having witnessed in its vicinity the close of Catiline's desperate but short career.

PITÆNE, a town of Æolis, in Asia Minor, north-west of Pergamus, and on the banks of the Evenus. The inhabitants made bricks, which swam on the surface of the water.

PITHECŪSA. See **ÆNARIA**.

PITHO, called also *Suada*, goddess of persuasion among the Greeks and Romans, supposed to be the daughter of Mercury and Venus.

PITHOLĒON, a foolish poet, the author of some silly epigrams, in which Greek and Latin expressions were intermingled together.

PITTACUS, one of the so-called wise men of Greece, son of Hyrradius, was born at Mytilene in Lesbos about B.C. 652. With the assistance of the sons of Alcæus he delivered his country from the oppression of the tyrant Melanchrus, and in the war which the Athenians waged against Lesbos, killed Phryno, the enemy's general, by entangling his adversary in a net concealed under his shield. From this time Pittacus was held in high esteem among the Mytileneans, and was intrusted with the supreme power in the state, which he held for ten years, having gained the good will of all by his clemency and moderation. He was the author of a considerable number of elegies, of which a few fragments are still extant. Many of the numerous maxims of practical wisdom current among the ancients were ascribed to Pittacus, and are preserved in the works of Diogenes Laertius, Plutarch, Ælian, and others. He spent the last ten years of his life in literary ease, and peaceful retirement, and died in his eighty-second year, about B.C. 570.

PITTHĒA, a town near Trœzene; hence the epithet *Pittheus*.

PITTHEUS, a king of Trœzene in Argolis, son of Pelops and Hippodamia. He gave his daughter Æthra in marriage to Ægeus, king of Athens, and himself took care of the youth and education of his grandson Theseus.

PITYONĒSUS, a small island off the coast of Argolis, opposite Epidaurus.

PITYŪSA, *Tulea*, a small island off the coast of Argolis, near Aristera.

PITYŪSÆ, a group of small islands in

the Mediterranean, off the coast of Spain, south-west of the Baleares. They derived their name from the number of pine-trees (*πίτυς*, a *pine*) which grew in them. The largest is Ebusus, *Iviça*, and next to it is Ophiusa, *Formontera*.

PLACENTIA, *Piacenza*, a city of Gallia Cisalpina, at the confluence of the Trebia and Padus. It was colonised by the Romans, with Cremona, A. U. C. 535, to serve as a bulwark against the Gauls, and to oppose the threatened approach of Hannibal; and its utility in this latter respect was fully proved, by its affording a secure retreat to the Roman general after the disastrous battles of the Ticinus and Trebia. It withstood all the efforts of the victorious Hannibal; but after the termination of the second Punic war, it was taken and burned by the Gauls, headed by Hamilcar the Carthaginian, but soon after was restored by the consul Valerius. Placentia had acquired the rights of a municipal city in Cicero's time; and it remained a powerful and opulent colony down to the fall of the empire. Its theatre, situated without the walls, was burned in the civil war between Otho and Vitellius.

PLACIDIA, a daughter of Theodosius the Great, and sister of Honorius and Arcadius. She married Ataulphus, king of the Visigoths, and afterwards Constantius, by whom she became the mother of Valentinian III., and died A. D. 449. See ATAULPHUS.

PLANASIA, *Pianosa*, a small island between Corsica and Ilva, whither Tiberius ordered Agrippa, grandson of Augustus, to be banished.

PLANCINA, granddaughter of L. Munatius Plancus, and wife of Piso, governor of Syria in the reign of Tiberius. (See *Piso X.*) Like her husband, she ultimately laid violent hands upon herself, A. D. 39.

PLANCUS, I., T. Bursa, a tribune of the commons B. C. 52. He took part in the troubles excited by the death of Clodius, and, on the expiration of his office, was accused and condemned, notwithstanding the interest made by Pompey in his behalf. — II. L. Munatius, a native of Tibur, in early life a pupil of Cicero. He obtained considerable eminence in the oratorical art, and afterwards commanded a legion under Cæsar in Gaul. On the assassination of that individual Plancus displayed great political versatility. After the victory at Mutina, he affected the utmost zeal for the cause of Brutus and freedom; but subsequently, when he saw Antony re-established in power, he went over to him

with four legions which he had at the time under his command. Upon this he obtained the consulship along with Lepidus, B. C. 42; but tired at last of Antony, he sided with Octavius, who received him with the utmost cordiality. It was Plancus who proposed in the senate that the title of Augustus should be bestowed on Octavius. But with all his faults Plancus appears to have been a man of literary tastes, and we have an ode addressed to him by Horace on one occasion, when he had become suspected of disaffection by Augustus, and was meditating his departure from Italy.

PLATEA, and *Æ (arum)*, an ancient town of Bœotia, at the foot of Mt. Citharon, and near the river Asopus, which separated its territory from that of Thebes. It was said to have been named from Platea, daughter of an ancient king of the country, who had given his own name to the Asopus. This town has acquired an immortality of renown from its having given its name to the great battle fought in its vicinity, on the 22d September, *anno* B. C. 479, between the combined Greek forces under Pausanias, and the Persian army under Mardonius, generalissimo of the forces left by Xerxes in Greece. The Grecians gained a most complete victory. Mardonius was killed in the action; and the camp to which the fugitives retreated having been forced, a prodigious slaughter took place. In fact, with the exception of about 40,000 horse, who escaped under Artabazus, the entire Persian army, said to have been nearly 300,000 strong, was all but entirely annihilated. The victorious Greeks, besides securing the independence of their country, found an immense booty in the camp of the Persians. Notwithstanding the services the Plateans had rendered to the common cause in this great struggle, their city was taken and razed by the Spartans B. C. 374. But it was afterwards restored, and its walls rebuilt, by Alexander the Great. The existing remains of the city called *Paleo Castro* date from the æra of that conqueror.

PLATO, one of the most illustrious philosophers of antiquity, and the founder of the academic sect, was born in the island of Ægina, in the eighty-eighth Olympiad, or B. C. 429. His father was Ariston, the son of Aristocles, — the name which Plato originally bore; — and his origin is traced back, on his father's side, to Codrus, and on that of his mother, Perictione, through five generations, to Solon. In his youth he applied himself to poetry and painting; but he relinquished these pursuits to become a

disciple of Socrates. During the imprisonment of his master, Plato attended him, and committed to writing his last discourses upon the Immortality of the Soul. On the death of Socrates he retired to Megara; after which he extended his travels to Egypt and the East. When he had exhausted the philosophical treasures of distant countries, he repaired to Italy, to the Pythagorean school at Tarentum, where he endeavoured to improve his own system, by incorporating in it the doctrine of Pythagoras, as then taught by Archytas, Timæus, and others. On his return to Athens, he formed his school in a grove, called the Academy, over the door of which seminary was this inscription, "Let no one ignorant of geometry enter here." He was soon attended by a crowd of hearers of every description, and among other illustrious names to be ranked among his disciples, are those of Dion, Aristotle (see *ARISTOTELES*), Hyperides, Lycurgus, Demosthenes, and Isocrates. The ancients thought more highly of him than of all their philosophers, and always called him the Divine Plato. Cicero, whose regard and veneration for him were boundless, observes that he was justly called by Panætius, the divine, the most wise, the most sacred, the Homer of Philosophers; and made him so implicitly his guide in wisdom and philosophy, as to declare, that he would rather err with Plato than be right with any one else. Plato thrice visited the court of Sicily—once invited by the elder Dionysius, and twice by the younger. The former he so much offended, that the tyrant caused him to be seized on his passage home, and sold for a slave; and the philosopher was indebted for his liberation to Aniceris of Cyrene. On his return to Athens, Plato resumed his school, and no persuasion could afterwards induce him to quit his peaceful retirement. At his death, which happened in his eighty-first year, B.C. 348, statues and altars were erected to his memory; and the day of his birth was long celebrated as a festival.—II. A comic writer, who flourished about the period of the death of Socrates. His patriotic feelings led him frequently to attack the corrupt demagogues of the day, such as Cleon, Hyperbolus, Cleophon, and others. He gave his name to a particular kind of metre. Suidas, Plutarch, and Athenæus attribute to him a large number of comedies; several of which, however, belong to another Plato, a writer of the Middle Comedy, who lived about a century after the former.

PLAUTIĀNUS, FULVĪUS, an African of obscure origin, who came to Rome but was

banished thence for seditious behaviour. During his banishment he formed an acquaintance with Severus, who some years after ascended the imperial throne. When Severus attained to the sovereignty, Plautianus rapidly advanced to favour and power, and became eventually prætorian prefect. Statues were erected to him both at Rome and in the provinces, as well by individuals as by the senate itself. The soldiers and senators alike swore by his fortune, as had been formerly done in the case of Sejanus, and he wanted but little to be equal in power with Severus. Plautianus is charged with having made use of his exorbitant power to oppress the people, and to excite the vindictive passions of his master. By the marriage of his daughter Plautilla with Caracalla, who had already, for some years, enjoyed the rank of Augustus, he obtained admittance into the imperial household; where his pride, and the influence which he possessed over the emperor, rendered him an object of suspicion and dislike. Being at last accused privately to the emperor of aiming at the succession, he was slain by a soldier, at the order of Caracalla, in the presence of Severus. Plautilla was banished by Severus, along with her brother Plautus, to the island of Lipara, where, seven years after, she was put to death by order of Caracalla, A.D. 211.

PLAUTUS, M. ACCĪUS, a Roman Comic poet, born at Sarsina, in Umbria, of whom few authentic particulars are known. After having realised a small fortune by his plays, he embarked it all in commercial speculations, but lost it, and was reduced to such poverty that to maintain himself, he entered into the family of a baker as a common servant, and was employed in grinding corn. He died about B. C. 184. His plays, twenty of which have reached our times, were universally esteemed at Rome.

PLEIĀDES, I., a name given to seven of the daughters of Atlas by Pleione or Æthra, one of the Oceanides. Their names were Maia, Electra, Taygeta, Halcyone, Celæno, Sterope, and Merope. While these nymphs were hunting with Diana, Orion, happening to see them, became enamoured, and pursued them. In their distress they prayed to the gods to change their form, and Jupiter, taking compassion on them, turned them into pigeons, and afterwards made them a constellation in the sky. The constellation of the Pleiades, rising in the spring, brought with it the spring-rains, and opened navigation. Hence, according to the common etymology, the name is derived from *πλέω* (*πλεῖω*),

tosail, and is thought to indicate the stars that are favourable to navigation. All had some of the immortal gods for their suitors, except Merope, who married Sisyphus, king of Corinth : hence the star of Merope is dim and obscure among the rest of her sisters. — II. The name of Pleiades was given to seven Tragic writers, and also to seven poets contemporary with each other. The names of the Tragic poets were Alexander the Ætolian, Philiscus of Coreyra, Sositheus, Homer the younger, Æantides, Sosiphanes or Sosicles, and Lycophron ; and the names of the seven contemporary poets who obtained this collective appellation were Apollonius of Rhodes, Aratus, Homerus the younger, Lycophron, Nicander, Philiscus, and Theocritus.

PLEIÖNE, one of the Oceanides, who married Atlas, king of Mauritania, by whom she had twelve daughters, and a son called Hyas. Seven of the daughters were changed into a constellation called *Pleiades*, and the rest into another called *Hyades*.

PLEMMYRIUM, *Massa d' Olivera*, a promontory of Sicily, in the immediate neighbourhood of Syracuse, and facing the island of Ortygia, together with which it formed the entrance to the great harbour of that city. It was fortified by Nicias during the siege of Syracuse by the Athenians, but at a subsequent period of the war the Athenians were compelled to abandon this post, and fortified themselves near Dascon, in its vicinity.

PLEUMOSII, a people of Gallia Belgica, tributary to the Nervii, and situated in the vicinity of Tornacum, now *Tournay*.

PLINIUS, I., SECUNDUS C., surnamed the Elder, and also the *Naturalist*, a distinguished Roman writer, born either at Comum or Verona, of a noble family, in the ninth year of the reign of Tiberius, A. D. 23. Very little is known of his public life. When a young man he distinguished himself in the field, and, after he had been made one of the augurs at Rome, was appointed governor of Spain. His devotion to study was intense ; and his manner of life, as described by his nephew, exhibits a degree of industry and perseverance without a parallel. He ultimately lost his life from his zeal in the pursuit of knowledge. Being at Misenum, A. D. 79, with a fleet under his command, accompanied by his sister and his nephew, the younger Pliny, he was requested by the former to leave his study and observe a cloud of a very unusual size and appearance, which was afterwards discovered to issue from Mount Vesuvius. Ignorant of

the cause, he at once ordered his ships to repair to the assistance of the inhabitants of the coast, while he himself steered as near as possible to the foot of the mountain, which now sent forth vast quantities of burning rock and lava. He then with his companions landed at Stabiae, but they were soon obliged to leave the town for the fields, where the danger was equally great, from the shower of fire which fell upon them. In this state they made the best of their way to the shore, but Pliny, who was very corpulent, fell down dead, suffocated by the noxious vapours. His body was found three days afterwards. The eruption which caused his death was that in which the cities of Herculaneum and Pompeii were destroyed. Pliny wrote the "History of his own Time," in thirty-one books, which is lost, and his "Natural History," in thirty-seven books, one of the most precious monuments of antiquity extant. — II. C. Cæcilius Secundus, surnamed the Younger, son of L. Cæcilius by the sister of Pliny the Elder, by whom he was adopted, was born at Comum, a town of Insubria, A. D. 62. He studied under Verginius Rufus and Quintilian ; and in his eighteenth year began to plead in the forum. Here he became acquainted with Tacitus the historian, with whom his intimacy lasted throughout life. Soon after this he went as tribune to Syria ; but after one or two campaigns, he returned to Rome, where he finally settled. He was promoted to the consular dignity by Trajan, in praise of whom he pronounced a famous oration, still extant. He was next chosen augur ; and afterwards made pro-consul of Bithynia, whence he wrote to Trajan a curious account of the Christians, and their manner of worship. The time and manner of his death are uncertain ; but it is generally supposed that he died about A. D. 116. The "Epistles of Pliny" which are elegant specimens of letter-writing, and very instructive, have been translated into English by Lord Orrery and Mr. Melmoth.

PLISTARCHUS, son of Leonidas, of the family of the Eurysthenidæ, succeeded Cleombrotus on the Spartan throne.

PLISTHÈNES, son of Atreus, king of Argos, father of Menelaus and Agamemnon. See *ATREUS*.

PLISTINUS, a brother of Faustulus, the shepherd who saved the life of Romulus and Remus. He was killed in a scuffle between the two brothers.

PLISTOÄNAX and PLISTÖNAX, son of Pausanias, general of the Lacedæmonian armies in the Peloponnesian war. He was banished from Sparta for nineteen

years, but was afterwards recalled by order of the oracle of Delphi.

PLISTUS, a river of Phocis, falling into the bay of Corinth.

PLOTINA POMPEIA, a Roman lady who married Trajan, while yet in a private station. She accompanied Trajan in the East, and at his death brought back his ashes to Rome, and enjoyed all the honours of a Roman empress under Hadrian, who, by her means, had succeeded to the vacant throne. At her death, A. D. 122, she was ranked among the gods, and received divine honours.

PLOTINŌPŌLIS, a town of Thrace on the Hebrus, founded by Trajan, and named after the Empress Plotina.

PLOTINUS, the most celebrated writer and teacher of the New Platonic school at Alexandria, was born A. D. 205 at Lycopolis in Egypt. After studying philosophy under various teachers, he attached himself more particularly to Ammonius, the founder of the Eclectic school, whose pupil he remained for eleven years. Subsequently he determined to accompany the army of Gordian to the East, in order to study the Oriental systems on their native soil, but the day which proved fatal to the emperor nearly terminated the life of the philosopher. He however saved himself by flight, and the following year retired to Rome, where he publicly taught philosophy, with such success as to excite the almost superstitious veneration of his disciples. When helpless and infirm, he retired to Campania, where he died A. D. 270, in his sixty-sixth year. His lectures were at first all delivered orally: but in his fiftieth year he endeavoured to commit his ideas to writing; and his various scattered treatises were collected by Porphyry in six Enneades.

PLUTARCHUS, one of the most generally known and popular writers of antiquity, was born at Chæronea in Bœotia, about the middle of the first century, though the period has not been precisely ascertained. In his early days he saw at one and the same time his father, his grandfather, and great-grandfather in being; and he was brought up in an agreeable family converse, which imparted to his character an air of integrity and goodness that shows itself in so many of his numerous writings. Under Ammonius, Plutarch was made acquainted with philosophy and mathematics. He then travelled in quest of knowledge; and after he had visited Egypt and Greece, retired to Rome, where he opened a school. Trajan is said, but upon no satisfactory authority, to have honoured him with the office of consul, and to have appointed him

governor of Illyricum. After the death of his imperial benefactor, he removed to Chæronea, where he lived in the greatest tranquillity, respected by his fellow-citizens, and raised to all the honours his native town could bestow, and died there in an advanced age, about A. D. 140. By his wife Timoxena, he had four sons and a daughter; two of the sons and the daughter died when young, and those who survived were called Plutarch and Lamprias, after his grandfather. His ignorance of the Latin tongue causes him to fall into many errors on the subject of Roman history. The great work of Plutarch is his "Parallel Lives," which has been repeatedly edited and translated into every European Language.

PLUTO (Πλούτων), called also Hades ("Αΐδης) and Aidoneus (Αἰδωνεύς) as well as Orcus and Dis, was the brother of Jupiter and Neptune, and lord of the lower world, or the abode of the dead. He is described as a being inexorable and deaf to supplication, and an object of aversion and hatred to both gods and men. The appellation of *Pluto* would seem to be connected with the term πλοῦτος, *wealth*, as mines within the earth are the producers of the precious metals. The realms of Pluto did not offer much field for such legends of the gods as Grecian fancy delighted in; yet the tale of his carrying off Proserpina is one of the most celebrated in antiquity. (See PROSERPINA.) Pluto was represented similar to his brothers, but he was distinguished from them by his gloomy and rigid mien. The dog Cerberus watched at his feet, Harpies hovered around him, Proserpine sat on his left hand, and the Parcae occupied the right. Few temples were raised in his honour. The cypress, the narcissus, the adianthus, and the thighs of victims, were sacred to him, and his sacrifices consisted of black sheep or oxen.

PLUTONIUM, a temple of Pluto in Lydia.

PLUTUS, god of riches, son of Jasion or Jasionus, and Ceres, goddess of corn, and brought up by the goddess of peace. The Greeks spoke of him as a fickle divinity, and represented him as blind, because he distributed riches indiscriminately; as lame, because he came gradually; but with wings, to intimate that he flew away with more velocity than he approached mankind. Plutus appears as an actor in the comedy of Aristophanes, which bears his name; and he also bears a part in the Timon of Lucian.

PLUVIUS, a surname of Jupiter, as god of rain. He was invoked by that name

among the Romans, whenever the earth was parched up by continual heat, and was in want of refreshing showers.

PLYNTERIA, a festival among the Greeks in honour of Minerva, surnamed Aglauros, whose temple stood on the Acropolis. Any undertaking commenced on the day of the celebration of this festival was believed to be ill-omened.

PNYX, the place of public assembly at Athens, especially during elections, so called from the crowds accustomed to assemble therein (*ἀπὸ τοῦ πεπυκνώσθαι*). It was situated on a low hill, sloping down to the north, at the western verge of the city, and at a quarter of a mile to the west of the Acropolis. In the centre of the Pnyx, and projecting from it, was the celebrated Bema, from which the orators addressed the people, carved out of the living rock, ascended by steps, and based upon seats of the same material.

PODALIRIUS, a son of Æsculapius and Epione, brother of Machaon, and one of the pupils of the Centaur Chiron. He was present at the siege of Troy, and made himself so conspicuous by his valour that Homer ranks him among the first of the Grecian heroes; but his skill in the healing art even surpassed his bravery, and he distinguished himself in the camp of the Greeks by his care of the wounded, and by stopping a pestilence, which had baffled the skill of all their physicians. On his return from Troy he was shipwrecked on the coast of Caria, where he fixed his habitation; and having married Syrna, the daughter of Dametas, built a city which he called after his wife. His death has been variously related.

PODARCES, I., the first name of Priam. When Troy was taken by Hercules, he was redeemed from slavery by his sister Hesione, and thence received the name of Priam. (See **PRIAMUS**).—II. The son of Iphiclus, of Thessaly, and brother of Protesilaus. He went with twenty ships to the Trojan war, and, after his brother's death, commanded both divisions, amounting to forty vessels.

PODARGE, one of the Harpies, mother of two of the horses of Achilles by the *Zephyrs*. The word intimates *swiftness of feet*.

PRÆAS, the father of Philoctetes, who is hence often called *Præantia proles*.

PRÆILE, a celebrated portico at Athens, which received its name from the paintings with which it was adorned (*ποικίλη στοά*, from *ποικίλος*, *diversified*). Its more ancient name is said to have been *Peisianactus*. The pictures were by Polygnotus, Micon, and Pamphilus, and represented

the battle between Theseus and the Amazons, the contest at Marathon, and other achievements of the Athenians. It was in this portico that Zeno first opened his school, which was hence denominated the "*Stoic*" (the "*school of the porch*," from *στοά*). No less than 1500 citizens of Athens are said to have been destroyed by the thirty tyrants in the Præile.

PRÆNI, a name given to the Carthaginians; derived apparently from *Phæni*, or *Phœnices*, as the Carthaginians were of Phœnician origin.

POGON, a name given to the harbour of Træzene from its shape, being formed by a curved strip of land which resembled a beard (*πώγων*). This port was formerly so capacious as to contain a large fleet; but at present it is shallow, obstructed by sand, and accessible only to small boats.

POLA, a town on the western coast of Istria, near the southern extremity, or Promontorium Polaticum, reported to have been founded by the Colchians, whom Æetes had sent in pursuit of the Argonauts. It became afterwards a Roman colony, when it took the name of *Pietas Julia*, and was for a long period the principal town of Istria. This city still retains its ancient name, and contains ruins of a magnificent amphitheatre and of temples which sufficiently attest its ancient wealth and magnitude.

POLEMARCHUS. See **ARCHON**.

PŒLÆMO, I., an Athenian philosopher, son of Philostratus. In his youth he was greatly addicted to pleasure; but in his thirtieth year he applied himself to the study of philosophy, and after the death of Xenocrates, succeeded as head of the school in which his reformation had been effected. He died about B. C. 270, in extreme old age, and was succeeded by Crates. Zeno and Arcesilas were his disciples.—II. A son of Zeno of Apamea, made king of Pontus by Antony, after the latter had deposed Darius, son of Pharnaces. After the battle of Actium, he ingratiated himself with Augustus, but was killed in an expedition against some barbarians of Sindice, near the Palus Mæotis, and left his kingdom to his widow, Pythodoris, who was alive at the time that Strabo wrote his Geography.—III. Son and successor of the preceding, was placed on the throne by Caligula, and had his dominions afterwards enlarged by Claudius with a portion of Cilicia. Nero eventually converted Pontus into a Roman province.—IV. Antonius, a celebrated Sophist and public speaker, in the second century of our era. He was a native of Laodicea on the Lycus,

and of a consular family, and was held in high esteem by Trajan, Hadrian, and Antoninus Pius. He spent the greater part of his life in Smyrna, where he opened a school of rhetoric, and was sent on several occasions as ambassador to Hadrian. He accumulated a large fortune by his oratorical talents. He became a great sufferer by the gout, and at the age of fifty-six years, having become disgusted with life on account of the tortures to which his complaint subjected him, he returned to his native city, entered the tomb of his family, which he caused to be closed upon him, and there ended his existence. We have remaining of his works only two declamations, or oratorical exercises, entitled "Funeral Discourses."—V. Sur-named Periegetes, lived during the reign of Ptolemy Epiphanes, about 200 B. C. He was a pupil of the Stoic Panætius, and wrote a "History of Greece" (Ἀόγος Ἑλληνικός) in eleven books, wherein he carefully observed chronology, and other works, all of which are lost.—VI. The author of a work "On Physiognomy," still extant, who is generally supposed to be identical with Polemo, pupil and successor of Xenocrates.

POLEMONIUM, *Vatisa*, a city of Asia Minor, on the coast of Pontus, which derived its name from Polemo, the son of Zeno, who built it on the site of an earlier town called Side.

POLIAS, a surname of Minerva, as protectress of cities, but applied to her more particularly at Athens, of which she was the special protectress.

POLIORCÈTES, "destroyer of cities," a surname given to Demetrius, son of Antigonus. See DEMETRIUS I.

POLITES, a son of Priam and Hecuba, killed by Pyrrhus in his father's presence. His son, who bore the same name, followed Æneas into Italy, and was one of the friends of young Ascanius.

POLITORIUM, a city of the Latins destroyed by the Romans, B. C. 369.

POLLA ARGENTARIA, the wife of the poet Lucan.

POLLENTIA, *Polenza*, a municipal town of Liguria, south-east of Alba Pompeia, chiefly celebrated for its wool. A famous battle was fought in its vicinity between Stilico and the Goths A. D. 403, the success of which was very doubtful though Claudian speaks of it as the greatest triumph of his hero.

POLLIO, C. ASINIUS, I., a celebrated Roman, who distinguished himself by eloquence, writings, and exploits in the field, was born B. C. 76. On the breaking out

of the civil war he joined the party of Cæsar, to whom he remained faithful to the last. He was subsequently nominated one of the consuls by the triumvirs B. C. 40; but at the commencement of the war between Antony and Octavius, he retired into private life, and devoted himself to literary pursuits till his death, which took place A. D. 4. Pollio was a great patron of literature and the fine arts. He was the intimate friend of Horace and Virgil; and though none of his productions have reached our times he is said to have excelled equally as a poet, orator, and historian.—II. Anniius, accused of sedition before Tiberius, and acquitted. He afterwards conspired against Nero.—III. Vedius, one of the friends of Augustus, who used to feed his fishes with human flesh. See PAUSILYPUS.

POLLUX, or Πολυδεύκης, I., a son of Jupiter by Leda, wife of Tyndarus, and brother of Castor. See CASTOR.—II. A celebrated grammarian and teacher of rhetoric, was born at Naucratis, a city of Egypt, about the middle of the second century of our era. He was a pupil of Adrian the Sophist, and subsequently became a favourite of the emperors Aurelian and Commodus, the latter of whom appointed him teacher of rhetoric at Athens. Of his numerous writings only the *Onomasticon*, or "Dictionary of Greek Words," has come down to us.

POLUSCA, a town of Latium, formerly capital of the Volsci. The inhabitants were called *Pollustini*.

POLYÆNUS, I., a native of Macedonia, who, at an advanced age, wrote in Greek eight books of Stratagems, which he dedicated to Antoninus and Verus, while they were making war against the Parthians.—II. A mathematician of Lampsacus who afterwards followed the tenets of Epicurus, and disregarded geometry as a false and useless study.

POLYBUS, or POLYBIUS, a king of Corinth, and adoptive father of Œdipus. (See ŒDIPUS.) He was succeeded by Adrastus, who had fled to Corinth for refuge.

POLYBIUS, I., an eminent Greek historian, born at Megalopolis in Arcadia, about B. C. 203. His father Lycortas was prætor of the Achæan republic, and the friend of Philopœmen, and under the latter Polybius learned the art of war, while he received from his own father the lessons of civil and political wisdom. He played a distinguished part in the history of his country as ambassador to the Roman generals, and as a commander of the Achæan cavalry. At the age of about twenty-five

years he was selected by his father to join an embassy to Egypt, which, however, was not sent. When forty years old he was carried as a hostage to Rome, where he remained for the space of seventeen years, and became the friend, the adviser, and the companion in arms of the younger Scipio. In order to collect materials for his great historical work, which he now projected, he travelled into Gaul, Spain, and even traversed a part of the Atlantic. Scipio gave him access to the registers or records, known by the name of *libri censuales*, which were preserved in the temple of Jupiter Capitolinus, as well as to other historic monuments. On his return to Greece, after the decree of the senate which granted the Achæan hostages permission to return to their homes, he proved of great service to his countrymen, and endeavoured, though fruitlessly, to dissuade them from a war with the Romans. The war broke out when he was in Africa, whither he had accompanied Scipio, and with whom he was present at the taking of Carthage. He hastened home, but appears to have arrived only after the fall of Corinth. Greece having been reduced under the Roman power, he traversed the Peloponnesus as commissary, and by his mild and obliging deportment won the affections of all. Some years after he once more travelled in Egypt: A. U. C. 620, he accompanied Scipio into Spain, and finally returned to Achaia, where he died at the advanced age of about eighty-two years, of a fall from his horse. Polybius gave to the world various historical writings, which are entirely lost, with the exception of his "General History" (*Ἱστορία καθολική*), in forty books, universally admired for its authenticity. — II. A celebrated physician, pupil and son-in-law of Hippocrates, was born in Cos in the beginning of the fifth century of our era.

POLYCARPUS, a father and martyr of the church, born probably at Smyrna during the reign of Nero. He was a disciple of the Apostle John, who appointed him bishop of his native city. He subsequently paid a visit to Rome, where he opposed the heresies of Marcion and Valentinus; and during the persecution of the Christians under Marcus Aurelius, he suffered martyrdom with the most heroic fortitude, A. D. 169. His "Epistles to the Philippians" has been preserved.

POLYCLE, the name of two Grecian staturaries or sculptors often confounded with each other. The first lived about B. C. 370, and was a contemporary of some

of the greatest sculptors of antiquity, Praxiteles, Leochares, and Lysippus. The second, who was son of Timarchides, a statuary of Athens, and a pupil of Stadiæus, lived about B. C. 170. The works of both these artists were conveyed to Rome, where they were held in high estimation.

POLYCLÆTUS, I., a celebrated sculptor and statuary, born at Sicyon about B. C. 400; but who subsequently took up his residence in Argos, whence he styled himself an Argive. He was a pupil of Ageladas, and the works which he executed placed him in the foremost rank of the sculptors of his day. — II. Another, also a native of Argos, brother and pupil of Naucydes.

POLYCRATES, I., a tyrant of Samos, who, from the condition of a private citizen, raised himself to the supreme power B. C. 566. He shared, at first, the government of his country with his two brothers Pantaleon and Syloson; but subsequently he caused the former to be put to death, and expelled the latter, after which he reigned with undivided authority. He soon acquired a power which made him dreaded equally by his subjects and neighbours; and his alliance was courted by some of the most powerful sovereigns of that period. He conquered the Lesbians and other islanders, and had a fleet of 100 ships, a navy superior to that of any one state recorded at so early a date. After a long career of uninterrupted good fortune, he finally fell a victim to the cruel and artful designs of the Persian satrap Orætes, who lured him on by the temptation of immense wealth; and, having induced him to come to Magnesia, on the river Mæander, and thus got him into his power, nailed him to a cross. The daughter of Polycrates had dissuaded her father from going to Orætes, on account of ill-omened dreams with which she had been visited, but her advice was disregarded. The history of Polycrates has been given by Herodotus considerably in detail, Book III. — II. An Athenian rhetorician and sophist, who wrote an encomium on Busris, and another on Clytemnestra. He wrote also an Oration against Socrates, after the death of the latter.

POLYDAMAS, I., a Trojan, son of Antenor by Theano, sister of Hecuba. He married Lycaste, natural daughter of Priam, and is accused of having betrayed his country to the Greeks in conjunction with Antenor and Æneas. — II. A son of Panthous, a Delphian, who had married a niece of Priam, represented as one of the

wisest and most valiant of the Trojan host. He was killed by Ajax, after he had slaughtered a great number of the enemy. — III. A celebrated athlete of Scotussa, remarkable for his great size and strength. He is said to have killed a lion with his fist, to have stopped a chariot with his hand in its most rapid course, and to have performed numerous other deeds of strength of a similar kind. The fame of his exploits procured him a high position in the army of Artaxerxes; but he was ultimately killed by the roof of a cave falling in upon him while he was endeavouring to support it. A statue was erected to him at Olympia.

POLYDAMNA, wife of Thonis, king of Egypt, who gave Helen a powder which had the power of driving away melancholy.

POLYDECTES, I., king of Sparta, of the family of the Proclidæ, son of Eunomus. — II. A son of Magnes, king of the island of Seriphos, who received with great kindness Danaë and her son Perseus, who had been exposed on the sea by Acrisius. See PERSEUS. — III. A sculptor of Greece.

POLYDORUS, I., son of Alcamenes, king of Sparta. He put an end to the war, carried on for twenty years between Messenia and his subjects, established colonies at Crotona and Locri, and was finally assassinated by Polemarchus. His son Eurycrates succeeded him B. C. 724. — II. A celebrated sculptor of Rhodes, who, together with Agesander and Athenodorus, made the statue of Laocoon and his children. — III. A son of Cadmus and Hermione. He succeeded to the throne of Thebes, when his father went to Illyricum, and married Nycteis, by whom he had Labdacus, father of Laius. — IV. A son of Priam, killed by Achilles. — V. Another son of Priam, by Hecuba, or, according to others, by Laothoë, daughter of Altes, king of Pedasus. When Troy was besieged by the Greeks, his father removed him to the court of Polymnestor, king of Thrace, and entrusted to the care of the monarch the greatest part of his treasures. But no sooner was the death of Priam known, than Polymnestor made himself master of the riches, assassinated young Polydorus, and threw his body into the sea. Virgil, however, gives a different version of the story. See HECUBA.

POLYGNŌTUS, one of the most celebrated ancient painters, son of Aglaophon, was born at Thasos about B. C. 400. He accompanied Cimon, son of Miltiades, to Athens, where he executed all his great works, the chief of which went to adorn the Pæcile, and for which he obtained the

right of citizenship, and the privilege of living at the public expense.

POLYGŌNUS and TELEGONUS, sons of Proteus and Coronis, killed by Hercules.

POLYHYMNIA and POLYMNIA, one of the Muses, daughter of Jupiter and Mnemosyne, who presided over singing and rhetoric, and was deemed the inventress of harmony. She was represented veiled in white, holding a sceptre in her left hand, and with her right raised up, as if ready to harangue.

POLYMNESTES, I., a Greek poet of Colophon. — II. A native of Thera, father of Battus or Aristoteles, by Phronima, a daughter of Etearchus, king of Oaxus.

POLYMNESTOR, a king of the Thracian Chersonesus, who married Ilione, one of the daughters of Priam. He treacherously put to death Polydorus, whom Priam had entrusted to his care, a deed which was afterwards amply avenged by Hecuba, who put out his eyes, and murdered his two sons. See POLYDORUS and HECUBA.

POLYNICES, a son of Œdipus, king of Thebes, by Jocasta, and brother of Eteocles. See ETEOCLES and ADRASTUS.

POLYPĒMON. See PROCRUSTES.

POLYPERCHON, or POLYSFERCHON, one of the officers of Alexander. Antipater, at his death, appointed him governor of the kingdom of Macedonia in preference to his own son Cassander; but Polyperchon showed great ignorance in the administration of the government, and was killed in battle, B. C. 309.

POLYPHĒMUS, a son of Neptune and Thoosa, daughter of Phorcy, and king of the Cyclopes in Sicily. (See CYCLOPES.) Ulysses, at his return from the Trojan war with twelve of his companions having visited the coast of Sicily, was seized by Polyphemus, who confined them in his cave, and daily devoured two of them. The Grecian hero would have shared the fate of his companions, had he not intoxicated the Cyclops, and put out his eye with a firebrand while he was asleep. The monster, writhing with sudden pain, stopped the entrance of the cave to prevent the escape of his enemies; but Ulysses eluded his vigilance by fastening the sheep together, "three and three," with osier bands, and by tying one of his companions beneath the middle one of every three. In this way the whole party passed out safely. Polyphemus became enamoured of Galatæa, whose lover Acis he slew out of jealousy. See GALATÆA.

POLYSFERCHON. See POLYPERCHON.

POLYXĒNA, a daughter of Priam and Hecuba, celebrated for beauty, accom-

plishments, and misfortunes. See *ACHILLES*.

POLYXO, I., a priestess of Apollo's temple in Lemnos; she was nurse to queen Hypsipyle, and it was by her advice that the Lemnian women murdered their husbands. — II. One of the Atlantides. — III. A woman of Argos, who married Tlepolemus, son of Hercules, afterwards king of Rhodes, on whose departure for the Trojan war with the rest of the Greek princes she became sole mistress of the kingdom. After the Trojan war, Helen, having fled to Rhodes, was put to death by Polyxo, in revenge for the fate of her own husband, who perished at Troy. See *HELENA*.

POLYZĒLUS, I., a poet of the old comedy, who flourished about the time of the battle of Arginusæ. The titles of some of his pieces have reached us. — II. An historian, a native of Rhodes.

POMETĪA. See *SUESSA POMETIA*.

POMŌNA, a goddess among the Romans, presiding over fruit-trees. Her worship was of long standing at Rome, where there was a *Flamen Pomonalis*, who sacrificed to her every year for the preservation of the fruit. She lived in the time of Procas, king of Alba, devoted to the culture of gardens, to which she confined herself, and shunning all society with the male deities. Vertumnus, under various shapes, tried to win her hand: sometimes he came as a reaper, sometimes as a haymaker, sometimes as a ploughman or a vine-dresser, a soldier and a fisherman, but to equally little purpose. At length, under the guise of an old woman, he won the confidence of the goddess; and, by enlarging on the evils of a single life and the blessings of the wedded state, by launching out into the praises of Vertumnus, and relating a tale of the punishment of female cruelty to a lover, he moved the heart of Pomona: whereupon, resuming his real form, he obtained the hand of the no longer reluctant nymph.

POMPEIA, *GENS*, an illustrious plebeian family at Rome, divided into two branches, the *Rufi* and *Strabones*. A subdivision of the *Rufi* bore the surname of *Bithynicus*, from a victory gained by one of their number in Bithynia. From the line of the *Strabones* Pompey the Great was descended.

POMPEIA, I., daughter of Q. Pompeius, and third wife of Julius Cæsar. Clodius having introduced himself into her dwelling, during the festival of the Bona Dea, in the disguise of a female musician, Cæsar divorced her on the ground that the

wife of Cæsar ought not only to be clear from crime, but also from the very suspicion of it. — II. Daughter of Pompey the Great, and wife of Faustus Sylla. After the battle of Thapsus, she fell into the hands of Cæsar, who generously preserved her life and property. — III. A daughter of Sextus Pompeius and Scribonia, promised in marriage to Metellus, as a pledge of peace between her father and the triumvirs. She was wedded, however, eventually to Scribonius Libo. — IV. Macrina, great grand-daughter of Theophanes of Miletus, who had been a firm friend of Pompey. Tiberius put her to death because she belonged to a family that had been hostile to Cæsar.

POMPEIĀNUS, I., a Roman knight of Antioch, raised to offices of the greatest trust under Aurelius, whose daughter Lucilla he married. He lived in great popularity at Rome, but retired from the court when Commodus succeeded to the imperial crown. — II. Claudius, a Roman, betrothed to the daughter of Lucilla above mentioned. He attempted to slay Commodus, but was arrested by the guards, and condemned to death.

POMPEII, or *POMPEIA*, a city of Campania, in the immediate vicinity of Mount Vesuvius. The æra of its foundation, as well as the greater part of its early history, is involved in obscurity; but the presumption is, that it was settled by Osci and Pelasgi prior to the establishment on this coast of the Greek colonies from Eubœa. About 440 B. C. it fell into the hands of the Samnites, from whom it was taken, with their other possessions, by the Romans, about eighty years afterwards. Pompeii revolted, with the other Campanian towns, during the Social War; and little more is known of it till it was visited by an earthquake (A. D. 63), which occasioned great devastation. The repairs consequent to this disaster were incomplete, as is seen by the state of the excavated ruins, when the city, with *Herculaneum*, *Stabiæ*, and other towns in its vicinity, was wholly overwhelmed by an eruption of Vesuvius, A. D. 79. See *HERCULANEUM*.

POMPEIUS, I., Q. Nepos Rufus, was consul B. C. 141, and the first of the Pompeian family who filled that office. Being sent into Spain as proconsul; he laid siege to Numantia, but without success; and having finally induced the Numantines to capitulate on very advantageous terms, afterwards denied that any such treaty had been made. He was chosen censor B. C. 130. — II. Rufus, son of the preceding, joint consul with Sylla, B. C. 88. He was

sent to finish the Marsian war; but the army mutinied at the instigation of Pompeius Strabo, whom he was to succeed in command, and he was assassinated by the soldiers.—III. Cn., surnamed Strabo, from his squinting, father of Pompey the Great, was one of the principal Roman commanders in the Social War. He brought the siege of Asculum to a triumphant issue. He also gained a victory over the Marsi, and compelled that people, together with the Vestini, Marrucini, and Peligni, to make a separate peace. But his undecided measures at this period enabled the democratic party under Cinna to make great progress; and his avarice and cruelty so exasperated the soldiers, that when soon afterwards he was killed by lightning in his own tent, they dragged his corpse from the bier on the way to the funeral pile, and treated it with the greatest indignity.—IV. Cneius, surnamed Magnus from the greatness of his exploits, son of Pompeius Strabo and Lucilia, was born B. C. 106, a few months after the birth of Cicero. As soon as he had assumed the manly gown, he entered the Roman army, and made his first campaigns with great distinction under the orders of his parent. The beauty of his person, the grace and elegance of his manners, and his winning eloquence, gained him, at an early age, the hearts of both citizens and soldiers; and he even, on one occasion, possessed sufficient influence to save the life of his father, when Cinna had gained over some of the soldiery of Strabo, and a mutiny ensued. After the death of his father, against whom a charge was preferred of converting the public money to his own use, Pompey, as his heir, was obliged to answer it. But he pleaded his own cause with so much ability and acuteness, and gained so much applause, that Antistius, the prætor, who had the hearing of the cause, conceived a high regard for him, and offered him his daughter in marriage. After the establishment of Cinna's power at Rome, Pompey retired to Picenum, where he possessed some property, and where his father's memory, though hated by the Romans, was regarded with respect and affection, owing to the kindness he had displayed to the inhabitants during the long period of his military command in that neighbourhood. Here Pompey succeeded in raising an army of three legions, or about sixteen or seventeen thousand men. With this force he set out to join Sylla, and after successfully repelling several attacks from the adverse party, he effected a junction with that commander, who received him in the

most flattering manner, and saluted him, though only twenty-three years of age, with the title of imperator. After a brief but successful campaign in Sicily, Africa, and Spain, he returned to Rome, where Sylla saluted him with the appellation of *Great*; and after obtaining a triumph, though only a Roman knight, he appeared not as a dependant, but as a rival of the dictator. After the death of Sylla, he supported himself against the remains of the Marian faction, headed by Lepidus; put an end to the war of Sertorius in Spain, and obtained a second triumph, though still a private citizen, about B. C. 73. Although he had yet held none of those civil offices through which it was customary to pass to the consulship, he was elected joint consul with Crassus, B. C. 70. Two years after the expiration of this office, being appointed proconsul, he cleared the Mediterranean of piratical vessels, which had for years crippled the Roman naval power, got possession of their fortresses and towns, set free a great number of prisoners, and took captive 20,000 pirates, to whom he assigned the coast-towns of Cilicia and other provinces, which had been abandoned by their inhabitants, and thus deprived them of an opportunity of returning to their former course. Meanwhile the war against Mithridates had been carried on with various fortune; and although Lucullus had pushed the enemy hard, yet the latter still found new means to continue the contest. Armed by the senate with extraordinary powers, Pompey arrived in Asia B. C. 67; and having received the command from Lucullus, he so totally defeated the enemy that the Asiatic monarch escaped with difficulty from the field of battle. He then entered Armenia; received the submission of Tigranes; conquered the Albanians and Iberians; visited countries scarcely known to the Romans; disposed of kingdoms and provinces; received homage from twelve crowned heads at once; entered Syria, and pushed his conquests as far as the Red Sea; made Judæa into a Roman province; and returned to Italy with all the pomp of an Eastern conqueror. The Romans dreaded his approach, but Pompey banished their fears by disbanding his army. This modest behaviour gained him numerous friends and adherents, and he was honoured with a triumph. To strengthen himself, he soon after united his interest with that of Cæsar and Crassus, and formed the first triumvirate; an agreement which was completed by the marriage of Pompey with Julia, daughter of Cæsar. This confederacy,

however, was soon broken by the sudden death of Julia, and total defeat of Crassus in Syria. Pompey dreaded his father-in-law, and yet affected to despise him; and by suffering anarchy to prevail in Rome, he convinced his fellow-citizens of the necessity of investing him with dictatorial power. But while the conqueror of Mithridates was as a sovereign at Rome, the adherents of Cæsar demanded that the consulship should be given to him, or he should be continued in the government of Gaul. Cato opposed it; and when Pompey sent for the two legions lent to Cæsar, the breach became more wide. Cæsar then crossed the Rubicon,—a declaration of hostilities,—and Pompey fled from the city, and retired to Brundisium with the consuls and part of the senators. His cause was popular; he had been invested with discretionary powers; and Cato, by embracing his cause, and appearing in his camp, seemed to indicate that he was the assertor of Roman independence. But Cæsar was now master of Rome; and in sixty days all Italy acknowledged his power. When he had gained to his cause the western parts of the Roman empire, he crossed Italy, and arrived in Greece, whither Pompey had retired, supported by all the powers of the East, and a numerous and well-disciplined army. At last the two armies engaged in the plains of Pharsalia. The result is well known. Pompey was out-maneuvred, his army thrown into total rout, his camp pillaged, and himself obliged to fly, leaving the field with only his son Sextus and a few followers of rank. He set sail from Mytilene, having taken on board his wife Cornelia, and made for Egypt, intending to claim the hospitality of the young King Ptolemy, to whom the senate had appointed him guardian. As he came near Mount Casius, the Egyptian army was seen on the shore, and their fleet lying off at some distance, when, presently, a boat was observed approaching the ship from the land. The persons in the boat invited him to enter, for the purpose of landing; but, as he was stepping ashore, he was stabbed in the sight of his wife and son, B. C. 48, in the fifty-ninth year of his age. His head and ring were sent to Cæsar, who ordered the head to be burned with perfumes in the Roman method. Cornelia and her friends instantly put to sea, and escaped the pursuit of the Egyptian fleet, which threatened to intercept them. Pompey married four different times; first, Antistia, daughter of the prætor Antistius, whom he divorced to marry Æmilia, daughter-in-law of Sylla, who died in childbed.

His hird marriage with Julia, daughter of Cæsar, was a step more of policy than affection; but Julia was deeply attached to him, and her death in childbed was the signal of war between her husband and father. His fourth wife was Cornelia, daughter of Metellus Scipio, a woman of great virtues and accomplishments. Pompey left two sons by his first wife, Cneius and Sextus, who offered a strenuous resistance to Cæsar, after the death of their father; but they were defeated at the battle of Munda, and Cneius left among the slain. Sextus fled to Sicily, where he for some time supported himself, and defeated two lieutenants of Cæsar, on whose death he demanded the restitution of his father's property. His claim was acceded to at the instigation of Antony; but no sooner had he obtained it, than he repaired to Sicily, of which he made himself master, and raised so great a naval power that he struck the Roman senate with alarm. He was, however, finally defeated in a naval engagement by Octavius and Lepidus, and of all his numerous fleet, 350 ships, only seventeen sail accompanied his flight to Asia. Here for a moment he raised seditions; but Antony ordered him to be put to death, about B. C. 35. In allusion to his great naval power, Sextus used to style himself "Son of Neptune."—V. TROGUS. See TROGUS.—Pompeius was the name of numerous other persons in Roman history.

POMPELO, *Pampeluna*, a city of Hispania Tarraconensis, in the territory of the Vascones.

POMPILIUS, NUMA, the second king of Rome. (See NUMA.) His descendants were called *Pompilius Sanguis*, an expression applied by Horace to the Pisos.

POMPONIUS, I. ATTICUS. See ATTICUS.—II. MELA. See MELA.—III. FESTUS. See FESTUS.—IV. ANDRONICUS, a native of Syria, who came to Rome, and became a follower of the Epicurean sect. Dissatisfied with his little success, he afterwards retired to Cumæ, where he lived in great poverty, and composed several works.—V. MARELLEUS, a Latin grammarian in the time of Tiberius. He occasionally pleaded causes, and is said to have been originally a pugilist.—VI. SECUNDUS, a Roman tragic poet, who flourished in the middle of the first century of our era, and died A.D. 60, after having held the office of consul.—VII. SEXTUS, a Roman lawyer, who appears to have lived in the time of Hadrian and Antoninus Pius. He attained to high reputation as a jurist, and wrote several works on *Juris* prudence.

POMPTINÆ PALŪDES. See PONTINÆ PALŪDES.

PONTĪA, now *Ponza*, an island off the coast of Latium, and south of the promontory of Circeii. It received a Roman colony, A.U.C. 441, and obtained the thanks of the Roman senate in the second Punic war. It became afterwards the place to which the victims of Tiberius and Caligula were sent to be murdered.

PONTICUM MARE, the sea of Pontus, generally called Euxine.

PONTĪCUS, I., a poet of Rome, contemporary with Propertius.—II. A man in Juvenal's age, fond of boasting of the antiquity, &c. of his family, without possessing himself one single virtue.

PONTIFEX, the highest Roman sacerdotal title. The pontifices were originally four in number, afterwards increased to eight, called the *Majores*; and in the time of Sylla seven more were added, called the *Minores*. The chief of the pontifices was called the *pontifex maximus*, and was always created by the people, being generally chosen from those who had borne the first offices in the state. His station was one of great dignity and power, as he not only had supreme authority in religious matters, but, in consequence of the close connection between the civil government and religion of Rome, he had also considerable political influence. The title of *pontifex maximus* being for life, Augustus never assumed it till the death of Lepidus, after which it was always held by himself and his successors to the time of Theodosius. The insignia consisted of the *toga prætexta*, and a conical woollen cap with a tassel (*galerus*).

PONTINÆ PALUDES, or POMPTINÆ PALUDES, a marshy tract of country in the territory of the Volsci. These fens were occasioned by the quantity of water carried into the plain by numberless streams, which sometimes stagnated in pools, or lost themselves in the sands. Trajan drained the country from Treponti and Terracina, and restored the Appian Way, which the neglect of the marshes in the previous reigns had rendered nearly impassable. These marshes, formidable at the present day, still corrupt the atmosphere for many miles round.

PONTĪUS, a name common to many Romans, of whom the most distinguished was a commander of the Samnites, who entrapped the Roman army in the defile of Samnium called the "Caudine Forks" (*Furca Caudinæ*), and compelled them to pass under the yoke. He was afterwards defeated in his turn, and subjected to the same ignominy by the Romans.

PONTUS, I., a kingdom of Asia Minor. The name implies a political rather than a geographical division of territory; having been originally applied to the coast of the Euxine, situated between the Colchian territory and the river Halys, but afterwards extended to the mountainous districts which lie towards Cappadocia and Armenia, and including at one time Paphlagonia and part of Bithynia. The denomination itself was unknown to Herodotus, and even Xenophon adheres always to the same local distinctions of nations and tribes used by Herodotus: such as the Chalybes, Tibareni, Mosynœci, &c. It was first erected into a kingdom by Ariobarzanes I., about four centuries B. C.; but it was not till after the death of Alexander that the Pontine dynasty makes any figure in history; and it reached the acme of its greatness and prosperity under Mithridates the Great. (See MITHRIDATES.) After the overthrow of Mithridates the Great, Pompey annexed the greater part of Pontus to Bithynia, and the rest he assigned to Deiotarus, tetrarch of Galatia, and a zealous ally of Rome; a small portion of Paphlagonia being reserved for some native chiefs of that country. During the civil wars waged by Cæsar and Pompey, Pharnaces, son of Mithridates, succeeded in taking Sinope, Amisus, and some other towns of Pontus. But Julius Cæsar, after the defeat of Pompey, marched into Pontus, and gained a complete victory over the army of Pharnaces, the facility with which it was obtained being expressed by the victor in the celebrated words, "*Veni, Vidi, Vici*." But the intestine troubles of Pontus continued to rage without interruption, till the time of Nero, when it was reduced to the form of a province. It was subsequently divided into three parts, Galaticus, Cappadocius, Polemoniacus, and under the Byzantine emperors the two former were included under the name of *Helenopontus*, derived from Helena, the mother of Constantine. Pontus was chiefly a mountainous country, especially towards the north-east frontier. The climate was consequently extremely bleak and severe, the soil rugged and barren, and the different tribes scattered over its surface wild and savage to the last degree. But the western portion of the country, around the Halys, and the valleys of the Thermodon and Iris, were rich and fertile, and abounded in produce of every kind. The chief cities of Pontus were, Trapezus, Cerasus, Amasia, Comana, Zela, and Neocæsarea. — II. Euxinus. See EUXINUS.—III. A marine deity, identical with Oceanus.

POPILIUS, I., M. Popilius Lænas, consul B. C. 356, in which year he defeated the Tiburtines, who had made an incursion into the Roman territory, and had advanced by night to the city gates. He obtained the consulship a second time, B. C. 353; a third time, B. C. 347, in which year he defeated the Gauls, and obtained a triumph; and two years afterwards he was chosen consul for the fourth time. — II. M. Lænas, consul B. C. 173. During the war with the Ligurians, he marched into the friendly territory of the Satellites, whom he defeated and sold into slavery. He refused to obey the order of the senate to make every restitution in his power; and though he was subsequently brought to trial for contumacy, he was acquitted by the influence of his brother. (See POPILIUS III.) He accompanied the consul Philippus to Macedonia as military tribune, B. C. 169. — III. C. Lænas, brother of the preceding, attained the consulship B. C. 172, and only signalised his administration of that office by his intrigues in favour of his brother when charged with official misconduct. (See POPILIUS II.) Not long after this he was sent, with two other senators, to Egypt, on account of the difference subsisting between Cleopatra and Ptolemy Euergetes on the one hand, and Antiochus Epiphanes on the other. Antiochus was at the gates of Alexandria, and preparing to lay siege to the city, when the Roman deputies arrived; but so spirited was the conduct of Popilius on this occasion, that Antiochus at once agreed to evacuate Egypt. — IV. A tribune, who commanded the party which slew Cicero. It is said that the orator had defended him at one time against a charge of parricide. This, however, some regard as a pure invention of the later grammarians, who sought for brilliant themes on which to declaim.

POPILICŒLA. See PUBLICOLA.

POPÆA SABINA, I., daughter of Popæus Sabinus, and wife of T. Ollius. She lived in the time of the Emperor Claudius, and was considered one of the most beautiful women of her time; but she was no less distinguished for her dissolute habits; and having incurred the jealousy of Messalina, was compelled to put herself to death. — II. Daughter of the preceding, whose personal beauty and moral depravity she had inherited. She was first married to Rufus Crispinus, præfect of the prætorian cohorts under Claudius, and bore him a daughter; but abandoned her husband for the society of Otho. Either through vanity or indiscretion, the charms

of Poppæa were made a constant theme of eulogium by Otho in the presence of the emperor Nero, until the curiosity of the latter was excited, and he became desirous of beholding her. His licentious spirit soon acknowledged the power of her charms, and the air of modest reserve assumed by this artful woman only drew him the more effectually into her toils. Otho was put out of the way by being sent to Lusitania with the title of governor; and Poppæa now obtained over the emperor such an irresistible ascendancy, that at her instigation he even murdered his mother Agrippina, and divorced his wife Octavia to elevate Poppæa to the throne. In the third year after her marriage, Nero in a fit of anger gave Poppæa, who was pregnant, a kick in the stomach, which caused her death. By his orders her body was embalmed with the most costly spices, and deposited in the monument of the Julian family. He himself pronounced the funeral oration, in which he praised her for her beauty, and for being the mother of a divine infant (which had died at the age of four months). Poppæa was so solicitous about her beauty, that she used to bathe every day in the milk of 500 she-asses, which were kept for that purpose.

POPÆUS SABINUS, the maternal grandfather of the empress Poppæa. He held under Tiberius the government of Mæsia, Achaia, and Macedonia. A. D. 25, he obtained the insignia of a triumph for successes over the Thracian tribes; and after attaining to the office of consul, died A. D. 35.

POPULONĀ, or POPULANIUM, a flourishing maritime town of Etruria, on a promontory of the same name.

PORCIA, I., a sister of Cato of Utica, greatly commended by Cicero. — II. A daughter of Cato of Utica, married Bibulus, and, after his death, Brutus. Brutus revealed to her the conspiracy which he and other illustrious Romans had formed against Julius Cæsar. After her husband's death she refused to survive him, and ended her life by swallowing burning coals, about A. D. 42.

PORCIA LEX, *de civitate*, a law enacted by M. Porcius, the tribune, A. U. C. 557, that no magistrate should punish with death, or scourge with rods, a Roman citizen, but only permit him to go into exile.

PORCIUS LATRO, a rhetorician, supposed by some to have been the author of a declamation against Cicero, which has come down to us, but which others ascribe to Sallust or to Vibius Crispus. He killed

himself while labouring under a quartan ague, B. C. 4.

PORPHYRION, son of Cœlus and Terra, one of the giants who made war against Jupiter, by whom, in conjunction with Hercules, he was slain.

PORPHYRIUS, I., a Platonic philosopher of Tyre, born A. D. 233, originally called *Melek*, in Syriac "king;" hence sometimes called *King*. He studied eloquence at Athens under Longinus, who changed his name to Porphyrius, from *πορφύρα*, "purple," a colour usually worn by kings, and afterwards retired to Rome, where he perfected himself under Plotinus. His treatises against Christianity were supposed to have been written in Sicily. He died at the age of seventy-one, A. D. 304, being universally called the greatest enemy of the Christian religion—II. A Latin poet in the reign of Constantine the Great.

PORSENNA, or **PORSĒNA** (called also *Lars Porsenna*), was Lucumo of Clusium, and the most powerful of all the Etrurian monarchs of his time. Tarquinius Superbus, after being driven from his throne, finding the inability of the Veientians and Tarquinians to replace him, applied to Porsenna, who raised a large army and marched towards Rome. He was met by the Romans near the fortress on the Janiculum Hill; but almost at the first encounter they took to flight, and the Etrurians pursued them impetuously as they sought safety by crossing the Pons Sublicius. After a series of brilliant exploits and heroic deeds on the part of the Romans, in which the names of Cocles, Mutius Scævola, and Clælia are conspicuous, Porsenna quitted Rome, entered the Latin territories, and attacked Aricia, the chief town of Latium. The Aricians, being aided by the other Latin cities, and also by the Cumæans, under the command of Aristodemus, defeated the Etruscans in a great battle, and put a stop to their aggressions. The Romans received the fugitives from Porsenna's army, and treated them with great kindness; in requital of which, Porsenna restored to them the lands which he had conquered beyond the Tiber. The remains of Porsenna were interred in a splendid mausoleum near Clusium. The story of Porsenna has been examined with great care by modern literati, most of whom are of opinion that the war of the Romans with Porsenna was, in reality, a great outbreak of the Etruscan power upon the nations southward of Etruria, in the very front of whom lay the Romans. The Roman historians naturally enough sought to throw a veil of romance

over the defeats of their ancestors; but, disguise the fact as they will, the result of the war was the complete conquest of Rome by the invaders, who only restored to the Romans their city and territory on condition of their renouncing the use of iron, except for implements of husbandry.

PORTIA and **PORTIUS**. See **PORCIA** and **PORCIUS**.

PORTUMNĀLIA, festivals of Portumnus at Rome.

PORTUMNUS, a sea-deity. See **MELICERTA**.

PORUS, king of a part of northern India, between the Hydaspes and Acesines, and remarkable for his stature, strength, and dignity of mien. When Alexander invaded India Porus collected his forces on the left bank of the Hydaspes to defend the passage. The Macedonian monarch, however, crossed the river by stratagem, at the distance of a day's march above his camp, and defeated the son of Porus. In a subsequent action he gained a decisive victory over Porus himself, who was taken prisoner. On being brought into the presence of Alexander, all that Porus would ask of his conqueror was to be treated as a king; and when Alexander replied that this was no more than a king must do for his own sake, and bade him make some request for himself, his reply was still, that all was included in this. His expectations could scarcely have equalled the conqueror's munificence; for he was not only reinstated in his royal dignity, but received a large addition of territory.

POSIDĒUM, I., a promontory in Caria, between Miletus and the Iassian Gulf.—II. A promontory of Chios, nearest the mainland of Ionia.—III. A promontory in the northern part of Bithynia, now *Tschautche-Aghisi*, &c.—The name implies a promontory sacred to Neptune (*Ποσειδών*).

POSĪDON (*Ποσειδών*), the name of Neptune among the Greeks. See **NEPTUNUS**.

POSIDONIA. See **PÆSTUM**.

POSIDONIUS, I., a Stoic philosopher, and the last of that series of Stoics which belongs to the history of the Greek philosophy, was born at Apamæa in Syria about B. C. 169. After teaching philosophy at Rhodes with great success, he retired to Rome, where he cultivated the friendship of Pompey and Cicero, and died in his eighty-fourth year. Besides his philosophical treatises, Posidonius wrote works on geography, history, and astronomy, of which, however, nothing but the titles remains.—II. An astronomer and

mathematician of Alexandria, and disciple of Zeno, who probably flourished about B. C. 260.

POSTHUMIUS ALBINUS. See ALBINUS III.

POSTHUMUS, MARCUS CRASSUS LATIANUS, an officer proclaimed emperor in Gaul, A. D. 260. He administered justice impartially, and defended the frontier against the Germans with valour and success. Possessed of the affections of the people, he easily maintained himself against all the efforts of Gallienus, but he was slain at last (267) in a mutiny of his own soldiers, to whom he had refused to plunder the city of Mentz, in which a rival emperor had appeared.

POSTVERTA, a goddess at Rome, who presided over the travails of women.

POTAMIDES, nymphs, presided over rivers and fountains; from *ποταμός*, a river.

POTAMOS, a borough of Attica, connected with the tribe Leontis, where was the tomb of Ion, the son of Xanthus.

POTIDÆA, a city of Macedonia, situated on the isthmus connecting the peninsula of Pallene with the mainland. It was founded by the Corinthians, though at what period is not apparent; it must, however, have existed some time before the Persian war, as we know from Herodotus that it sent troops to Plataea. After the Persian war it became subject to the Athenians; from whom, however, it revolted B. C. 432, but was again taken after a siege of two years. It subsequently fell under the power of Philip of Macedon; but under Cassander its inhabitants were transferred to the new city Cassandrea, after which it fell into decay.

POTIRI. See PINARIL.

POTNÆ, *Taki*, a city of Bœotia, about ten stadia south-west of Thebes, famous for a grove dedicated to Ceres and Proserpina. It was here that Glaucus was said to have been torn in pieces by his infuriated mares.

PRÆNESTE, an ancient city of Latium, about twenty-one miles south-east of Rome, built by Telegonus, son of Ulysses and Circe, or, according to others, by Cæculus, son of Vulcan, and celebrated for a magnificent temple of Fortune, and an oracle which continued to be consulted down to the period of the early Roman emperors. Præneste first formed an alliance with Rome in the war which followed the expulsion of Tarquinius; but we soon find it ranged under the banner of the Latin states against the Romans, with whom it maintained perpetual hostilities till it was finally captured by Sylla, who put the inhabitants to the sword. The site of

Præneste is occupied by *Palestrina*, where many statues and other remains of antiquity have been found.

PRÆTOR, a Roman magistrate ranking in dignity next to the consuls. Anciently the name of prætor was common to all the chief magistrates; but, on account of the continual absence of the consuls in foreign wars, and their consequent inability to discharge many of their civil duties, a new civil magistrate was created to supply their place (A. U. C. 389), to whom the title of prætor was specially assigned. He was at first elected from the patricians, but the office was afterwards (A. U. C. 418) thrown open also to the plebeians. When it was found that a single prætor was inadequate to the due discharge of his duties, in consequence of the great influx of strangers, another was added (A. U. C. 519) to administer justice in cases in which they were involved, with the epithet *peregrinus* attached to his title, to distinguish him from the more ancient and honourable magistrate, the *prætor urbanus*, as he was called. This latter dignitary corresponded in many respects to the lord mayors, mayors, or provosts of our country, combining with their functions the judicial power of lord chancellor. Besides this he performed the duties of the consuls on many occasions in their absence, presiding in the assemblies of the people, and convening the senate. So long as the Roman empire was confined to Italy, the number of prætors did not exceed two; but on the reduction of Sicily and Sardinia to the form of provinces, two more were added to govern them, and again two more were created on the subjection of Hither and Farther Spain to the Roman yoke. The prætors on being elected determined their province, like the consuls, by casting lots. Under the emperors the powers of the prætors were reduced, their principal functions being transferred to the prætorian præfect; but the name of the magistrate continued to the time of Justinian.

PRÆTORIA, or AUGUSTA PRÆTORIA, a city of Cisalpine Gaul in the territory of the Salassi, built by Terentius Varro, and considered the extreme point of Italy in the north.

PRÆTORIÆ COHORTES, a body of troops among the Romans, distinguished from the rest of the army by double pay and superior privileges; first instituted by Augustus, and called by that name, in imitation of the select band which attended a Roman general in battle. At their first institution they were nine in number, three being stationed at Rome, and the rest in

the adjacent towns of Italy, and consisted of Italian soldiers only. Tiberius assembled them all at Rome, and placed them in a permanent camp; a measure which, while it answered the purpose of keeping the citizens in awe, proved dangerous and sometimes destructive to his successors. The emperor Severus disarmed the old guards, and established the prætorian cohorts on a new footing, increasing their number, and filling them entirely with troops draughted from the armies of the northern frontier. The command of these troops was vested in an officer called the prætorian præfect, who, as the government gradually degenerated into a military despotism, rose from the station of simple captain of the guards not only to be the head of the army, but of the provinces, and even of the law. In every department of administration he represented the person and exercised the authority of the emperor. The prætorian bands were deprived of all their privileges by Dioclesian, who replaced them by other troops, and were finally abolished by Constantine.

PRÆTORIUS, a name ironically applied to *As. Sempronius Rufus*, because disappointed in his solicitations for the prætorship.

PRÆTINAS, a Greek poet of *Phlius*, contemporary with *Æschylus*, and usually regarded as the inventor of the satiric drama.

PRAXAGŌRAS, I., a celebrated physician of *Cos*, belonging to the family of the *Asclepiadæ*, born about B.C. 360. His most celebrated pupil was *Herophilus*, and he himself was particularly distinguished for his skill in anatomy and physiology. Only a few fragments of his works remain. — II. An Athenian, who lived about A.D. 345, and wrote at an early age several historical and biographical works, none of which remain.

PRAXITĒLES, a famous sculptor of antiquity, who flourished about B.C. 364; *Cnidus*, *Andros*, and *Paros* contended for the honour of his birth; but their claims are still unsettled. He worked both in bronze and marble, and carried his art to the greatest perfection. *Pliny* has left a complete list of the works of *Praxiteles*. Of those that have utterly perished, the nude and draped, or *Coan* and *Cnidian* *Venus* of *Praxiteles*, fixed each a standard which subsequent invention dared scarcely to alter. The *Venus* of *Cnidus*, in her representative the *Medicean*, still enchants the world.

PRĪAMĪDES, a patronymic applied by way of eminence to *Paris* as the son of

Priam; but also given to *Hector*, *Deiphobus*, and all the other children of the Trojan monarch.

PRĪAMUS, the last king of *Troy*, son of *Laomedon* by *Strymo*, daughter of the *Scamander*, or, according to others, *Placia*, daughter of *Atræus* or *Leucippus*. When *Hercules* took the city of *Troy*, (see *LAOMEDON*,) *Priam* was in the number of his prisoners, but his sister *Hesione* redeemed him from captivity; and he then exchanged his name of *Podarces* for that of *Priam*, "ransomed," (see *PODARCES*,) and was placed on his father's throne by *Hercules*. *Priam* had married, by his father's orders, *Arisba*, whom now he divorced for *Hecuba*, daughter of *Dimas*, or *Cisseus*, a neighbouring prince, by whom he had nineteen children. After he had reigned for some time, being seized with a desire to recover his sister *Hesione*, whom *Hercules* had carried into *Greece* and married to *Telamon* his friend, he manned a fleet, and gave the command to his son *Paris*, with orders to bring back *Hesione*. *Paris* (see *PARIS*) neglected his father's injunctions, and carried away *Helen*, wife of *Menelaus*, king of *Sparta*. This violation of hospitality kindled the flames of war. *Priam* might have averted the impending blow by the restoration of *Helen*; but this he refused to do when the ambassadors of the *Greeks* came to him for that purpose. *Troy* was accordingly beleaguered. The siege was continued for ten years, and *Priam* had the misfortune to see the greater part of his sons fall in defence of their native city. *Hector*, the eldest of these, was the only one upon whom the *Trojans* now looked for protection and support; but he, too, fell a sacrifice to his own courage, and was slain by *Achilles*. *Priam* thereupon resolved to go in person to the *Grecian* camp, and ransom the body of his son. His meeting with *Achilles* was solemn and affecting, and a truce of twelve days was agreed upon to allow time for the performance of the funeral obsequies. When *Troy* was betrayed into the hands of the *Greeks* by *Antenor* and *Æneas*, *Priam*, resolving to die in the defence of his country, put on his armour, and advanced to meet the *Greeks*; but *Hecuba*, by her tears and entreaties, detained him near an altar of *Jupiter*, where he was found and slain by *Neoptolemus*, son of *Achilles*.

PRĪĀPUS, I., a rural deity of the *Greeks* and *Romans*, fabled to have been the son of *Venus* by *Bacchus*, whom she met on his return from his *Indian* expedition at the *Lampsacene* town *Aparnis*. Owing

to the malignity of Juno, he was born so deformed that his mother was struck with horror and *renounced* (ἀπηνείτω) him. (See APARNIS.) Others said that he was the son of Bacchus by Chione, or a Naiad; others that he had a long-eared father, Pan or a satyr, perhaps, or it may be his own sacred beast, the ass; others gave him Mercury or Adonis, or even Jove himself for a sire. His worship was introduced at a comparatively late period into the Grecian mythology; and his favourite city was Lampsacus, on the Hellespont, famous for its vineyards. He was looked upon as the god of fruitfulness in general; hence fishermen made offerings to him, as the deity presiding over the fisheries; and in the Anthology, Priapus of the haven (Διμενίρας) is introduced, giving a pleasing description of the spring, and inviting the mariners to put to sea. Priapus was usually represented with a gardener's knife in his hand, a cornucopia in his arms, and his figure distinguished by other emblems of fruitfulness. The gardens and pleasure grounds of the Romans were adorned by his statues. — II. *Karaboa*, a town of Mysia, not far from Lampsacus, which had a harbour on the Propontis, deriving its name from the god Priapus, who was worshipped here with peculiar honours.

PRIENE, *Simson-Kalesi*, a maritime city of Caria, north of the mouth of the Mæander, at the foot of Mount Mycale. Priene was an Ionian colony, and one of the twelve confederate cities of the Ionian league. It was the native place of Bias, one of the seven sages of Greece.

PRISCIANUS, an eminent grammarian, born at Cæsarea in Palestine. He went to Constantinople, where he taught about A. D. 525, and composed various works on grammar, several of which are extant.

PRISTIS, the name of one of the ships engaged in the naval combat exhibited by Æneas at the anniversary of his father's death. It was commanded by Mnestheus.

PRIVERNUM, *Piperno Vecchio*, a city of Latium, in the territory of the Volsci. Virgil makes it the birth-place of Camilla. The inhabitants of this town made several incursions upon the Roman colonies of Setia and Norba; but they were finally reduced, and became a Roman colony.

PRIVERNUS, a Rutulian killed by Capys in the wars between Æneas and Turnus.

PROBUS, M. AURELIUS SEVERUS, I., a native of Sirmium in Pannonia, son of Maximus, a tribune of Egypt, was appointed to the same office in his twenty-

second year, and distinguished himself so much by probity, valour, and moderation, that at the death of the emperor Tacitus he was invested with the imperial purple by his soldiers, and his election universally approved by the Roman senate and people. He vanquished the Germans on the Rhine and the Danube, and restored peace and order to every province. To check the invasions of the barbarians Probus built a stone wall nearly 200 miles in length, from the Danube to the Rhine, recruited the Roman armies from the German nations, settled foreign colonies in various parts of the empire, and taught them the science of agriculture. He perished in a mutiny of his troops A. D. 282. — II. Æmilius, a grammarian in the age of Theodosius, to whom the "Lives of excellent Commanders," written by Nepos, have been sometimes attributed.

PROCAS, a king of Alba, son of Aventinus, and father of Amulius and Numitor.

PROCHÏTA, *Procida*, an island off the coast of Campania, and adjacent to Ænaria.

PROCLES, a son of Aristodemus and Argia, and twin-brother of Eurysthenes. See EURYSTHENES.

PROCLIDÆ, the descendants of Procles, who sat on the throne of Sparta together with the Eurysthenidæ. See EURYSTHENES.

PROCLUS, a celebrated philosopher of the New-Platonic sect, born at Constantinople A. D. 412. He spent his youth at Xanthus, in Lycia, a city devoted to Apollo and Minerva, where his parents resided; and from this circumstance he was called "the Lycian:" thence he removed to Alexandria, where he attended the lectures of Olympiodorus, a celebrated Pythagorean, and thence to Athens, where he became the disciple of the Platonist Syrianus, whom he succeeded in the rectorship of the Platonic school at Athens. He died A. D. 485, with a reputation for wisdom and even for miraculous powers approaching adoration, leaving behind him a crowd of followers.

PROCNE. See PHILOMELA.

PROCONNÆSUS (or the *Isle of Stags*), an island and city of Asia Minor to the north-east of Cyzicus, celebrated for its marble quarries. It is now *Marmora*, whence the modern name of the Propontis is derived (Sea of Marmora). The marble was white, with black streaks intermixed.

PROCOPIUS, I., a celebrated officer born at Cilicia A. D. 324. After he had signalled himself under Julian, to whom he was related, and his successor, he retired.

from the Roman provinces among the barbarians in the Thracian Chersonesus, and some time after made his appearance at Constantinople, when Valens had marched into the East, and proclaimed himself master of the Eastern empire. His usurpation was universally acknowledged. But fortune changed; and being defeated in Phrygia, he was abandoned by his army, and his head cut off and carried to Valentinian in Gaul, A. D. 366. — II. One of the most celebrated historians of the Eastern empire, was born at Cæsarea in Palestine, and exercised at Constantinople the profession of rhetorician and sophist. He became secretary and counsellor of Belisarius, whom he accompanied in his several expeditions. He was afterwards sent to Syracuse, on some business relative to the army, and in A. D. 556 he was employed usefully in the campaign of Belisarius against the Goths in Italy. Subsequently to 559 he was named a senator, and about 562 prefect of Constantinople, but was dismissed by Justinian. He died at an advanced age. The works of Procopius form part of the collection of the Byzantine historians.

PROCRIS, a daughter of Erechtheus, king of Athens, and wife of Cephalus.

PROCRUSTES, called also Damastes and Polypemon, a famous robber of Attica. He compelled travellers to lie down on a couch, and if their length exceeded that of the couch, he lopped off as much of their limbs as would suffice to make the length equal. If they were shorter than the couch, he stretched them to the requisite length. Theseus proceeded against and slew him.

PROCULEIUS, a Roman knight, and the intimate friend of Augustus, who held him in such high esteem as to entertain thoughts at one time of making him his son-in-law. When his brothers, L. Licinius and M. Terentius, had lost their estates for siding with the party of Pompey, Proculeius generously shared his own with them. He was sent by Augustus to Cleopatra to endeavour to bring her alive into his presence. He destroyed himself when suffering under a severe malady.

PROCULUS, I. JULIUS, a Roman, who, after the death of Romulus, declared that he had seen him in appearance more than human, and that he had ordered him to bid the Romans offer him sacrifices under the name of Quirinus, and to rest assured that Rome was destined by the gods to become the capital of the world. — II. A Roman elegiac poet, mentioned by Ovid as an imitator of Callimachus. — III. A Roman lawyer mentioned in the Pandects.

He is supposed by some to have been the same with the Proculus of whom Tacitus speaks as prætorian præfect in the reign of Otho. He gave name to the legal party termed *Proculiani*.

PROCYON, a constellation, so called from its rising just before the dog-star (*Προκύων*, from *πρό*, "before," "in front of," and *κύων*, "a dog"); whence its Latin name of *Antecanis* or *Ante-Canem*.

PRODICUS, a sophist and rhetorician of Iulis in the island of Ceos, contemporary with Democritus and Gorgias of Leontini, and a disciple of Protagoras. He flourished in the 86th Olympiad, and had, among other disciples, Socrates, Euripides, Theramenes, and Isocrates. He was employed in several public situations; but was at last put to death by the Athenians, on pretence that he corrupted the morals of their youth.

PRÆTIDES, a name given to the three daughters of Prætus, king of Argolis, Iphinoë, Iphianassa, Lycoppe, who became insane for neglecting the worship of Bacchus, or, according to others, for preferring themselves to Juno. Prætus applied to Melampus to cure his daughters of their insanity, but refused to employ him, when he demanded the third part of his kingdom as a reward. The insanity, however, becoming contagious, the monarch was at last obliged to comply with his demand, and moreover to give him one of his daughters in marriage. Some have called them Cyrianassa, Hipponoë, and Lysippe.

PRÆTUS, a king of Argos, son of Abas and Ocalea, and twin brother of Acrisius, with whom he quarrelled even before birth. This dissension increased with their years: Acrisius succeeded his father, (see ACRI-SIUS,) and Prætus retired to the court of Jobates, king of Lycia, where he married Stenobœa, called by some *Antea* or *Antiope*. He afterwards returned to Argolis, accompanied by Stenobœa, who became by him mother of the Prætides, and of Megapenthes, who, after his father's death, succeeded to the throne of Tirynthus. See STENOBOEA.

PROGNE. See PHILOMELA.

PROMÆTHEUS, a son of Iapetus by Clymene, one of the Oceanides, brother of Atlas, Menætiæ, and Epimætheus, and fabled to have surpassed all mankind in sagacity. He deceived even Jupiter himself, who, to punish Prometheus, and the rest of mankind, took fire away from the earth; but the son of Iapetus climbed the heavens by the assistance of Minerva, and stole fire from the chariot of the Sun. This provoked Jupiter the more,

who resorted to a stratagem to take vengeance on Prometheus. (See *PANDORA*.) Prometheus took no notice of Pandora or her box, but made his brother Epimetheus marry her; whereupon the god, now more irritated, ordered Mercury, or Vulcan, to carry this artful mortal to Mt. Caucasus, and tie him to a rock, where for 30,000 years a vulture was to feed on his liver, which was never to diminish. He was, however, delivered about 30 years afterwards by Hercules, who killed the bird of prey. To Prometheus mankind are indebted for the invention of many useful arts. He taught them the use of plants, and from him they received the knowledge of taming horses and various other animals.

PROMĒTHIS, and *PROMETHĪDES*, a patronymic applied to Deucalion, son of Prometheus.

PRONAFĪDES, an ancient Greek poet of Athens, and the reputed preceptor of Homer.

PRONŪBA, a surname of Juno, because she presided over marriages.

PROPERTIUS, *SEXTUS AURELIUS*, one of the most celebrated elegiac poets of antiquity, was born in Umbria, on the confines of Etruria, B. C. 53. His father was a Roman knight, whom Augustus proscribed, because he had followed the interest of Antony. Little is known of the life of Propertius, except that on the conclusion of the civil wars he found a patron in Mæcenas, who introduced him to Augustus, and that he enjoyed the friendship of Gallus, Ovid, and Virgil. The time of his death is absolutely unknown.

PROPONTIS, a name given by the Greeks to that minor basin which lies between the Ægean and Euxine, and communicates with those seas by means of two narrow straits, the Hellespont and Bosphorus. Modern navigators reckon about 120 miles from one strait to another; while its greatest breadth, from the European to the Asiatic coast, does not exceed 40 miles. It received its ancient name from the circumstance of its lying in front of, or before the Pontus Euxinus (*πρὸ Πόντου*). The modern appellation is the Sea of *Marmora*, from the modern name of the island *Proconnesus*.

PROSERPĪNĀ, the Latin form of Persephone, the name of a Grecian goddess, sprung from Jupiter and Ceres. She was stolen from her mother by Pluto, who, enamoured of her beauty, carried her off from the plains of Enna in Sicily, while sporting with her companions, to the infernal regions, where she became his queen.

The wanderings of Ceres in search of her daughter were much celebrated by the ancient poets. When she at last discovered the place of her concealment, a compromise was entered into, by which Proserpine was allowed to spend two thirds of the year with her parents, and the rest with Pluto in his empire. See *CERES*.

PROTAGORAS, a Greek sophist, born at Abdera, B. C. 488. He was originally a porter, but, having heard the lectures of Democritus, abandoned his occupation, and attained such eminence, as to become a teacher at Athens; from which city he was ultimately banished on the charge of atheism. He then went to Epirus, where he resided several years; and died on his voyage to Sicily.

PROTESILÆUS, a king of part of Thessaly, son of Iphiclus, originally called Iolaus, grandson of Phylacus, and brother of Alcimedea, the mother of Jason. He married Laodamia, the daughter of Acastus, and, some time after, departed with the rest of the Greeks for the Trojan war. He was the first of the Greeks who set foot on the Trojan shore, and was killed as soon as he had leaped from his ship. His wife Laodamia destroyed herself when she heard of his death. (See *LAODAMIA*.) Protesilaus has received the patronymic of *Phylacides*, either because he was descended from Phylacus, or because he was a native of Phylace.

PROTEUS, a sea-deity, son of Oceanus and Tethys, or, according to some, of Neptune and Phœnice. Like Nereus and Phorcys, he received the gift of prophecy from Neptune; and he usually resided in the Carpathian sea, reposing himself occasionally on the sea-shore. When consulted as to the future, he often refused to give answers, and, by immediately assuming different shapes, eluded the grasp of the enquirer. When Menelaüs was wind-bound at the island of Pharos, off the coast of Egypt, and he and his crew were suffering from want of food, by direction of Erdothea, daughter of Proteus, he disguised himself in a seal skin, and seized the god, who transformed himself into a lion, a serpent, a pard, a boar, water, and a tree; but at length, finding he could not escape, he resumed his own form, and revealed to Menelaüs the remedy for his distress. Some suppose that he was originally a king of Egypt, known by the name of *Cetes*, and assert that he had two sons, Telegonus and Polygonus, both killed by Hercules, and also some daughters, among whom were Cabira, Idothea and Rhetia.

PROTOGENES, an eminent Grecian painter, who flourished about 336 B. C., was a native of Caunus, in Caria, a city subject to Rhodes. A considerable part of his life was passed in obscurity, but he was at length brought into notice by Apelles giving a large price for one of his pictures. On the siege of Rhodes by Demetrius Poliorcetes, Protogenes is said to have continued tranquilly working at his house in the suburbs, and being asked by Demetrius why he ventured to remain without the walls of the city, he answered, that he well knew that the king was at war with the Rhodians, but not with the arts; an answer which so pleased Demetrius, that he gave him a guard for his protection.

PROXENUS, a Bœotian, one of the commanders of the Greek forces in the army of Cyrus the younger. He was put to death with his fellow commanders by Artaxerxes, and was succeeded by Xenophon.

PRUDENTIUS, **AURELIUS CLEMENS**, a Latin poet, who flourished A. D. 392, and was successively a soldier, advocate, and judge. At the age of fifty-seven he abandoned the world to pass the remainder of his days in devotion. His poems are all theological.

PRUSA, a city of Bithynia, at the foot of Mt. Olympus, and hence called *Prusa ad Olympum*, founded by Hannibal when he resided at the court of Prusias, from whom the name of the city seems evidently derived. It flourished under the Roman empire, but under the Greek emperors it suffered much from the wars carried on against the Turks, and it finally remained in the hands of the descendants of Osman, who made it the capital of their empire, under the corrupted name of *Brusa* or *Broussa*.

PRUSIAS, I., king of Bithynia, son of Zieias, began to reign about B. C. 228, and was still reigning B. C. 190, at the time of the war between the Romans and Antiochus. B. C. 216, Prusias defeated the Gauls in a great battle. Nine years later he invaded the territories of Attalus I., and he was included in the treaty with Philip in B. C. 205. — II. The second of the name appears to have ascended the throne of Bithynia between B. C. 183 and B. C. 179. He married the sister of Perseus, king of Macedon, was surnamed *ὁ Κυνηγός*, or *The Hunter*, and was long engaged in war with Eumenes, king of Pergamus. He is commonly supposed to have been the monarch who abandoned Hannibal when the latter was sought after by the Romans; though Strabo assigns this act to Prusias I. He extended consider-

ably the limits of the Bithynian empire, by the accession of some important towns conceded to him by his ally Philip of Macedon, and several advantages gained over the Byzantines and king Eumenes. But the latter was finally able to overcome his antagonist, by stirring up against him his own son Nicomedes, who, after drawing the troops from their allegiance to his father, caused him to be assassinated, B. C. 149.

PRYTANES, I., certain magistrates at Athens, who presided over the senate, and had the privilege of assembling it when they pleased, festival days excepted. They generally met in a large hall, called *prytaneum*, and were elected from the senators. They presided originally for thirty-five days, afterwards for one full month. — II. Some of the principal magistrates of Corinth were also called Prytanes.

PSAMMENITUS, the last king of the twenty-sixth dynasty of Egypt, son of Amasis, whom he succeeded on the throne at the very moment that Cambyses was marching against Egypt to dethrone him. Psammenitus met Cambyses on the frontiers, near the Pelusiac branch of the Nile, with all his forces, Egyptians, Greeks, and Carians, but was totally defeated in a bloody battle. Shutting himself up in Memphis, he was besieged here by Cambyses, and was finally betrayed and taken prisoner. All Egypt thereupon fell under the Persian power, and the reign of Psammenitus ended after a duration of only six months. The greatest outrages were heaped upon the unfortunate monarch and his family; but the firmness with which he endured them all touched at last even the ferocious Cambyses with compassion. Psammenitus was thereupon retained at court, treated with honour, and finally sent to Susa along with 6000 Egyptian captives. Having been accused, however, subsequently, of attempting to stir up a revolt, he was compelled to drink bull's blood, and ended his days B. C. 525.

PSAMMETICHUS, I., a native of Sais, who raised himself to the Egyptian throne B. C. 656. He had been a member of the dodecarchy, or government of twelve sovereign princes, among whom the government had been divided B. C. 671. Quarrels springing up among them, they expelled him, but he soon after returned, and, aided by Greek mercenaries, put his rivals to flight. In consideration of the fidelity and military services of the strangers who had helped him to his throne, he kept many of them about him as a standing

army, and honoured them with his confidence. At this the warrior caste took umbrage, and to the number of 200,000, retired into Ethiopia. In his reign commerce flourished, and strangers were allowed freely to visit the Egyptian ports. — II. A son of Gordius, brother of Perianther, who held the tyranny at Corinth for three years, B. C. 584.

PSAMMIS, or PSAMMUTHIS, a king of Egypt who succeeded Necho, B. C. 601, and perished in the sixth year of his reign immediately after an expedition into Ethiopia.

PSAPHIS, a town on the confines of Attica and Bœotia, where was an oracle of Amphiaraus.

PSOPHIS, an ancient and strongly fortified city of Arcadia, at the foot of the chain of Erymanthus, from which descended a river of the same name, which flowed near the city, and, after receiving another small stream called Aroanius, joined the Alpheus on the borders of Elis. Psophis itself had previously borne the names of Erymanthus and Phegea. At the time of the Social War, it was in the possession of the Eleans. It was afterwards taken by Philip, king of Macedon, who made it over to the Achæans. The remains of Psophis are to be seen near the Khan of Tripotam, so called from the junction of three rivers.

PSYCHE, in mythology, a nymph whom Cupid married, after she had been persecuted by Venus. The word signifies the soul, of which Psyche was considered the personification. This beautiful allegory is first known to us by the romance of Apuleius; but it is presumed to be of much earlier origin from its occurrence in relics of art. Lafontaine made it the subject of a pastoral, and Mrs. Tighe recently of a poem.

PSYLLI, a people of Libya near the Syrtes, expert in curing the venomous bite of serpents. They were destroyed by the Nasamonians.

PTELÆUM, a town of Thessaly on the borders of Bœotia.

PTERIA, a small territory, forming part of Cappadocia, or, more properly speaking, of Paphlagonia, in the vicinity of the city of Sinope. Here the first battle took place between Cræsus and Cyrus.

PTOLEMÆUS, I., surnamed *Soter*, and sometimes *Lagi* (i. e. son of Lagus), king of Egypt, and son of Arsinoë, who, when pregnant by Philip of Macedonia, married Lagus. (See LAGUS.) Ptolemy was educated in the court of the king of Macedon, and when Alexander invaded Asia, he at-

tended him as one of his generals. After the conqueror's death, Ptolemy obtained the government of Egypt, with Libya, and part of the neighbouring territories of Arabia, and soon made himself master of Cœle-Syria, Phœnicia, and the neighbouring coast of Syria. When he had reduced Jerusalem, he carried above 100,000 prisoners to Alexandria, which became the capital of his dominions; and after he had rendered these prisoners the most faithful of his subjects by his liberality, and the grant of privileges, he assumed the title of king of Egypt. From the assistance he gave to the people of Rhodes against their common enemies, he received the name of *Soter*. His great ambition was to form a state on the model of Greece, and with this view he beautified Alexandria, and laid the foundation of its celebrated library. He died in his eighty-fourth year, after a reign of thirty-nine years, about B. C. 284, and was succeeded by his son Ptolemy Philadelphus, who had been his partner on the throne the last ten years of his reign. All his successors were called Ptolemies from him. — II. Son of Ptolemy the first, called Philadelphus by antiphrasis, because he killed one of his brothers and banished another, succeeded his father on the Egyptian throne, B. C. 284. While he strengthened himself by alliances with foreign powers, the internal peace of his kingdom was disturbed by the revolt of Magas, his brother, king of Cyrene; but the death of the rebellious prince re-established peace for some time. Philadelphus died in his sixty-fourth year, B. C. 246, leaving two sons and a daughter by Arsinoë, daughter of Lysimachus. He had afterwards married his sister Arsinoë, to whose memory he began to erect a celebrated monument. (See DINOCRATES.) During the whole of his reign, Philadelphus was employed in exciting industry, and in encouraging the liberal arts and useful knowledge among his subjects. At his court were entertained the astronomer-poet Aratus; the grammarians Aristophanes and Aristarchus; Theocritus, and Lycophron the celebrated commentator; the historian Manetho; the mathematicians Conon, Euclid, and Hipparchus; Callimachus and Zenodotus, the latter famous for his notes on Homer. By his order the Septuagint translation of the Hebrew Scriptures was prepared; the lighthouse of the Pharos erected, and the canal between the Nile and the Red Sea cleared out. — III. The third of the name succeeded his father Philadelphus on the Egyptian throne, B. C. 245. He early engaged in a war against

Antiochus Theos for his unkindness to Berenice, the Egyptian king's sister, whom he had married with the consent of Philadelphus. With the most rapid success he conquered Syria and Cilicia, and advanced as far as Bactriana and the confines of India; but a sedition at home stopped his progress, and he returned to Egypt loaded with the spoils of conquered nations. Among the immense riches which he brought, were many statues of the Egyptian gods, which Cambyses had carried away into Persia when he conquered Egypt. These were restored to the temples, and the Egyptians called their sovereign *Euergetes* (or *Benefactor*), in acknowledgment of his attention, beneficence, and religious zeal for the gods of his country. The last years of Ptolemy's reign were passed in peace, if we except the refusal of the Jews to pay the tribute of twenty silver talents which their ancestors had always paid to the Egyptian monarchs. *Euergetes* died B. C. 221, after a reign of twenty-five years; and, like his two predecessors, was the patron of learning. — IV. The fourth of the name succeeded his father *Euergetes*, and received the surname of *Philopator* by antiphrasis, because, according to some, he destroyed his father by poison. He began his reign with acts of great cruelty, and successively sacrificed to his avarice his mother, wife, sister, and brother. He received the name of *Typhon* from his extravagance and debauchery; and that of *Gallus*, because he appeared in the streets of Alexandria like one of the bacchanals, and with all the gestures of the priests of Cybele. *Philopator* at last, weakened and enervated by intemperance, died in his thirty-seventh year, after a reign of seventeen years, B. C. 204. — V. The fifth, succeeded his father *Philopator* as king of Egypt, though only in his fourth year. The supreme power was at first wielded by *Sosicius* and *Aristomenes*; but the nation, to avoid the dangers impending from the attacks of the Macedonian and Syrian monarchs, entrusted the regency to the senate of Rome, B. C. 202. On his attaining his majority, B. C. 190, he received the surname of *Epiphanes*, "Illustrious;" but he was no sooner delivered from his shackles, than he displayed the vices of his father. His cruelties raised seditions among his subjects; and after a reign of twenty-four years, B. C. 180, he was poisoned by his ministers, whom he had threatened to rob of their possessions, to carry on a war against *Seleucus*, king of Syria. He married *Cleopatra*, daughter of *Antiochus*. — VI.

The sixth, surnamed *Philometor* by antiphrasis, from his hatred to his mother *Cleopatra*; succeeded his father *Epiphanes* on the Egyptian throne, B. C. 180. He was in the sixth year of his age when he ascended the throne, and during his minority the kingdom was governed by his mother, and at her death by a eunuch, who was one of his favourites. He made war against *Antiochus Epiphanes*, king of Syria, to recover the provinces of Palestine and *Cœlesyria*, which were part of the Egyptian dominions, and, after several successes, he fell into the hands of his enemy, who detained him in confinement. During the captivity of *Philometor*, the Egyptians raised to the throne his younger brother *Ptolemy Euergetes*, or *Physcon*, also son of *Epiphanes*; but he was no sooner established in his power than *Antiochus* turned his arms against Egypt, drove out the usurper, and restored *Philometor* to all his rights and privileges as king of Egypt. This artful behaviour of *Antiochus* was soon comprehended by *Philometor*; and when he saw that *Pelusium*, the key of Egypt, had remained in the hands of his Syrian ally, he recalled his brother *Physcon*, made him partner on the throne, and concerted with him how to repel their common enemy. The death of *Philometor*, B. C. 145, left *Physcon* master of Egypt and all the dependent provinces. — VII. The seventh of the name, surnamed *Physcon*, from the prominence of his belly, ascended the throne of Egypt after the death of his brother *Philometor*; and as he had reigned for some time conjointly with him (see *PTOLEMÆUS VI.*) his succession was approved, though the wife and son of the deceased monarch laid claims to the crown. It was at last agreed that *Physcon* should marry the queen, and her son succeed to the throne at his death. The nuptials were celebrated, but on that very day the tyrant murdered *Cleopatra's* son in her arms. A series of barbarities rendered him odious, and the Alexandrians stigmatised him with the appellation of *Kahergetes*, "Evil-doer." The king, at last having repudiated *Cleopatra*, married her daughter by *Philometor*, called also *Cleopatra*; but being without friends or support in Egypt, he fled to Cyprus; and *Cleopatra*, the divorced queen, ascended the throne. Soon after he invaded Egypt with an army, and having obtained a victory over the forces of *Cleopatra*, was restored to his throne, where he reigned for some time, hated by his subjects, and feared by his enemies. He died at Alexandria, in

his sixty-seventh year, after a reign of twenty-nine years, about B.C. 116.—VIII. Surnamed *Lathyrus*, from an excrescence on the nose, and sometimes Soter II., B.C. 116, succeeded his father Physcon, as king of Egypt. He had no sooner ascended the throne than his mother Cleopatra, who reigned conjointly with him, expelled him to Cyprus, and placed the crown on the head of his brother Ptolemy Alexander, her favourite son. *Lathyrus*, banished from Egypt, became king of Cyprus, where he continued till the death of his brother Alexander restored him to his native dominions. He died B.C. 81, after a reign of thirty-five years since the death of his father Physcon, eleven of which he passed with his mother Cleopatra on the Egyptian throne, eighteen in Cyprus, and seven after his mother's death; and was succeeded by his only daughter Cleopatra, whom Alexander, son of Ptolemy Alexander, by means of the dictator Sylla, soon after married and murdered.—IX. The ninth, called also Alexander Ptolemy I., was raised to the throne by his mother Cleopatra, in preference to his brother, and conjointly with her. Cleopatra expelled, but afterwards recalled him; and Alexander, to prevent being expelled a second time, put her to death; for which unnatural action he was himself murdered by one of his subjects.—X. The tenth, or Alexander Ptolemy II., was son of the preceding. He was educated in the island of Cos, and, having fallen into the hands of Mithridates, escaped subsequently to Sylla. He was murdered by his own subjects.—XI. The eleventh, or Alexander Ptolemy III., was king of Egypt after his brother Alexander, the last mentioned. After a peaceful reign he was banished by his subjects, and died at Tyre B.C. 65, leaving his kingdom to the Romans.—XII., surnamed *Auletes*, because he played skilfully on the flute, the illegitimate son of *Lathyrus*, ascended the throne of Egypt at the death of Alexander the Third. He suffered the Romans quietly to take possession of Cyprus; but the Egyptians revolted, and *Auletes* was obliged to fly from his kingdom, and seek protection among the most powerful of his allies. During his absence from Alexandria, his daughter Berenice made herself absolute, and established herself on the throne by marrying Archelaus, priest of Bellona's temple at Comana, but was soon driven from Egypt by Gabinius, who marched at the head of a Roman army, to replace *Auletes* on his throne. *Auletes* was no sooner restored than he sacrificed his daughter Berenice; but he died four years

after his restoration, about B.C. 51, leaving two sons and two daughters, one of whom was the celebrated Cleopatra.—XIII., son of Ptolemy *Auletes*, ascended the throne of Egypt, conjointly with his sister Cleopatra, whom he had married according to the directions of his father *Auletes*. He was placed under the care and protection of Pompey the Great, but the wickedness and avarice of his ministers soon obliged him to reign independent. When his guardian, after the fatal battle of Pharsalia, came to the shores of Egypt and claimed his protection, he refused to grant the required assistance, and basely murdered Pompey after he had brought him to shore under the mask of friendship. When Cæsar arrived at Alexandria, he found the king of Egypt as faithless to his cause as to that of his fallen enemy. He had confirmed Ptolemy and Cleopatra in the possession of Egypt, but Ptolemy having refused to acknowledge Cæsar as a mediator, the Roman general enforced his authority by arms, and three victories were obtained over the Egyptian forces. Ptolemy was for some time a prisoner in the hands of Cæsar, but he once more headed his armies, and being defeated in an engagement, was drowned in the Nile as he attempted to save his life by flight, about B.C. 46, three years and eight months after the death of *Auletes*. Cleopatra, at the death of her brother, became sole mistress of Egypt; but as the Egyptians were no friends to female government, Cæsar obliged her to marry her younger brother Ptolemy, then in his eleventh year.—XIV. Apion, king of Cyrene, illegitimate son of Ptolemy Physcon. He died after a reign of twenty years; and as he had no children he made the Romans heirs of his dominions.—XV. Ceraunus, son of Ptolemy Soter by Eurydice, daughter of Antipater. Unable to succeed to the throne of Egypt, he fled to the court of Seleucus, king of Macedonia, whom he perfidiously murdered, and ascended his throne B.C. 280. Three different claimants to the throne were speedily removed. Soon afterwards a barbarian army of Gauls having claimed a tribute from him, Ceraunus immediately marched to meet them in the field. The battle was long and bloody; but Ceraunus was thrown down from his elephant, and taken prisoner by the enemy, who immediately tore his body to pieces. He had been king of Macedonia only eighteen months.—XVI. An illegitimate son of Ptolemy *Lathyrus*, king of Cyprus. Cato being sent against Ptolemy by the senate, pro-

posed to the monarch to retire from the throne, and to pass the rest of his days as high-priest in the temple of Venus at Paphos; but Ptolemy refused, and on the approach of the enemy cut himself off by poison. — XVII. A son of Pyrrhus, king of Epirus, by Antigone, the daughter of Berenice. He was left governor of Epirus when Pyrrhus went to Italy to assist the Tarentines against the Romans, where he presided with great prudence and moderation. He was killed, bravely fighting, in the expedition which Pyrrhus undertook against Sparta and Argos. — XVIII. Claudius, a celebrated astronomer, chronologer, musical writer, and geographer of antiquity, was born, as is supposed, at Pelusium, in Egypt, about A. D. 70. He resided at Alexandria, where he had an observatory; but it is evident from his cosmography, that he was also a traveller, and had visited many of the countries which he has described. He corrected Hipparchus's catalogue of fixed stars, and formed tables of the planetary motions. The scattered observations of the ancients were first collected by him, and reduced to a system, known under the name of the Ptolemaic, which makes the earth the centre of the solar system. — XIX. A native of Ascalon, who followed the profession of a grammarian at Rome before the time of Herodian, by whom he is cited. He wrote a work on Synonymes, and some other works, fragments of which remain. — Numerous other persons of the name of Ptolemy are mentioned by ancient writers.

PTOLEMAÏS, I., a seaport town of Phœnicia. (See ACÆ.) — II. A city on the coast of Cyrenaica in Africa, and the port of Barce, which suffered so severely from want of water, that the inhabitants were obliged to abandon it. The ruins are called at the present day *Ptolemata*. — III. A city of Egypt, in the northern part of Thebaïs, north-east of Abydos, founded, or more probably re-established, by one of the Ptolemies on the site of some more ancient city. — IV. A fortified port, near the inland sea Monoleus, on the western coast of the Sinus Arabicus, established by Eumedes, a commander of Ptolemy Philadelphus. It was originally a small promontory; but the spot was selected on account of the large forest in the vicinity, which furnished valuable naval timber for the fleets of the Ptolemies.

PUBLICŒLA, a name given to Publius Valerius from his great popularity. (See VALERIUS.) Niebuhr, however, dissents from this etymology, and alleges that the term is equivalent to *publicus*, or δημοτικός.

PUBLIUS, I., a prænomen, common among the Romans. — II. Syrus, a Syrian mimic poet, who flourished about B. C. 44. He had been originally a slave, and was sold to a Roman patrician, Domitius, who gave him his freedom when of age. His *Mimes* are distinguished for moral sentences.

PULCHERIA, I., sister of Theodosius the Great, and celebrated for her piety and virtues. — II. A Roman empress, daughter of Arcadius, and sister of Theodosius the younger. She was created Augusta A. D. 414, and shared the imperial power with her brother, after whose death (A. D. 450) she gave her hand to Marcianus. (See MARCIANUS I.) She died A. D. 454, and was interred at Ravenna, where her tomb is still to be seen.

PULCHRUM PROMONTORIUM, the same with *Hermæum Promontorium*. (See HERMÆUM.)

PUNICUM BELLUM, the name given to the wars between Rome and Carthage. The Punic wars were three in number. The *first* took its rise from the affair of the Mamertini, who, when the Syracusans and Carthaginians had united to punish them for their grievous delinquencies, applied to the Romans for support. It began B. C. 264, and was ended B. C. 241 by the naval battle fought off the *Ægates Insulæ*; and it was also memorable for the naval victory of Duillius, the first ever gained by the Romans. (See CARTHAGO. — DUILLIUS. — *ÆGATES*.) The *second* Punic war began 218 B. C., in which year Hannibal marched a numerous army of 90,000 foot and 12,000 horses towards Italy, resolved to carry on the war to the gates of Rome. He crossed the Rhone, the Alps, and the Apennines, with uncommon celerity; and the Roman consuls who were stationed to stop his progress were severally defeated. The battles of Trebia, of Ticinus, and of the lake of Thrasymenus, followed. This war lasted seventeen years, and ended B. C. 201. The *third* Punic war began B. C. 149, and was terminated by the fall of Carthage, B. C. 146.

PUPIENUS, MARCUS CLAUDIUS MAXIMUS, sometimes called Maximus, a man of obscure family, who raised himself by merit to the highest offices in the army, and gradually became prætor, consul, prefect of Rome, and governor of the provinces. After the death of the Gordians, he was elected with Balbinus to the imperial throne; but was slain A. D. 236, by the prætorian guards, while meditating the invasion of Persia. Balbinus shared his fate.

PURPŪS, a tragic poet in the age of J. Cæsar, famous for his power in exciting emotion.

PURPURARĪÆ, islands off the coast of Mauritania, so called from the manufacture of purple dye established in them. They answer at the present day to *Madeira* and the adjacent isles.

PUTEOLĪ, now *Pozzuoli*, a maritime city of Campania, not far from the Lucrine Lake, founded by a colony from Cumæ. Its Greek name was Dicæarchia; but the Romans gave it the name of Puteoli, probably from the number of its walls, or perhaps from the stench which was emitted by the sulphureous and aluminous springs in the neighbourhood. The harbour of Puteoli was spacious and of peculiar construction, being formed of vast piles of mortar and sand, which, owing to the strongly cementing properties of the latter material, became very solid and compact masses; and these, being sunk in the sea, afforded secure anchorage for any number of vessels. Puteoli became a Roman colony A. U. C. 558, was re-colonized by Augustus, and again, for the third time, by Nero. It espoused the cause of Vespasian with great zeal, from which circumstance, according to an inscription, it obtained the title of Colonia Flavia. Puteoli was much frequented by the Romans for its mineral waters and hot baths; and near it Cicero had a villa called *Puteolanum*.

PUTICŪLÆ, a place on the Esquiline hill, without the gate, where the meanest of the Roman populace were buried; so called because the dead bodies were deposited in graves or pits, *in puteis*. See ESQUILLÆ.

PYANEPŖIA, an Athenian festival, celebrated in honour of Theseus and his companions, who, after their return from Crete, were entertained with all manner of fruits, and particularly pulse (*ἐψείν πύρα*). Some suppose that it was observed in commemoration of the Heracleidæ, who had been entertained with pulse by the Athenians.

PYDNA, called also Cydna and Citron, now *Kitros*, a city of Macedonia, on the western coast of the Sinus Thermaïcus, above Diuni. It was originally a Greek city, and was some time in the possession of the Athenians, but it was taken by Philip of Macedon, and given to Olynthus. Pydna is famous for the decisive victory gained in its neighbourhood by Paulus Æmilius over the Macedonian army under Perseus, which put an end to that ancient empire, B. C. 168.

PYGMÆI, a nation of dwarfs dwelling

somewhere near the shores of the ocean, and maintaining perpetual wars with the cranes; of which Athenæus gives the mythological origin. Ctesias the Greek historian, as quoted by Photius, represented a nation of them as inhabiting India, and attending its king on his military expeditions. Other ancients believed them to inhabit the Indian islands; and Aristotle places them in Ethiopia, Pliny in Transgangetic India. Some modern lovers of the marvellous have constructed these stories from legends of pigmy nations inhabiting the northernmost part of the earth. These numerous fables appear to originate partly, as Strabo long ago observed, in the stunted growth of particular races, under the sufferings of a severe climate or great privations; thus the Esquimaux or Laplanders furnished the ancient Northmen with their legendary "Dwergar," or nations of malicious dwarfs. Some of the low-caste races which inhabit the forests of interior Hindostan are feeble and puny enough to have given origin to the account of Ctesias; while the pygmies of the Malay Archipelago and the interior of Africa were probably apes.

PYGMĀLĪON, I. a king of Tyre, son of Belus, and brother of the celebrated Dido, whose husband Sichæus he put to death. Dido, to avoid further acts of cruelty, fled to the coast of Africa, where she founded Carthage. Pygmalion died in his 56th year. — II. A celebrated statuary of the island of Cyprus. Having become enamoured of a beautiful statue of marble he had made, Venus, at his earnest request, endued it with life, whereupon the artist married it, and became the father of Paphus, who founded the city of that name in Cyprus.

PYLĀDES, I. a son of Strophius, king of Phocis, by one of the sisters of Agamemnon. He was educated together with his cousin Orestes, with whom he formed a most intimate friendship, and whom he aided in avenging the murder of Agamemnon by the punishment of Clytæmnestra and Ægisthus. He received in marriage the hand of Electra, the sister of Orestes, by whom he had two sons, Medon and Strophius. The friendship of Orestes and Pylades became proverbial. (See ORESTES.) — II. A celebrated actor in the reign of Augustus, banished by that emperor for pointing with his finger to one of the audience who had hissed him, and thus making him known to all.

PYLÆ (Πύλαι), a general name among the Greeks for any narrow pass. The

most remarkable were the following:—I. Pylæ Albanæ, one of the principal passes of Mount Caucasus.—II. Amanicæ, a pass through the range of Mount Amanus, between Cilicia Campestris and Syria. Darius marched through this pass to the battle-field of Issus.—III. Caspiæ. (See CASTLÆ PORTÆ.)—IV. Pylæ Caucasæ. (See CAUCASUS.)—V. Ciliciæ, a pass of Cilicia, in the range of Mount Taurus, through which flows the river Sarus.

PYLAGORÆ, a name given to the Amphictyonic Council, because they always assembled at Pylæ, near the temple of Delphi.

PYLOS, I. an ancient city of Elis, about eighty stadia to the east of the city of Elis, and which disputed with two other towns of the same name the honour of being the capital of Nestor's dominions; these were Pylos of Triphylia, and the Messenian Pylos. It was originally founded by Pylus, son of Cleson, king of Megara; but was destroyed by Hercules, and afterwards restored by the Eleans.—II. A city of Elis, in the district of Triphylia, thirty stadia from the coast, and near a small river, once called Amathus and Pamisus, but subsequently Mamaus and Arcadicus.—III. A city on the western coast of Messenia, situated at the foot of Mount Ægaleus, now *Geranio* or *Agio Elia*, off which lay the island of Sphacteria. It was deserted by its inhabitants after the Messenian war, but was subsequently restored; and in the time of Pausanias it was inhabited, and comprised among other monuments a temple of Minerva Coryphasia, and a monument of Nestor. The site of Pylos is occupied by the modern *Navarino*, famous for the defeat of the Turkish fleet by Admiral Codrington, 1827.

PYRA, a part of Mount Cæta, on which the body of Hercules was burnt.

PYRACMON, one of Vulcan's workmen; from *πῦρ*, "fire," and *ἄκμων*, "anvil."

PYRAMIDES*, celebrated monuments of massive masonry, which, from a square base, rise by regular gradations, till they terminate in a point, but so that the width of the base always exceeds the perpendicular height. The pyramids commence immediately south of Cairo, but on the opposite bank of the Nile, and extend in

an uninterrupted range for many miles in a southerly direction, parallel with the banks of the river. The three largest are situated in the vicinity of Ghizeh, not far from Cairo; and of these the loftiest is called the pyramid of Cheops, from the prince by whom it is supposed to have been erected. The sides of its base, which are in the line of the four cardinal points, measure at the foundation 763·4 feet; so that it occupies a space of more than thirteen acres. Its perpendicular height is 480 feet, being consequently 43 feet higher than St. Peter's at Rome, and 136 feet higher than St. Paul's. According to the information communicated to Herodotus by the priests, 100,000 men were employed for twenty years in the construction of this prodigious edifice; and ten years were employed in constructing a causeway by which to convey the stones to the place, and in their conveyance. The other pyramids are of inferior dimensions; but they are mostly all, notwithstanding, of vast magnitude—*instar montium eductæ*; they are not all of stone, some of them being of brick. Many learned dissertations have been written, and many fanciful and a few ingenious conjectures have been framed, to account for the original use and object of these imperishable structures. But the difficulty of the subject is such, that hitherto no satisfactory conclusion has been arrived at. Even in the remotest antiquity their origin was matter of doubt, and nothing certain was known with respect to them or their founders. On the whole, however, it would seem to be most probable that they were intimately connected with the religion of the ancient Egyptians; and that they were at once a species of tombs and temples, but participating more of the latter than of the former character. The pyramids were esteemed by the ancients as one of the seven wonders of the world, and most deservedly; for it is impossible to look at these stupendous structures without being overwhelmed with a sense of their sublimity. They are associated, too, with some of the most interesting events in the history of the human race. Herodotus, Plato, and Pythagoras beheld them with wonder and admiration; Alexander the Great and Napoleon marshalled their hosts under their shadow; and they are probably destined to survive long after the proudest monuments of the present generation have crumbled into dust. The etymology of the word *pyramid* is involved in as great obscurity as the object of the structures themselves. The most usual derivations

* Chambers and galleries have been explored in some of the principal pyramids. Belzoni was the first whose investigations of the pyramids excited general attention; but more recently the researches of Colonel Howard Vyse have been attended with greater success. The latter gentleman has opened and explored four new chambers in the great pyramid; he also opened the third pyramid of Ghizeh, of the previous opening of which no tradition exists.

that have been assigned to the term almost all proceed on the supposition that it is of Greek origin, than which nothing can be more erroneous. Perhaps the most probable conjecture is that of De Sacy, which is as follows:—The *is* in *pyraus* he regards as a Greek termination; the first syllable *py* he holds to be the Greek version of the Egyptian article *pi* (and so written by the Greeks from their wish to derive the word from *pyr*, *fire*); and he refers the syllable *paus* to the root *ram*, which, in the Egyptian language, signified *separating*, or *setting apart from common use*: consequently, the word *pyramid* will denote a *sacred place* or *edifice* set apart for some religious purpose.

PYRĀMUS, I. a youth of Babylon, between whom and a beautiful maiden, named Thisbe, also a native of Babylon, a strong attachment subsisted. Their parents, however, being averse to their union, they adopted the expedient of receiving each other's addresses through the chink of a wall which separated their dwellings. In the sequel, they arranged a meeting at the tomb of Ninus, under a white mulberry-tree. Thisbe, enveloped in a veil, arrived first at the appointed place; but, terrified at the appearance of a lioness, she fled precipitately, and in her flight dropped her veil, which, lying in the animal's path, was rent by it, and smeared with the blood that stained the jaws of the lioness from the recent destruction of some cattle. Pyramus, coming soon after to the appointed place, beheld the torn and bloody veil, and, concluding that Thisbe had been destroyed by some savage beast, slew himself in despair. Thisbe, returning after a short interval to the spot where she had encountered the lioness, beheld the bleeding form of Pyramus, and threw herself upon the fatal sword, still warm with the blood of her lover. According to the poets, the mulberry that overhung the fatal scene changed the hue of its fruit from snow-white to a blood-red colour.—II. *Geihoon*, a river of Cilicia, rising on Mt. Taurus, and falling into the Pamphylian sea.

PYRĒNĒI, a mountain, or long ridge of high mountains separating Gaul from Spain, and extending from the Atlantic to the Mediterranean sea. The name was commonly supposed to be derived from the Greek term *πῦρ*, "*fire*," and various explanations were attempted to be given of this etymology. The true derivation, however, is evidently the Celtic *Pyren* or *Pyrn*, "a high mountain," and from this same may in like manner be deduced the name

of Mount *Brenner* in the Tyrol; that of *Pyern*, in upper Austria, that of *Fernor*, in the Tyrol, and many others. The range of the Pyrenees is about 294 miles in length. These mountains are steep, difficult of access, and only passable at five places:—1st, From *Languedoc* to *Catalonia*; 2d, from *Comminge* into *Aragon*; 3d, at *Taraffa*; 4th, at *Maya* and *Pampeluna*, in *Navarre*; and 5th, at *Sebastian*, in *Biscay*, which is the easiest of all. See PYRENE.

PYRĒNE, daughter of Bebrycius, king of the southern parts of Spain. Hercules offered violence to her, before he went to attack Geryon; and to avoid the fury of her father, she fled to the northern part of the country, and passed the remainder of her days on the mountains which were fabled to have been called from her Pyrenæi.

PYRGI, a town of Etruria, mentioned by Virgil, &c.

PYRGOTĒLES, a celebrated engraver on gems in the age of Alexander the Great. He had the exclusive privilege of engraving the conqueror, as Lysippus was the only sculptor who was permitted to make statues of him.

PYRRHA, I. a daughter of Epimetheus and Pandora, wife of Deucalion, and mother of Amphictyon, Hellen, and Protopenea. (See DEUCALION.)—II. Cape *Ankistri*, a promontory of Thessaly, on the western coast of the Sinus Pagasæus, and a short distance below Demetrias. The rocks in its vicinity were called Deucalion.

PYRRHĪCHA, or PYRRHIC DANCE, a species of warlike dance, said to have been invented by Pyrrhus to grace the funeral of his father Achilles, though this point is involved in obscurity. This dance consisted chiefly in such an adroit and nimble turning of the body as represented an attempt to avoid the strokes of an enemy in battle, and the motions necessary to perform it were looked upon as a kind of training for the field of battle. This dance is supposed to be described by Homer as engraved on the shield of Achilles. Lord Byron describes the Suliotes as still performing it (*Childe Harold*); and in the famous ode on the aspirations of Greece after liberty, he exclaims—

"You have the Pyrrhic dance as yet,
Where is the Pyrrhic phalanx gone?
Of two such lessons why forget
The nobler and the manlier one?"

PYRRHĪDÆ, a patronymic given to the successors of Neoptolemus in Epirus.

PYRRHO, a celebrated philosopher of

Elis, and founder of the sect called Sceptics, or Pyrrhonists, flourished about B. C. 340. He was originally a painter, but afterwards became a disciple of Anaxarchus, whom he accompanied to India in the train of Alexander the Great, and while there obtained a knowledge of the doctrines of the Brahmins, Gymnosophists, Magi, and other Eastern philosophers. On the return of Pyrrho to Greece, the inhabitants of Elea made him their high priest, and the Athenians gave him the rights of citizenship. The tenets of the Pyrrhonists which have come to us only through the reports of unfriendly writers, are said to have been so absurdly sceptical, that they would not put even as much confidence in the senses as was necessary for the preservation of their existence; but this seems partly refuted by the age at which Pyrrho himself died, which was ninety years.

PYRRHUS, I., a son of Achilles and Deïdamia, daughter of king Lycomedes, so called from the *yellowness* of his hair. He was also called Neoptolemus, or *new warrior*, because he came to the Trojan war in the last years of the celebrated siege of the capital of Troas. He was brought up and remained in the court of his maternal grandfather until after his father's death. The Greeks then, according to an oracle, which had declared that Troy could not be taken unless one of the descendants of Æacus were among the besiegers, despatched Ulysses and Phœnix to Scyros for the young prince. He had no sooner arrived before Troy, than, having paid a visit to the tomb of Achilles, he was appointed to accompany Ulysses in his expedition to Lemnos, for the purpose of prevailing on Philoctetes to repair with the arrows of Hercules to the scene of action. Pyrrhus greatly signalled himself during the siege, and was the first, according to some accounts, that entered the wooden horse. After breaking down the gates of Priam's palace, he pursued the unhappy monarch to the altar of Jupiter, where, according to some accounts, he put him to death; while, according to others, he dragged him by the hair to the tomb of Achilles, where he sacrificed him to the manes of his father. Pyrrhus is also among the number of those to whom the precipitation of the young Astyanax from the summit of a tower is attributed; and it was he that immolated Polyxena to his father's shade. In the division of the captives after the termination of the war, Andromache, the widow of Hector, and Helenus, the bro-

ther of the latter, were assigned to Pyrrhus. After some time had elapsed, he gave up Andromache to Helenus, and sought and obtained the hand of Hermione, daughter of Menelaus and Helen; but he was slain for this by Orestes, son of Agamemnon. — II. A king of Epirus, son of Æacides and Phthia, and descended from Achilles on the mother's side. When his father was banished from his kingdom, Pyrrhus, then an infant, was carried to the court of Glautias, king of Illyricum, who educated him with great care; and when Cassander, king of Macedonia, wished to despatch him, Glautias not only refused to deliver him up, but even went with an army and placed him on the throne of Epirus, though only twelve years of age. About five years afterwards, Pyrrhus was expelled from his throne by Neoptolemus, who had usurped it after the death of Æacides, and applied to his brother-in-law Demetrius for assistance. He accompanied Demetrius at the battle of Ipsus, and afterwards passed into Egypt, where, by his marriage with Antigone, daughter of Berenice, he soon obtained a sufficient force to enable him to recover his throne. To remove all causes of quarrel, however, he took the usurper to share with him the royalty, but some time after he put him to death, under pretence that he had attempted to poison him. In the subsequent years of his reign Pyrrhus engaged in the quarrels which disturbed the peace of the Macedonian monarchy; and he was meditating new conquests, when the Tarentines invited him to Italy to assist them against the Romans. Ambitious of equalling in the west the conquests of his cousin Alexander in the east, he readily complied with the request of the Tarentines, and immediately dispatched a body of 3000 men to their relief, under the command of Cineas, his favourite general. Pyrrhus himself soon followed with 20,000 foot, 3000 horse, 2000 archers, 500 slingers, and twenty elephants. His fleet being dispersed by a storm, and his own ship in great danger, he threw himself into the sea and swam on shore. Having collected about 2000 of his troops, he advanced towards Tarentum, where he was received by Cineas, and soon after joined by the greatest part of his army. In his first battle with the Romans he obtained the victory, but for this he was more particularly indebted to his elephants, whose bulk and uncommon appearance astonished the Romans. The number of the slain was equal on both sides; and the conqueror said that such another victory would totally ruin him.

A second battle was soon after fought near Asculum; and the valour was so conspicuous on both sides, that the Romans and their enemies reciprocally claimed the victory. Pyrrhus still continued the war in favour of the Tarentines, when he was invited into Sicily by the inhabitants, who laboured under the yoke of Carthage and the cruelty of their own petty tyrants. His fondness for novelty soon determined him to quit Italy. He left a garrison at Tarentum, and crossed over to Sicily, where he obtained two victories over the Carthaginians, and took many of their towns. He then formed the project of invading Africa; but his popularity soon vanished. His troops became insolent, and he showed himself so oppressive, that his return to Italy was deemed a fortunate event for all Sicily. He had no sooner arrived at Tarentum than he renewed hostilities with the Romans with great acrimony; but when his army of 80,000 men had been defeated by 20,000 of the enemy under Curius, he left Italy with precipitation, B. C. 274, ashamed of the enterprise, and mortified by the victories which had been obtained over one of the descendants of Achilles. In Epirus he began to repair his military character by attacking Antigonus, who was then on the Macedonian throne. He gained some advantages over his enemy, and was at last restored to the throne of Macedonia. He afterwards marched against Sparta at the request of Cleonymus; and retired to Argos, whither the treachery of Aristeus invited him. The combat which ensued was obstinate and bloody: the monarch was attacked by one of the enemy, but as he was going to run him through, the mother of the Argive, who saw her son's danger from the top of a house, threw down a tile, and brought Pyrrhus to the ground. His head was cut off and carried to Antigonus, who gave his remains a magnificent funeral, and presented his ashes to his son Helenus, B. C. 272. — III. A king of Epirus, son of Ptolemy, murdered by the people of Ambracia, and succeeded by his daughter Laudamia. — IV. A son of Dædalus.

PYTHAGORAS, one of the most celebrated philosophers of antiquity, and the founder of the Italic school, was the son of Mnesarchus, an engraver of Samos, and born at Sidon, in Phœnicia, about B. C. 580, while his parents were travelling in that country. He first made himself known in Greece at the Olympic games, where he obtained, in his eighteenth year, the prize for wrestling; and, after travelling through Egypt and the East in search of instruction,

finally fixed his abode at Crotona, one of the Dorian colonies in the south of Italy. He here attached to himself a large number of youths of noble descent, whom he formed into a secret fraternity for religious and political as well as philosophical purposes; and by their assistance produced many beneficial changes in the institutions of Croton and the other Græco-Italian cities. After a life of great persecution, he died at Metapontum, in the temple of the Muses, where, according to tradition, he perished from want of sustenance, at eighty years of age. Of the strictly philosophical tenets of the Pythagoreans very imperfect records are preserved. Many of the doctrines ordinarily imputed to them are evidently the fabrication of the later Pythagoreans, a class of visionaries who lived during the decline of the Roman empire. The doctrine of *metempsychosis*, or the transmigration of souls through different orders of animal existence, is the main feature by which the Pythagorean philosophy is popularly known. It is, however, by no means certain that the genuine Pythagoreans held this doctrine in a literal sense. It may have been only a mythical way of communicating their belief in the individuality and *post mortem* duration of the soul. The disciples of Pythagoras paid a superstitious regard to his memory, erected statues in honour of him, converted his house in Crotona into a temple of Ceres, and appealed to him as a divinity, swearing by his name. Pythagoras had a daughter, named Damo. There is now extant a poetical composition ascribed to the philosopher, entitled *Golden Verses of Pythagoras*; but many hold them to be supposititious. He distinguished himself by his discoveries in geometry, astronomy, and mathematics; and was the first who assumed the title of *philosopher*.

PYTHEAS, a celebrated ancient astronomer, philosopher, and mathematician, born at Massilia, now *Marseilles*, in the time of Alexander the Great. He was a great traveller, and is said not only to have explored the coast as far as Cadiz, but to have sailed from thence to the Ultima Thule, or Iceland, where he made some astronomical observations.

PYTHIA, I., a priestess of Apollo at Delphi. (See DELPHI, ORACULUM.) — II. One of the four great national festivals of Greece, celebrated every fifth year in honour of Apollo, near Delphi. Their institution is variously referred to Amphietyon, son of Deucalion, founder of the council of Amphietyons, and Diomedes, son of

Tydeus; but the most common legend is, that they were founded by Apollo himself, after he had overcome the dragon Python. The contests were the same as those at Olympia, and the victors were rewarded with apples and garlands of laurel.

PYTHIAS or PHINTEAS, a Pythagorean philosopher, intimate with Damon. See PHINTEAS.

PYTHIUS, I., a Syracusan, who defrauded Canius, a Roman knight, to whom he had sold his gardens, &c. — II. A surname of Apollo, which he received for his having conquered the serpent Python, or because he was worshipped at Delphi, called also Pytho. See PYTHO.

PYTHO, the ancient name of the town of Delphi. See DELPHI.

PYTHON, a celebrated serpent sprung from the mud and stagnated waters which remained on the surface of the earth after the deluge of Deucalion. This monster abode in the vicinity of Delphi, and destroyed the people and cattle of the surrounding country. Apollo, on coming to Delphi, slew the serpent with his arrows; and as it lay expiring, the exulting victor cried, "Now *rot* (*ῥύθην*) there on the man-feeding earth;" and hence, says the legend, the place and oracle received the appellation of Pytho. The Pythian games were fabled to have been established in commemoration of this victory. See PYTHIA.

PYTHONISSA, a name given to the priestess of Apollo's temple at Delphi; more generally called Pythia (see PYTHIA), and commonly applied to women who explained futurity.

PYTHOLIS, or NYSA, *Nasli*, a city of Caria, in the valley of the Maeander. Strabo studied here.

Q

QUADI, a German nation, whose territory was bounded on the south by the Danube, on the east by the river Gran and the Jazyges, on the north by the Carpathes and Sudetes, and on the west by the Marcomanni. Along with the Marcomanni, they waged war against the Romans; and though the emperor Marcus Antoninus proceeded against them in person, and repressed their inroads, they soon after renewed hostilities with increased vigour. Their name disappears from history about the fifth century.

QUADRATUS, a surname of Mercury, because some of his statues were square.

QUADRIFRONS or QUADRICEPS, a sur-

name of Janus, because he was represented with four faces.

QUÆSTOR, a Roman magistrate whose office it was to collect the public revenue, whence their name (from *quæro*, *I seek*) was derived. Two quæstors were originally chosen by the kings in the earliest times of the city; and after their expulsion the appointment remained in the hands of the consuls till the year A. C. 307, when they began to be elected by the people at the Comitia Tributa. Soon after this two more quæstors were appointed to attend the consuls in war; and from this time they might be chosen indifferently from plebeians and patricians, the former class having been previously excluded. As the Roman empire was extended over all Italy and the other countries that finally owned its sway, the number of quæstors was increased, so that one was appointed to each consul or prætor when he went to his province; and this was done generally by lot, but sometimes the superior magistrate was allowed to choose his own quæstor. The quæstors were the first step of preferment which gave admission into the senate; but it was sometimes held by those who had been consuls. Under the emperors the office underwent many changes; Augustus deprived them of the charge of the treasury, which he imposed on the prætors, and gave them the superintendence of the public records; but the former office was restored to them by Claudius.

QUINTILII. See LUPERCI.

QUINDECIMVIRI, Roman magistrates, whose duty it was to take care of the Sibylline books, and consult them on critical occasions when the senate deemed their advice necessary. They were exempted from the privilege of serving in the army, and from other offices in the city; and their priesthood, which was probably in service of Apollo, lasted for life. Their number, as their name imports, was fifteen by Sylla's appointment; but originally they had been ten, an equal number being elected from patricians and plebeians; and by J. Cæsar they were raised to sixteen.

QUINQUARTUS, in Roman Classical Antiquities, the feast of Minerva, which began on the 14th of the Kal. of April, and lasted five days; on all the days except the first, there were gladiatorial exhibitions; and on the last, a ceremony was performed called *tubilustrum* or "*purification of trumpets*," the invention of which was attributed to the goddess. It is in allusion to the well-known attributes of the goddess that Juvenal makes this the season in which

ner youthful votaries pray for forensic success.

Eloquium et famam Demosthenis et Ciceronis
Incipit optare, et totis Quinquatribus optat.

Another festival of Minerva, called the Quinquatrus Minuscula, was celebrated on the Ides of June with great pomp by the tibicines, or flute players.

QUINQUENNĀLIA, or LUDI QUINQUENNALES, public games celebrated every five years. They were instituted by the emperors in commemoration of different events of their respective reigns. Medals struck on these occasions have been discovered, bearing the date of the reign of Posthumus.

QUINTĀ PRATA, a place on the borders of the Tiber near Rome, cultivated by the great Cincinnatus.

QUINTILIĀNUS, MARCUS FABIUS, a celebrated Roman rhetorician, born at Calagurris, a city of Hispania Tarraconensis, A. D. 42. After the death of Nero, his father, who was also a professor of rhetoric, conveyed him to Rome, where he devoted himself to the same pursuits, and opened a school of rhetoric under Vespasian. Flavia Domitilla, niece of Domitian, and Pliny the younger, were among the number of his pupils. He obtained the distinction of the laticlave, or senatorian dress, and under Domitian he was nominated consul. He had professed rhetoric for the space of twenty years, when he retired from active life, and composed, between 92 and 94 A. D., his "Institutes of the Orator," universally regarded as the most complete system of oratory extant. The year of his death is unknown, but it was subsequent to 118 A. D.

QUINTUS I., CURTIUS RUFUS, a Latin historian who wrote the history of Alexander the Great, in ten books, the first two of which are lost. The exact period in which he flourished is not known; for though his style would indicate that he lived in one of the best periods of the Latin language, no writer of any earlier date than the twelfth century has made any mention of him.—II. CALABER, a Greek poet, who wrote a supplement to Homer's Iliad. He is supposed to have lived in the fifth century, and to have been a native of Smyrna, hence he is sometimes called Smyrnaeus. His poem was first brought to light by Cardinal Bessarion, who found it in the church of St. Nicolas, near Otranto, in Calabria, whence he has obtained the name of Calaber.

QUIRINĀLIA, festivals in honour of Romulus, surnamed *Quirinus*, celebrated on the 13th of the calends of March.

QUIRINĀLIS, originally called Agonius, afterwards Collinus, one of the seven hills on which Rome stood, added to the city by Servius Tullius. It derived its name from the inhabitants of Cures, who settled there under their king Tatius. On it were the temple of the deified Romulus, Sallust's house and gardens, which extended over the Pincian hill, or Collis Hortulorum, the Campus Sceleratus, and the baths of Constantine. It is now called *Monte Cavallo*, a corruption from Mons Caballus, a name applied at a later period to the Quirinal hill, from two marble statues of a horse which were placed on it.

QUIRĪNUS, a name given to Mars and Janus, and to Romulus after his deification. The term signifies "warrior," and is derived from the Sabine word Quiris or Curis, "*a spear*."

QUIRĪTES, a name given to the Roman citizens, because they admitted into their city the inhabitants of the Sabine town Cures, called *Quirites*.

R.

RABIRIUS, C., I. a Roman knight accused, it is said, at the instigation of Julius Cæsar, of having slain in a sedition, 36 years before, A. Saturninus. He was defended by Cicero, and escaped only by Metellus taking down the standard from the Janiculum, and thus dissolving the assembly.—II. Adopted son of the preceding, accused, together with Gabinius, of having received a large sum of money for restoring Ptolemy Auletes, king of Egypt; but he was defended by Cicero, and acquitted, though with difficulty.—III. A Latin poet in the age of Augustus, who wrote a poem on the victory the emperor had gained over Antony at Actium.

RAMNES, or RHAMNENSES, the name of the first century of the 300 horsemen who constituted the cavalry of Rome under the early kings. Most probably the name was also applied at first to the original century of patrician houses established by Romulus, and distinguished from the Tatienses and Luceres; whose names, in like manner, must be supposed to extend not merely to the two remaining centuries of cavalry, but to the two centuries of tribes respectively instituted by Romulus, on the accession of the Sabines and Tarquinius Priscus.

RAMSES. See SESOSTRIS.

RAUDĪ CAMPĪ, plains about ten miles north-west of Mediolanum, in Cisalpine Gaul, which were rendered memorable

by the bloody defeat of the Cimbri by Marius.

RAURĀCI, a people of Belgic Gaul, on the Upper Rhine, north-east of the Sequani. Their capital was Augusta Rauracorum, now *Augst*.

RAVENNA, an important maritime city of Cisalpine Gaul, which still retains its ancient name. Ravenna was originally founded by a colony of Thessalians, most probably on the sea-shore, but in the days of Strabo it was, owing to the accumulation of mud, surrounded by marshes. Being difficult of approach, and well fortified, its advantages as a stronghold and a naval station were perceived by Augustus, who constructed a new harbour, about three miles from the old town, which he connected with the Po and the old city by a canal, and with the continent by a causeway. Ravenna henceforward became the principal station of the Adriatic fleet, and the new and old cities were nearly joined by intermediate buildings. But the same cause, the accumulation of mud and other matters, brought down by the Po and other rivers, that had destroyed the port of the ancient city, in no very long time destroyed that constructed by Augustus: it is now, in fact, about $4\frac{1}{2}$ miles from the sea, and so early as the fifth or sixth century of the Christian era, "the port of Augustus was converted into pleasant orchards; and a lonely grove of pines covered the ground where the Roman fleet once rode at anchor!" But this very circumstance, though it lessened the naval importance, increased the strength of the new city, which, from the beginning of the fifth to the middle of the eighth century, was considered as the seat of government, and the capital of Italy.

REĀTE, *Rieti*, an old Sabine town on the river Velinus, a branch of the Nar, said to have been the first seat of the Umbri, who are regarded by some as the Aborigines of Italy. If we may credit Silius Italicus, Reate derived its name from Rhea, the Latin Cybele. It was particularly celebrated for its excellent breed of mules, and still more so for that of its asses, which sometimes brought the enormous price of 60,000 sesterii, about 484*l.* sterling. The valley of the Velinus, in which this city was situated, was so delightful as to merit the appellation of Tempe, and from their dewy freshness its meadows obtained the name of *Rosei Campi*.

REDŌNES, a Gallic nation in the interior of Lugdunensis Tertia north of the Namnetes, and the mouth of the Liger or *Loire*. Their capital was Condate, afterwards Redones, now *Rennes*.

REGIFUGIUM or **FUGĀLIA**, the king's flight, an annual festival celebrated by the Romans on the 24th of February, and on the 24th of May, in commemoration of the flight of Tarquinius Superbus from Rome; but some maintain that it derived its name from the symbolical flight of the Rex Sacrorum from the Comitium, after he had performed his sacrifices there, on the only two days in the year on which he was allowed to appear in the assemblies of the people.

REGILLÆ or **REGILLUM**, a Sabine town near Eretum, famous for being the birth-place of Atta Clausus, who, under the name of Appius Claudius, became the founder of the Claudian family at Rome.

REGILLUS I., a small lake of Latium, northwest of Præneste, and southeast of Gabii. It was the scene of a great battle between the Romans and Latins, after the expulsion of Tarquin, in which the latter were totally defeated. The lake Regillus is thought to be *il Laghetto della Colonna*, near the small town of that name.—**II.** **Æmilius Lucius**, a Roman prætor, *B. c.* 190. He commanded the Roman navy in the war with Antiochus the Great, king of Syria. After rejecting the overtures of that king for peace, he defeated the Syrian fleet off the promontory of Myonnesus on the coast of Ionia. He subsequently compelled Phocæa to surrender, and honourably observed the conditions of the treaty; *B. c.* 189 he celebrated a splendid naval triumph.

REGIUM LEPIDUM or **FORUM LEPIDI**, a city of Cisalpine Gaul, between Parma and Mutina, founded by M. Æmilius Lepidus, who constructed the Æmilian road on which it stood. It is noticed in history as being the scene of the death of the elder Brutus by order of Pompey, to whom he had surrendered himself.

REGŪLUS, *I. M. ARILIUS*, a consul during the first Punic war. He reduced Brundisium, and in his second consulship took sixty-four, and sunk thirty, galleys of the Carthaginian fleet on the coasts of Sicily. He then landed in Africa, and made himself master of about two hundred places of consequence on the coast, but was soon after defeated in a battle by Xanthippus, in which 30,000 were left on the field, and 15,000 taken prisoners, among whom was Regulus. He was carried in triumph to Carthage, where he was kept some years; and afterwards sent to Rome to propose an exchange of prisoners, having been first compelled to bind himself, by an oath, that he would return, in case he proved unsuccessful. When he came

to Rome, he dissuaded his countrymen from accepting the terms proposed, and having returned to Carthage, agreeably to his engagements, was inhumanly put to death by the Carthaginians, *B. C.* 251.

REMI, a people of Gallia Belgica, south-west of the Treviri, and south-east of the Veromandui. Their capital was Durocortorum, now *Rheims*.

RĚMŮLUS, I., a chief of Tiber, whose arms were seized by the Rutulians, and afterwards became part of the plunder which Euryalus obtained. — II. A friend of Turnus, trampled to death by his horse.

REMURIA, festivals established at Rome by Romulus, to appease the Manes of his brother Remus, afterwards called *Lemuria*.

REMUS, the brother of Romulus, exposed together with him by the cruelty of his grandfather. See ROMULUS.

RESĚNA, a city of Mesopotamia, on the river Chaboras. Its site was afterwards occupied by Theodosiopolis, which must not be confounded with another city of the same name in northern Armenia. The modern name of ResĚna is *Ras-el-aim*.

REX SACRORUM. In Roman history, a priest appointed, after the expulsion of Tarquin, to superintend certain holy rites which had always been performed by the king in person.

RHA (Pā), a large river, now the *Volga*. No writer, prior to Ptolemy, mentions either its name or course.

RHACŌTIS, the name of a maritime village in Egypt, on the site of which Alexandria was subsequently erected.

RHADAMANTHUS, a son of Jupiter and Europa, brother of Minos and Sarpedon, in conjunction with whom he dispensed justice in Hades. Being driven from Crete by his brother Minos, he passed into the Cyclades, where he ruled with justice and equity; but having committed an accidental homicide, he retired subsequently to Bœotia, where he married Alcmena, the mother of Hercules.

RHÆTI, the inhabitants of Rhætia. See RHÆTIA.

RHÆTIA, a country of Europe, which occupied a part of the Alps, north of Italy and east of Helvetia. It was bounded on the north by Vindelicia, and, in general, corresponded to the country of the *Grisons*, and to the cantons of *Uri*, *Glaris*, &c., as far as the *Lake of Constance*. This country was originally called western Illyricum, and was subjected to the Romans by Drusus, in the reign of Augustus; but, when Vindelicia was reduced by Tiberius, it was formed, together

with western Illyricum, into the province called Rhætia, afterwards divided into Rhætia Prima and Secunda.

RHAMNES, a king and augur, who assisted Turnus against Æneas, and was killed in the night by Nisus.

RHAMNUS, a maritime town of Attica, sixty stadia north-east of Marathon, so named from the plant rhamnus (*thorn-bush*), which grew there in abundance. This demus belonged to the tribe Æantis, and was celebrated for the worship of Nemesis, hence styled *Rhamnusia virgo*.

RHAMPSINITUS, an Egyptian monarch, who was fabled to have descended alive into Hades, where he played at dice with Ceres, and, at his return, brought with him as a present a napkin of gold.

RHAMSES, RAMISES. See SESOSTRIS.

RHARIUS CAMPUS, a part of the Thriasian plain, in Attica, near Eleusis, where Ceres was said to have first sown corn.

RHEA (Gr. *ῥέω*, *I flow*), daughter of Cœlus and Terra, wife of Saturn, and mother of Vesta, Ceres, Juno, Pluto, &c. She is frequently confounded with Ops, Terra, and Cybele. For the particulars of her history, see SATURN. — II. Silvia, mother of Romulus and Remus; also called *Ilia*. See ILIA.

RHEDŌNES. See REDONES.

RHEGIUM, *Reggio*, one of the most celebrated and flourishing cities of Magna Græcia, at the extremity of Italy, in the territory of the Bruttii, and in a south-eastern direction from Messina on the opposite coast of Sicily. It was founded nearly 700 years *B. C.*, by a party of Chalcidians, Zancleans, and other Greek colonists; and was for 200 years the capital of one of the principal republics of Southern Italy. The government was subject to the same mutations as that of the other Greek cities, being sometimes under a democracy, but more frequently under an oligarchy, or a single tyrant. It was besieged by the elder Dionysius, tyrant of Syracuse, who, having succeeded in cutting off all communication between the sea on the one hand and the country on the other, reduced the inhabitants to such distress for want of food, that a bushel of wheat is said to have been sold for five minas, or, according to the usual method of computing, about 15*l.* 12*s.* 6*d.* At last, after sustaining the most dreadful privations, they were obliged to surrender, when most of those who survived were sent as slaves to Syracuse. It, however, again recovered some portion of its former importance, and succeeded in repelling an attack of Hannibal. Augustus established a colony in the city.

It produced several distinguished followers of Pythagoras, some historians of celebrity, and some distinguished sculptors. It suffered in antiquity, as well as in more modern times, from earthquakes.

RHENĒA, also called Celadussa and Artemis, now *Sdili*, a small island near Delos; which Polycrates, of Samos, is said to have dedicated to Apollo, connecting it to the latter island by means of a chain.

RHĒNUS, I., one of the largest rivers in Europe, which rises in *Switzerland*, on the north-east side of *Mount St. Gothard*, flows through the lake of Constance, and, passing by *Basle*, *Strasburg*, and *Mannheim*, receives the *Maine* a little west of *Frankfort*, on the side of Germany; and a little north of this the *Moselle*, on the side of France, at *Coblentz*. It then passes by *Cologne*, and, after entering the *Netherlands*, turns sharply to the west, divides itself into two branches (hence called *Bicornis*), the southern and largest of which is called the *Waal*, the northern becomes subdivided, and only a small and comparatively insignificant stream retains the name of the Rhine, and flows into the sea west of *Utrecht* and *Leyden*. Its course is above 800 miles. The Rhine was long a barrier between the Romans and Germans; it was first crossed by Julius Cæsar. — II. *Reno*, a small river of Cisalpine Gaul, rising in the north of Etruria, and falling into the *Padus*, *Po*. It is celebrated in history for the meeting of the second triumvirate, which took place A. U. C. 709, in an island formed by its stream.

RHESUS, a king of Thrace, son of Strymon and Terpsichore, or, according to others, of Eioneus and Euterpe, who, after many conquests in Europe, marched to the assistance of Priam, king of Troy, against the Greeks. An oracle which was well known to the Greeks, having declared that Troy should never be taken if the horses of Rhesus drank the waters of the *Xanthus*, and fed upon the grass of the Trojan plains, two of their best generals, Diomedes and Ulysses, were commissioned by the rest to intercept the Thracian prince. They accordingly entered the camp of Rhesus in the night, slew him, and carried away his horses to their camp.

RHIANUS, a Greek poet, a native of Crete, who flourished about 230 B. C. He was originally a slave in a school of exercise.

RHINOCOLŪRA, a town on the coast of the Mediterranean, assigned at one time to Egypt, at another to Syria, and lying on the confines of both.

RHION, or RHĒUM, a promontory of Achaia, opposite Antirrhium in Ætolia, at

the mouth of the Corinthian Gulf. The strait is seven stadia across. The castle of the *Morea* occupies the site of this place at the present day.

RHĪPHÆI, large mountains at the north of Scythia, where the Gorgons fixed their residence. The name *Riphaean* is applied to any cold mountain in a northern country.

RHODANUS, *Rhone*, a large and rapid river of Europe, which rises in the *Glacier of Furca*, in *Switzerland*; and after passing through the Lake of Geneva, where it receives the *Saone* at *Lyons*, and the *Durance* at *Avignon*, enters the Mediterranean east of *Nîmes* and *Montpellier*. Its whole course is about 470 miles.

RHŌDUS ('*Pōdos*), a celebrated island in the Mediterranean sea, with a capital of the same name, lying southwest of the coast of Caria, and about forty-three miles distant from the main land. It is about forty-five miles in length, and where broadest about eighteen miles across. Rhodes was early distinguished by its wealth, its naval power, the wisdom of its laws and institutions, and its superiority in art and science. Tlepolemus, a prince of Rhodes, distinguished himself at the siege of Troy; and the island could then boast of the then famous cities of Lindus, Jalytus, and Camirus. The city of Rhodes is much less ancient, having been founded during the Peloponnesian war. But its advantageous situation, and the excellence of its harbour, soon gave it a decided superiority over the other towns of the island, many of whose inhabitants withdrew to it; and it was, in fact, one of the best-built and most magnificent cities of the ancient world. Its temples, especially those dedicated to Bacchus, Diana, Isis, &c., were celebrated alike for the magnificence of the building, and the statues and paintings with which they were enriched; but its most famous works of art were two pictures by Protogenes, and the colossus or brazen statue of Apollo, reckoned one of the wonders of the world. The wealth of the Rhodians was derived partly from the fertile soil and advantageous situation of their island, but more from their extensive commerce and commercial navigation, and the wisdom of their laws, especially those having reference to maritime affairs. Such, indeed, was the estimation in which the latter were held, that the rule of the Rhodian law *de jactu* was expressly embodied in the Digest, and has been thence adopted into all modern codes. Rhodes was also famous for its science and literature. Æschines, on his retirement from Athens, opened a school of rhetoric

in this city; and towards the termination of the Roman republic, and under the early emperors, Rhodes was held, as a school of eloquence, literature, and philosophy, to be little, if at all, inferior even to Athens; and these, combined with the genial temperature of the climate, and the luxurious refinement of the capital city, made it to be resorted to by some of the most illustrious individuals of whom Rome has to boast, including, among others, Pompey and Cicero. Julius Cæsar, too, had set out to study at Rhodes, and was only prevented by being captured on his voyage by pirates. Tiberius resided for about seven years in the island. It seems also to have been a favourite retreat of those Romans who wished to withdraw from the factions and turmoil of Rome. The government of Rhodes, which, like that of most other Greek cities, was originally monarchical, was subsequently changed into a democracy, and ultimately into an aristocracy; under which it enjoyed a degree of tranquillity and prosperity to which most Grecian cities were strangers. It was taken by Mausolus, king of Caria, but soon recovered its independence, and continued to enjoy profound peace, till it was attacked by Demetrius, the son of Antigonus. The siege of Rhodes by Demetrius is one of the most celebrated in ancient history; but all the science and efforts of Demetrius were defeated by the bravery and resolution of the Rhodians, and he was compelled to raise the siege, *anno* 303 B. C., after it had continued about a year. The Rhodians were subsequently ranked among the steady of the allies of Rome; they repulsed Mithridates, who made an attack on their city, and continued to enjoy their liberty till the reign of Vespasian, when Rhodes was made a Roman province.

RHŌDŌPE, or RHODŌPIS, a celebrated courtesan of Greece, fellow servant with Æsop, at the court of a king of Samos. She was carried to Egypt by Xanthus, and her liberty was at last bought by Charaxes of Mitylene, brother of Sappho, who was enamoured of and married her.

RHŌDŌPE, *Despoto Dagħ*, a lofty mountain range of Thrace, sweeping down to the south from the great chains of Hæmus and Scomius, and sending out a number of lateral ridges which spread over the whole of the southern and western districts of Thrace.

RHŌDŌPĒUS, used in the same signification as *Thracian*, because Rhodope was a mountain of that country.

RHŒBUS, a horse of Mezentius, which his master addressed with the determination to conquer or die, when he saw his son Lausus brought lifeless from the battle.

RHŒCUS, I. one of the Centaurs, killed at the nuptials of Pirithous by Bacchus. —II. One of the giants killed by Bacchus, under the form of a lion, in the war against Jupiter and the gods.

RHŒTĒUM and SIGŒUM, two promontories forming the northern and southern horns of the bay in which lay the fleet of the Greeks at the siege of Troy. On the former Ajax was interred; on the latter were the tombs of Achilles, Patroclus, and Antiochus. Towns having the same names were afterwards built in the neighbourhood of these capes.

RHOSUS, a city of Syria, lying on the Sinus Issicus, fifteen miles from Seleucia, and north-west of Antiochia.

RHŌXALĀNI, a warlike Sarmatian race north of the Palus Mæotis, generally considered as the progenitors of the Russians. Having joined their arms to those of a neighbouring nation, they frequently attacked the Roman confines near the Danube and the Carpathian Mountains. A. D. 68 they surprised Mæsia. A. D. 166 they carried on war against the Marcomanni, and about a century later were numbered among the enemies over whom Aurelian triumphed. During the first three centuries they occupied the southern parts of Poland, Red Russia, and Kiovia, the seats possessed by the Russians of the ninth century.

RHŌXĀNA. See ROXĀNA.

RHUTĒNI or RUTHĒNI, a people of Gallia Aquitania, in Narbonensis Prima, whose territory was situated on either side of the Tarnis or *Tarn*. Segodunum, now *Rodez*, was their chief town.

RHYNDĀCUS, formerly called Lycus, a river of Asia Minor, which rose in the lake Antynia, near Miletopolis, received the Mæcestus and other rivers, and separated the province of Asia from Bithynia.

RIGODŪLUM, *Reol*, a town of Gallia Belgica, on the river Mosella, in the territory of the Treveri, and north-east of Augusta Treverorum.

ROBĪGO or ROBĪGUS, a deity of the Romans, worshipped to avert mildew. His festivals, called Robigalia, were celebrated on the 25th of April, just before the Floralia.

ROGATĪŌNES LICINIÆ, the name given to several enactments passed by Licinius Stolo and L. Sextius, tribunes of the people, B. C. 378—372, which contributed greatly to the establishment of democracy

at Rome. These rogations were, 1. that no more military tribunes should be chosen, but consuls only, and of these one to be a plebeian : 2. that one half of the guardians of the Sibylline books should be plebeians : 3. that in cases of debt, all the interest already paid should be deducted from the capital, and the residue paid in three equal annual instalments : 4. an Agrarian law ; of which the principal provisions were, that the public land should have its boundaries marked out ; that every Roman citizen should be entitled to enjoy it ; that no one should hold more than 500 jugera of it in arable or plantation land, or feed more than 100 head of black, or 500 of small cattle, on the public pasture ; that a tenth of the produce of corn land, a fifth of that of vineyards and plantations, and so much a head grazing-money for cattle, should be paid to the state ; that this tax should be farmed out every lustrum by the censors, and the produce of it appropriated to the payment of the army ; that the possessors of the public land should be bound to employ free labourers on their land in a rated proportion to their possession.

ROMA, formerly the capital of the world, but now of a small part of Italy, the Papal States, is situated in the midst of a great plain, called the " Campagna di Roma," on both banks of the Tiber, sixteen miles in a straight line from its mouth. The foundation of Rome is hidden in the obscurity of an age, respecting which few records remained in the time of its historians ; but its origin is universally ascribed to Romulus, who is said to have laid the foundations April 20, B. C. 753, 3251 years after the creation of the world, 431 years after the Trojan war, and in the 4th year of the 6th Olymp. In its original state it occupied but a small castle on the summit of Mount Palatine ; but before the death of the founder, the Romans had covered with their habitations the Palatine, Capitoline, Aventine, and Esquiline hills, with Mount Cœlius and Quirinalis. (See these terms.) Ancient Rome was divided into fourteen regiones or districts : — Regio 1. Porta Capena ; 2. Celimontana ; 3, of Isis by Rufus, Moneta, and by Victor of Serapis ; 4. Pia Sacra or Templum Pacis ; 5. Esquilina ; 6. Alta Semita ; 7. Via Lata ; 8. Forum Romanum ; 9. Circus Flaminius ; 10. Palatium ; 11. Circus Maximus ; 12. Piscina Publica ; 13. Aventina ; 14. Transtiberina. Almost all these districts contain numerous monuments of Roman grandeur ; but, for a succinct though luminous account of these, we

must refer the reader to *McCulloch's Geog. Dict.*, art. " Rome." During 244 years the Romans were governed by kings, but the public and private vices of Tarquinius Superbus led (*anno* 510 B. C.) to the abolition of kingly government, and the establishment of the republic, under two consuls, annually chosen, originally from the patricians only, but afterwards from either patricians or plebeians. The temporary ascendancy of the patrician party effected the institution (B. C. 500) of the dictatorship, by which, on extraordinary emergencies, the whole power of the state was committed to a single individual, who might act with despotical authority. In the sequel, after many delays and much opposition, officers called tribunes were appointed by the people, who had a *veto* on the proceedings of the senate. The constitution was thus founded on the principle of a distribution of power between the aristocracy and the commonalty ; and in this state it remained without any considerable change, to the end of the Punic wars, the empire of Rome being in the meanwhile extended over Italy, Sicily, Corsica and Sardinia, the N. coast of Africa, and part of Spain. Amid these successes the distinction of patricians and plebeians seemed to have disappeared ; but the unequal distribution of the public lands, or of those conquered by the arms of the republic, led to new, protracted, and bloody struggles between the patricians, who had appropriated to themselves the lion's share of these lands, and the plebeians, who sought to bring about their more equitable division. This occasioned the introduction by the latter of an AGRARIAN LAW. (See AGRARIÆ LEGES.) It would be impossible within our limits to enter into details respecting the contests that ensued respecting these laws, or to give even an outline of the various fortunes of Rome in her onward progress to universal empire. Suffice it here to observe that in the course of time the whole power of the state came to be engrossed by the great military leaders ; and Marius and Sylla, Pompey and Cæsar, and Mark Antony were successively masters of the Roman world. After the battle of Actium, the Romans seemed unable to govern themselves without the assistance of a chief, who, under the title of *imperator*, an appellation given to every commander by his army after some signal victory, reigned with as much power and sovereignty as another Tarquin. Under their emperors the Romans lived a life of luxury. They had long forgotten to appear in the field, and their wars were

left to be waged by mercenary troops, who fought without spirit, and were ever ready to yield to him who bought their allegiance and fidelity with the greatest sums. Few were the emperors of Rome whose days were not shortened by poison or the sword of an assassin. At length the Roman possessions were divided into two distinct empires by the enterprising Constantine, A. D. 328. Constantinople became the seat of the Eastern empire; Rome remained in the possession of the Western emperors, and continued to be the capital of their dominions. Rome with Italy was, A. D. 800, delivered by Charlemagne, then emperor of the West, into the hands of the Pope, who still continues to hold the sovereignty and maintain his independence.

RŌMŪLŪS, a patronymic given to the Roman people from Romulus, the founder of their city.

ROMŪLUS, a son of Mars and Rhea, grandson of Numitor, king of Alba, born at the same birth with Remus. These two children were thrown into the Tiber by order of Amulius, who usurped the crown of his brother Numitor, but were preserved by a she-wolf, who came and fed them with her milk; and being found by Faustulus, one of the king's shepherds, were educated as his own children. The two youths grew up, employed in the pastoral occupation of their foster-father. But their superior mien, courage, and abilities soon acquired for them a decided superiority over their young compeers, and they became leaders of the youthful herdsmen in their contests with robbers or with rivals. Having quarrelled with the herdsmen of Numitor, whose flocks were accustomed to graze on the neighbouring hill Aventinus, Remus fell into an ambuscade, and was dragged before Numitor to be punished. While Numitor, struck with the noble bearing of the youth, was hesitating what punishment to inflict, Romulus, accompanied by Faustulus, hastened to the rescue of Remus. On their arrival at Alba, the secret of their origin was discovered, and a plan was speedily organized for the expulsion of Amulius, and the restoration of their grandfather Numitor to his throne. This was soon accomplished; but the twin-brothers, feeling little disposition to remain in a subordinate position at Alba, undertook to build a new city, and, to determine which of the two brothers should have the management of it, they had recourse to omens and the flight of birds. Romulus marked with a furrow the place where he wished to erect the walls; but their slenderness was ridiculed by Remus,

who leaped over them with contempt, and was immediately put to death, either by his brother, or one of the workmen. Romulus, by making an asylum of a sacred grove, soon collected a multitude of fugitives, foreigners, and criminals, whom he received as his lawful subjects. The Romans celebrated games in honour of the god Consus, and forcibly carried away all the females assembled to be spectators of these unusual exhibitions. These violent measures offended the neighbouring nations. They made war against the ravishers with various success, till at last they entered Rome, betrayed to them by one of the stolen virgins. The Sabines were conquered, or, according to Ovid, the two enemies laid down their arms, when the women had rushed between the two armies, and by their entreaties raised compassion in the bosoms of their parents and husbands. The Sabines left their original possessions, and came to live in Rome, where Tatius, their king, shared the sovereign power with Romulus. Afterwards Romulus divided the lands obtained by conquest. One part was reserved for religious uses, to erect temples, and consecrate altars; the other appropriated for the expenses of the state; the third equally distributed among his subjects, divided into three classes or tribes. The most aged and experienced, to the number of 100, were also chosen, whom the monarch might consult in matters of importance, and from their age called *senators*, and from their authority *patres*. The whole body of the people was also distinguished by the names *patricians* and *plebeians*, *patron* and *client*, who by mutual interest were induced to preserve the peace of the state, and promote the public good. Some time after Romulus disappeared as he was giving instructions to the senators, and it was asserted that the king had been taken up to heaven, B. C. 714, after a reign of thirty-nine years. Divine honours were paid to him under the name of *Quirinus*. A temple was raised to him; and a regular priest, *Flamen Quirinalis*, appointed to preside over the sacrifices.

ROMŪLUS SILVĪUS, or **ALLADIUS**, I. a king of Alba.—II. Momyllus Augustulus, last of the emperors of the western empire of Rome. See **AUGUSTULUS**.

ROMUS, a king of the Latins, who was said to have expelled the Tyrrhenians.

ROSCIĀNUM, *Rossano*, a fortified port on the coast of Bruttium, below Sybaris. The haven of the Thurians, by name *Roscia*, was nearer the sea, at the mouth of a small river.

ROSCĪUS, I., Q., a Roman actor, from his surname Gallus, supposed to have been a native of Gaul, north of the Po, although educated in the vicinity of Lanuvium and Aricia. He was so celebrated on the stage that his name has become, in modern times, a usual term to designate an actor of extraordinary excellence. He died about B. C. 62.—II. Sextus, a rich citizen of America, in the dictatorship of Sylla, accused of parricide, but defended by Cicero, and triumphantly acquitted, A. U. C. 673.—III. See OTHO.

ROSIÆ CAMPUS, or ROSĪA, a beautiful plain in the country of the Sabines, near the lake Velinus.

ROTHOMĀGUS, *Rouen*, a city of Gallia Lugdunensis, and afterwards the capital of Lugdunensis Secunda.

ROXANA, a Bactrian lady, the daughter of Oxyartes, commander of the Sogdian rock for Darius, on the reduction of which by Alexander she became the wife of the conqueror. At the death of Alexander she was enceinte, and her son, who received the name of Alexander Ægus, was acknowledged as king along with Philip Aridæus. Roxana having become jealous of the authority of Statira, the other wife of Alexander, destroyed her by the aid of Perdicas; but she herself was afterwards shut up in Amphipolis, and put to death by Cassander.

ROXOLĀNI. See RHOXOLANI.

RUBĒÆ Promontorium, the *North Cape* at the N. of Scandinavia, or according to others, the northern extremity of Courland.

RUBELLĪUS PLAUTUS, a Roman in the age of Nero, descended from Augustus in the female line, who was falsely accused of conspiring against the emperor, and put to death A. D. 63.

RUBI, *Ruvo*, a town of Apulia; hence the epithet *Rubeus* was applied to bramble bushes, which grew there. The inhabitants were called *Rubitini*.

RUBĪCON, a small stream of Italy, falling into the Adriatic to the north of Ariminum. It formed in part the northern boundary of *Italia Propria*, and on this account the Roman generals were forbidden to pass the Rubicon with an armed force, under dreadful imprecations. As it is well known, Cæsar crossed the Rubicon with his army at the breaking out of the civil war, exclaiming, "The die is cast!" The position of the Rubicon has not been clearly ascertained; some identify it with *Fiumesimo*, some with *Lusa*, and others with *Pisatello*.

RUBĪGO, a goddess. See ROBIGO.

RUBRA SAXA, a place of Etruria, near Veii, eight miles from Rome.

RUBRUM MARE, the *Red Sea*. See ARABICUS SINUS, and ERYTHRÆUM MARE.

RUDIÆ, I. a town of Calabria, built by a Greek colony, and famous for being the birth-place of the poet Ennius, thence called Rudius Homo.—II. A town of Apulia, in the district of Peucetia, sometimes called Rudia Peucetia, to distinguish it from Rudia in Calabria.

RUFĪNUS, I., a native of Gaul, who became minister of state to the emperors Theodosius and Arcadius. After the death of Theodosius, he succeeded to absolute authority over the Eastern empire in the reign of Arcadius, but soon fell beneath the power of Stilicho, general of Honorius, and was put to death by the army under Gainas, the Goth, A. D. 395.—II. Called also TORANIUS, a priest of Aquileia, in the fourth century. He became so attached to St. Jerome, that he accompanied him to the East; but being persecuted by the Arians under Valens, he was banished into Palestine, where he founded a monastery on Mount Olivet, and employed himself in translating Greek authors into Latin. His version of Origen gave such offence to his old acquaintance Jerome, that he wrote bitterly against him, and Rufinus was cited to Rome by pope Anastasius, who condemned his translation; upon which he retired to Sicily, where he died, about A. D. 410. Several of his works still remain.

RUGĪ, a people of Germany, on the coast of the Sinus Codanus, between the Viadrus or *Oder* and the Vistula, and west of the Gothones. They were in possession of the Isle of Rugia (now *Rügen*), where the goddess Hertha was worshipped with peculiar reverence. At a subsequent period they founded a new kingdom on the northern side of the Danube, named after them Rugiland, in *Austria and Upper Hungary*, which was overthrown by Odoacer.

RUPĪLIUS, a native of Præneste, surname *Rex*, who, having been proscribed by Octavianus, then a triumvir, fled to the army of Brutus, and became a fellow-soldier of Horace. Jealous, however, of the military advancement which the latter had obtained, Rupilius reproached him with the meanness of his origin, and Horace retaliates in the seventh Satire of the first book.

RUTĒNI, a people of Celtic Gaul, whose territory answered to the modern *Ruvergue*. Their chief city was Segodunum.

RUTĪLIUS RUFUS, P., I., a consul in the age of Sylla. When he was banished from Rome, he retired to Smyrna amidst the praises of the people; and first taught the Roman soldiers to fabricate their own arms.—II. Lupus, a rhetorician, a

treatise of whose, in two books, *de Figuris Sententiarum et Elocutionis*, still remains. The period when he flourished is uncertain. — III. Numatianus, a native of Gaul, born either at Tolosa (*Toulouse*) or Pictavii (*Poitiers*), and who flourished at the close of the fourth and commencement of the fifth centuries of our era. He is supposed by some to have been prefect at Rome when that city was taken by Alaric, A. D. 410. An imperfect poem of his is still extant, entitled *Itinerarium*, or *De Reditu*.

RUTŪLI, a people of Latium, known as well as the Latins by the name of *Aborigines*. When Æneas came into Italy, Turnus was their king, and they supported him in the war waged against this foreign prince. Their capital was Ardea.

RŪTŪPLÆ, a sea-port town of Britain, abounding in excellent oysters; hence the epithet *Rutupinus*. Some suppose that it is the modern town *Dover*; others, *Richborough*, or *Sandwich*.

S.

SABA, or MARIABA, the capital of the Sabæi, in Arabia Felix, famous for frankincense and myrrh. Saba corresponds with the modern *Saada* or *Saade*.

SABĀCHUS, or SABACON, a king of Æthiopia, who invaded Egypt, and reigned there after the expulsion of king Amasis. After a reign of fifty years, being terrified by a dream, he retired into his own kingdom.

SABÆI, a people of Arabia Felix. See SABA.

SABĀTE, a town of Etruria, north-east of Cære, in the immediate vicinity of a lake, called from it the Lacus Sabatinus. The town was said to have been swallowed up by the waters of the lake.

SABATINI, a people of Campania, who derived their name from the small river Sabatus that flowed through their territory. They were among the Campanian tribes that revolted to Hannibal.

SABĀTŪS, *Sabbato*, a river rising in Campania, and flowing into Samnium, where it joined the Calor, near Beneventum.

SABAZĪUS, a surname of Bacchus, given him, according to some, by the Thracians, or, according to others, by the Phrygians.

SABĒĀTA, or SABRATHA, *Scebam*, or *Mareb*, a city of Arabia Felix, the capital of the Chatramatitæ.

SABELLI, a people of Italy, descended from the Sabines, or, according to some, from the Samnites, who inhabited the

country between the Sabines and Marsi; hence the epithet *Sabellicus*.

SABĒNA, JULIA, grand-niece of the Emperor Trajan, and wife of Hadrian, to whom she became united chiefly through the means of the Empress Plotina. The unkindness of her husband is said to have been the cause of her death, A. D. 138.

SABINI, an ancient people of Italy, reckoned among the Aborigines, or those inhabitants whose origin was not known. Their possessions were situated near Rome, between the Nar and Anio, and bounded on the north by the Apennines and Umbria, south by Latium, east by the Æqui, west by Etruria. The Sabines are celebrated as the first who took up arms against the Romans to avenge the rape of their women at a spectacle to which they had been invited. At a later period the greatest part of the Sabines left their ancient possessions, and migrated to Rome, where they settled with their new allies, and ranked as Roman citizens. Their chief cities were *Cures, Crustumium, Collatia, Corniculum, Fidenæ, Nomentum, Reate, &c.

SABĪNUS, I., Aulus, a Roman poet, the friend and contemporary of Ovid, and to whom the last six of the heroic epistles of that bard are generally ascribed by commentators. — II. Julius, an officer who proclaimed himself emperor in the beginning of Vespasian's reign. Being soon after defeated in a battle, he hid himself in a cave with two domestics, where he continued unseen for nine years; and, on being discovered, was put to death by Vespasian. — III. Flavius, a brother of Vespasian, celebrated for fidelity to Vitellius. He commanded in the Roman armies thirty-five years, and was governor of Rome for twelve, and was at last killed by the populace.

SABIS, I., *Sambre*, a river of Gallia Belgica, rising in the territory of the Nervii, and falling into the Mosa (*Maese*) at Namurcum (*Namur*), in the territory of the Aduatici. — II. Also called the Saganus, a river of Carmania, between the southern promontory of Carmania and the river Andanis. — III. *Savio*, a river of Cisalpine Gaul, rising in Umbria, and falling into the Adriatic north of the Rubicon. At its mouth lay the town of Savis, now *Torre del Savio*.

SABRĀTA, *Sabart*, or *Tripoli Vecchio*, a city of Africa, in the Regio Syrtica, west of Cæa and east of the Syrtis Minor. It formed, together with Cæa and Leptis Magna, what was called Tripolis Africana, and was fortified by Justinian.

SABRĪNA, also called Sabriana, now the *Severn* in England.

SACÆ, a name given by the Persians to all the more northern nations of Asia, but which, at a subsequent period, designated a particular people, whose territory was bounded on the west by Sogdiana, north and east by Scythia, and south by Bactriana and the chain of Imaus. Their country, therefore, corresponds in some degree to *Little Bucharía* and the adjacent districts. The Sacæ were a wild, uncivilised race, of nomadic habits, without cities, and dwelling in woods and caves.

SACER MONS, a mountain near Rome. See MONS SACER.

SACER PORTUS, or SACRI PORTUS, a place of Italy near Præneste, famous for a battle between Sylla and Marius, in which the former obtained the victory.

SACRA VIA, a celebrated street of Rome, where a treaty of peace and alliance was fabled to have been made between Romulus and Tatius. It led from the amphitheatre to the Capitol, and triumphal processions passed through it to the Capitol.

SACRĀNI, a people of Latium, who assisted Turnus against Æneas. They were descended from the Pelasgians, or from a priest of Cybele.

SACRUM, I., BELLUM, a name given to the wars carried on against the Phocians for their sacrilege in relation to the temple of Delphi. The *first* began B. c. 448, and in it the Athenians and Lacedæmonians were auxiliaries on opposite sides. The *second* began B. c. 357, and finished nine years after by Philip of Macedonia, who destroyed all the cities of the Phocians.—II. Promontorium, a promontory of Spain, *Cape St. Vincent*.—III. Another promontory of the coast of Lycia, near the Chelidonian islands, now *Cape Kelidonia*.

SADYĀTES, one of the Merminadæ, who reigned in Lydia twelve years after his father Gyges. He made war against the Milesians.

SÆTĀBIS, I., *Cennia* or *Senia*, a river of Spain, between the Iberus and the Pillars of Hercules.—II. A city of Hispania Tarraconensis, in the territory of the Contestani, just below the river Suco or *Xucar*. It was a municipium, and had received a Roman colony, from which latter circumstance it took the name of Augusta. Sætābis was famed for its linen manufacture. The Arabians changed the name to *Xatīva*, but it is now called *S. Phelippe*.

SAGĀRIS. See SANGARIS.

SAGRA or SAGRAS, *Sagra*, a river of Magna Græcia, in the territory of the Brutti, falling into the Sinus Tarentinus,

celebrated for the memorable overthrow of the Crotoniatæ by the Locrians and Rhegians.

SAGUNTUM or SAGUNTUS, *Murviédro*, a city of Hispania Tarraconensis, north of Valentia, some distance below the mouth of the Iberus, and about three miles and a half from the Mediterranean. The prevalent opinion seems to be that Saguntum was originally founded by colonists from Zacynthus, who were afterwards joined by Rutuli from Ardea. It appears to have early attained to great wealth and distinction; and being zealously attached to the Romans, it became an object of hostility to the Carthaginians. It was besieged by Hannibal previously to his invasion of Italy; but the strength of the city, and the determined bravery of the inhabitants, baffled for nearly eight months all the efforts of this great general to effect its subjugation. At length, however, it fell into his hands, B. c. 219, the inhabitants being in part put to the sword and in part sold as slaves. They had previously thrown a great part of their wealth into the flames; but the booty was still ample enough to enable Hannibal to reward the valour and devotion of his soldiers, and to facilitate his designs against Italy. It was rebuilt by the Romans, and became afterwards famed for its porcelain.

SAIS, a town in the Delta of Egypt, between the Canopic and Sebennytic mouths of the Nile, and anciently the capital of Lower Egypt. Neith, the Egyptian Minerva, was worshipped at Sais with great solemnity. Osiris too was said to have been buried here.

SALĀMIS, I., a daughter of the river Asopus by Methone. Neptune became enamoured of her, and carried her to an island of the Ægean, which afterwards bore her name, and where she gave birth to a son called Cenchreus.—II. An island in the Sinus Saronicus, opposite Eleusis and the coast of Attica, and said to have derived its name from Salamis, mentioned in the preceding article. From the time of Pisistratus, it appears to have been always subject to Athens. On the invasion of Xerxes, the Athenians were induced to remove thither with their families, in consequence of a prediction of the oracle; and, soon after, by the advice of Themistocles, the whole of the naval force of Greece having been assembled in the Bay of Salamis, a battle was fought, in which the mighty fleet of Xerxes sustained an entire defeat, B. c. 480, which has become one of the most memorable in history. The city of Salamis was destroyed by the Athenians,

in consequence of its having surrendered to the Macedonians when the former people were at war with Cassander. Its present name is *Colouri*, which is that also of the principal town.—III. The largest and most powerful city of Cyprus, founded by Teucer, son of Telamon, and called by him after Salamis, his native place, from which he had been banished by his father. The monarchs of Salamis exercised a leading influence in the affairs of the island, and the conquest of this place involved the fate of Cyprus at large. Under the Roman dominion the entire eastern part of the island was attached to the jurisdiction of Salamis. In the reign of Constantine, it was overwhelmed by an earthquake and inundation of the sea; but Constantius restored it, made it the capital of the whole island, and called it, from his own name, *Constantia*. A few remains of this city still exist.

SALAPĪA, a maritime city of Apulia, above the river Aufidus, founded by a colony of Rhodians, in conjunction with some Coans. Salapia first appears in Roman history in the second Punic war, when it fell into the hands of the Carthaginians, after the battle of Cannæ; but, not long after, it was delivered up to Marcellus by the party which favoured the Roman interest, together with the garrison which Hannibal had placed there.

SALASSI, a people of Gallia Transpadana, in a valley watered by the Duria Major. They cut off 10,000 Romans under Appius Claudius, A. U. C. 610; and were not finally defeated till the time of Augustus, who sold them into slavery.

SALENTINI, a people of Italy, in the territory of Messapia, said to have sprung from a colony of Cretans, who, under the conduct of Idomeneus their king, had arrived there in their wanderings after the capture of Troy. The Romans, under pretence of their having assisted Pyrrhus in his expedition into Italy, took possession of their territory; but the Salentini subsequently revolted, during the second Punic war, but they were again reduced by the consul Claudius Nero.

SALERNUM, *Salerno*, a city of Campania, south-east of Neapolis, and near the shore of the Sinus Pæstanus, said to have been built by the Romans as a check upon the Picentini. Salernum became a Roman colony seven years after the conclusion of the second Punic war. It is doubtful whether the ancient Salernum was contiguous to, or at some distance from the sea; but, on the whole, the probability seems to be, that it did join the sea, or

that it was within such a short distance of it as to justify its being reckoned among maritime towns. After the fall of the Roman empire, *Salerno* became the capital of a flourishing republic, the sovereignty of which was contested by the Greeks, Saracens, Lombards, and Normans.

SALĪI, I., a college of priests at Rome, instituted in honour of Mars, and appointed by Numa to take care of the twelve sacred shields called *Ancilia*, B. C. 709. (See *ANCILE*.) Their number was originally twelve, but it was afterwards doubled by Tullus Hostilius. The Sali were all of patrician families, and the office was very honourable. The 1st of March was the day on which the Sali observed their festivals in honour of Mars; and on these occasions they proceeded through the city *dancing*, whence they received their name (*salio*, to dance).—II. A German tribe of Frankish origin, who first made their appearance on the Insula Batavorum, when they were conquered by Julian.

SALLUSTIUS, CRISPUS, I., a Latin historian, born at Amiternum, in the country of the Sabines, B. C. 85. He made himself known as quæstor and tribune of the commons; but, being a strong opponent of the aristocratic party, was degraded from the dignity of a senator, B. C. 52. He then retired into Gaul to Cæsar; who, on becoming shortly after master of the republic, restored him to his senatorian rank, and had him appointed in succession quæstor and prætor. About the same time he married Terentia, the divorced wife of Cicero; and having accompanied his patron into Africa, was appointed governor of Numidia, where he amassed vast wealth. At his return home he built a magnificent palace on the Quirinal Hill, still called the *Gardens of Sallust*, which became the property of his nephew, and subsequently of the emperors. In these gardens, or in his villa at Tibur, he passed the concluding years of his life, dividing his time between literary avocations and the society of his friends, among whom he numbered Lucullus, Messala, and Cornelius Nepos, and died in his fifty-first year, B. C. 35. His only works extant are his History of Catiline's Conspiracy, and of the Wars of Jugurtha, king of Numidia.—II. A nephew of the historian, by whom he was adopted; Horace dedicated one of his Odes to him.—III. Secundus Promotus, a native of Gaul, intimate with Julian, who made him præfect of Gaul. There was another Sallust, called *Secundus*, also one of Julian's favourites, and made by him præfect of the East. After the death of Julian, he

was nominated to the imperial throne, but refused the honour; and when after the death of Jovian he was again offered the throne, he once more refused it for himself and his son, alleging the age of the one and the inexperience of the other.

SALMĀCIS, a fountain of Caria, near Halicarnassus, which rendered effeminate all those who drank of its waters.

SALMANTĪCA, a town of Hispania, in the north-east angle of Lusitania. A Roman road and some other monuments of antiquity are still visible at *Salamanca*, the modern name of this town.

* **SALMŌNE**, I., an ancient town of Elis, in Peloponnesus, with a fountain, from which the Enipeus takes its source, and falls into the Alpheus, forty stadia from Olympia; hence called *Salmonis*. — II. A promontory at the east of Crete.

SALMŌNEUS, king of Elis, son of Æolus and Enarete, married Alcidence, by whom he had Tyro. He was anxious to receive divine honours from his subjects; and, to imitate thunder, used to drive his chariot over a brazen bridge, and darted burning torches on every side as if to imitate lightning. This impiety provoked Jupiter, who struck him with a thunderbolt, and placed him in the infernal regions near his brother Sisyphus.

SALMUS (*untis*), a town of Asia, near the Red Sea, where Alexander saw a theatrical representation.

SALMYDESSUS, or **HALMYDESSUS**, *Midjeh*, a city of Thrace, on the coast of the Euxine, below the promontory of Thynias. The inhabitants, like the wreckers of England, were notorious for their inhuman treatment of the crews of ships driven upon their coast.

SALO, *Xalon*, a river in Spain, falling into the Iberus.

SALŌN, or **SALŌNA**, *Salona*, the principal harbour of Dalmatia, and always considered as an important post by the Romans after their conquest of that country. The emperor Dioclesian retired to Salona after he had abdicated the imperial power, and built a splendid palace, the ruins of which are still to be seen at *Spalatro*, about three miles from *Salona*.

SALONĪNA, wife of Gallienus, the Roman emperor. She was a great patroness of the fine arts, and was put to death by the hands of the conspirators, who assassinated her husband and family, about A. D. 268.

SALONĪNUS, a son of Asinius Pollio, so named from the conquest of Salona by his father.

SALVĪANUS, one of the early fathers

of the Christian church, born at Colonia Agrippina (*Cologne*). He led a religious life at Massilia during the greater part of the fifth century, and died in that city.

SALŶES, a people of Gaul, extending from the *Rhone*, along the southern bank of the Druentia (*Durance*), almost to the Alps. They were powerful opponents of the Greeks of Massilia.

SAMARĪA, a city and country of Palestine, to the north of Judæa. It was situated on Mount Sameron, and was the residence of the kings of Israel, from Omri its founder to the overthrow of the kingdom. It was razed to the ground by Hyrcanus, but rebuilt by Herod, who completed the work begun by Gabinius, proconsul of Syria. Herod called it *Sebaste*, in honour of Augustus.

SAMAROBRĪVA, *Amiens*, a town of Gaul, the capital of the Ambiani. Its name appears to mean "the city on the Samara."

SAME, an ancient town in the island of Cephallenia, noticed by Homer. The modern *Samo* exhibits still very extensive walls and excavations among its ruins, which have afforded various specimens of ancient ornaments, medals, vases, and fragments of statues.

* **SAMNĪTES**, an ancient nation or confederation of nations in Central Italy, distinguished by implacable hatred against the Romans in the early ages of their empire. They occupied an extensive tract of country on both sides of the central ridge of the Apennines, their territory being bounded on the north by the Peligni and Marrucini; on the east by Apulia and Lucania; on the south by Campania, from which they were separated by the Vulturinus, Mount Tifata, and Taburnus; and on the west by Novum Latium and the country of the Marsi. The Samnites were originally a colony of the Sabines, and were divided into three tribes, — the Caraceni, Pentri, and Hirpini, to which others have added the Caudini and Frentani. Their country was full of towns and villages, of which the principal were Bovianum, Maluentum, afterwards Beneventum, Caudium, Aufidena, and Taurasium. It would be impossible within our limits to give even an outline of the wars in which the Samnites were engaged with the Romans; suffice it here to state, that after a struggle of more than fifty years, Samnium was reduced to submission, B.C. 290, and the termination of this war opened the way for the subjugation of all Italy to the Roman sway.

SAMNIUM, the territory of the Samnites. See SAMNITES.

SAMONIUM, *Salmonē*, a promontory of Crete, at its eastern extremity.

SAMOS, I., an island of the Ægean, lying off the lower part of the coast of Ionia, and nearly opposite the Trogilian Promontory. The original inhabitants were Carians and Leleges; but the island first came into notice on the arrival of an Ionian colony from Epidaurus, B. C. 988, and soon afterwards it attained to great distinction. It was one of the most powerful of the states belonging to the Ionian confederacy, and was able, by means of its fleets, to maintain its independence after Cræsus and Cyrus had reduced the states of Ionia, on the continent. The government of Samos experienced the mutations common to the governments of most Greek states. Originally it had kings, who were superseded by a mixed government, inclining sometimes to democracy, and sometimes to oligarchy; while occasionally it was subject to tyrants. Of the latter, the most celebrated is Polycrates, who attained to the sovereignty in the sixth century B. C. (See POLYCRATES.) At a subsequent period, the Samians were attacked by the Athenians, under Pericles; who, after an obstinate struggle of nine months' duration, succeeded in reducing their city; and at a somewhat later period it received a colony from Athens. During the contest between Mark Antony and Augustus, Samos was, for a while, the head quarters of the former and of Cleopatra, who kept court here with more than regal magnificence. After Augustus had become the master of the Roman world, he passed a winter in this island, which he restored to its freedom, and at the same time conferred on it other marks of his favour. It was constituted a province by Vespasian. Under the Byzantine emperors it became the head of a district, and after numerous vicissitudes, it fell under the sway of the Turks in the sixteenth century. Samos was, from a remote period, famous for the worship of Juno. Her temple was adorned with a profusion of the finest works of art; and her festivals, called *Heræa*, were celebrated with extraordinary splendour. Samos was also celebrated for its pottery, and for being the birthplace of Pythagoras, Rhæcus, and Theodorus, &c. — II. The capital of the island of Samos, situated on the southern shore, exactly opposite the Trogilian Promontory and Mount Mycale. The port was secure and convenient for ships, and the town was populous and strongly for-

tified, and contained many public buildings of great beauty and extent. Besides a splendid temple of Juno, Herodotus describes two works of the Samians which were most worthy of admiration. One was a tunnel carried through a mountain for the length of seven stadia, for the purpose of conveying water to the city from a distant fountain. Another was a mole, made to add security to the harbour; its depth was twenty fathoms, and its length more than two stadia. — II. The islands of Samothrace and Cephallenia, also known by the name of *Samos*; the latter was called the *Steep Samos*.

SAMOSATA, a town of Syria, and capital of Commagene, on the right bank of the Euphrates. It was the birthplace of Lucian.

SAMOTHRACE, or SAMOTHRACIA, *Samanaraki* or *Mandraki*, a small island in the Ægean Sea, opposite the mouth of the Hebrus, on the coast of Thrace, anciently *Dardania*, because Dardanus retired thither. In Homer it is usually called Samos. It was chiefly famous for the worship of the Cabiri, which originated in this island; and hence it was surnamed *sacred*, and formed an inviolable asylum to all criminals.

SANCHONIATHO, a Phœnician historian, born either at Berytus or at Tyre a few years before the Trojan war. A fragment of his writings has come down to our times through the medium of a Greek translation.

SANCUS, SANGUS, or SANTUS, a deity of the Sabines, introduced among the gods of Rome under the name of *Dius Fidius*, and usually identified with Hercules.

SANDALIŌTIS, a name given to Sardinia, from its resemblance to a *sandal*.

SANDROCOTTUS, an Indian of mean origin, who, having on one occasion been guilty of insolent conduct towards Alexander, was condemned to death. He escaped, however, by a rapid flight, and at length dropped down completely exhausted. As he slept on the ground, a lion of immense size came up to him, licked the perspiration from his face, and, having awakened him, fawned upon and then left him. The singular tameness of the animal appeared preternatural to Sandrocottus, and was construed by him into an omen of future success. Having collected, therefore, a band of robbers, and having roused the people of India to a change of affairs, he finally attained to the sovereign power, and made himself master of a part of the country which had been previously in the hands of Seleucus.

SANGĀRIUS, SANGĀRIS, or SAGARIS,

Saharia, a river of Asia Minor, rising in Galatia, and falling into the Euxine. It formed at one period the eastern boundary of Bithynia.

SANNYRIO, an Athenian comic poet, contemporary with Aristophanes.

SANTONES and *SANTONE*, a tribe of Gallia Aquitania, who dwelt north of the Garumma, *Garonne*, occupying the province *Saintogne*, which is manifestly a corruption of their name.

SAPÆI, a Thracian tribe that dwelt in the mountains around the valley of the Nestus, in the vicinity of Philippi.

SAPIS, *Savio*, a river of Cisalpine Gaul, rising in Umbria, and falling into the Adriatic below Ravenna.

SAPOR, I., a king of Persia, succeeded his father Artaxerxes about A. D. 238. He laid waste the provinces of Mesopotamia, Syria, and Cilicia; and might have become master of all Asia, if Odenatus had not stopped his progress. Valerian marched against the Persian monarch, but was defeated and captured. Odenatus, however, marched to release him; and in a great battle cut the Persian army to pieces, took possession of the wives and treasures of the monarch, and penetrated into the very heart of the kingdom. Sapor, soon after, was assassinated by his subjects, A. D. 273, after a reign of thirty-two years, and succeeded by his son Hormisdas.

II. The second of the name succeeded his father Hormisdas on the throne of Persia, A. D. 308. His whole reign was occupied with war with the Romans. He attempted to add the provinces west of the Euphrates to his empire; triumphed over the emperor Constantius at Singara A. D. 348; and though his kingdom narrowly escaped dismemberment from the attacks of Julian, the peace of Dura, which was concluded by Jovian, A. D. 363, restored to him great part of the provinces ceded to the Romans by his predecessor Narses, and he died after a long and prosperous reign A. D. 380, leaving the throne to Artaxerxes; who again was succeeded by Sapor III., who died after a reign of five years, A. D. 389, in the age of Theodosius the Great.

SAPPHO, a celebrated Greek poetess, nearly contemporaneous with Alcæus, born at Mitylene, in the island of Lesbos, about B. C. 600. Few authentic particulars of her life are known; and even these have been so industriously misinterpreted, that down to a very recent period her name was overshadowed by a cloud of infamy, which, however, the researches of modern philologists have completely dispelled. It appears that Sappho became united in

marriage to an individual named Cereolas; and the fruit of this union was a daughter named Cleis (Κλεις), who is mentioned by the poetess in one of her fragments. Having lost her husband, she turned her attention to literary pursuits, and inspired many of the Lesbian women with a taste for similar occupations. The admiration which her poetical productions excited was universal; her contemporaries carried it to the highest pitch of enthusiasm, and saw in her a superior being: the Greeks gave her the name of the Tenth Muse, and the Lesbians even placed her image on their coins as that of a divinity. Her fiery and enthusiastic temperament having induced her to engage in a conspiracy against Pittacus, king of Lesbos, she was banished from her native island, and retired to Sicily, where she died. Sappho was the inventress of the lyric measure which bears her name; but of her poems all that have reached us consist of a Hymn to Venus, an ode, and a few trifling fragments preserved in the works of Plutarch, Demetrius, Pindar, and Anacreon. Another Sappho, of a later date, who is usually confounded with the preceding, from being also a native of Lesbos, was distinguished for her amorous propensities, and is said to have thrown herself into the sea, from the promontory of Leucate, in consequence of the neglect she experienced from Phaon, her lover.

SARACENI, the name originally applied to the Bedouin Arabs who inhabited the countries between the Euphrates and the Tigris, and separated the Roman possessions in Asia from those of the Parthian kings; but at a later period conferred by Christian writers of the middle ages upon the Mohammedans who invaded France and settled in Sicily.

SARDANAPÁLUS, the fortieth and last king of Assyria, who surpassed all his predecessors for luxury and voluptuousness. His effeminacy having rendered him contemptible to his subjects, a conspiracy was formed against him by Belesis, a priest of Babylon, and Arbaces, the governor of Media. At the first news of the projected insurrection, the king concealed himself in the most retired chambers of his palace; but soon regaining courage, he collected an army of faithful soldiers, and defeated the insurgents in three desperate battles. But he was at last compelled to return to Nineveh, which held out during two years; when the Tigris, swollen by unusual rains, overflowed its banks and destroyed great part of the walls. To prevent his falling into the hands of the

enemy, and to efface the memory of a shameful life by a vainglorious death, he caused a vast pile to be raised, on which he burnt himself, together with his wives and treasure, 759 B. C. We may remark, that it has been frequently asserted by modern critics that there were two persons called Sardanapalus, whose history has been confounded; and that the Sardanapalus of whom mention has been made above, surviving his degradation, resigned the government to the hands of his son Pul, and passed the remainder of his days in a luxurious retirement.

SARDES. See SARDIS.

SARDI, the inhabitants of Sardinia.

SARDICA, or SERDICA, and also ULPIA SARDICA, a city belonging originally to Thrace, but subsequently included within the limits of Dacia Ripensis, of which province it was made the capital. Attila destroyed the city; but it was rebuilt by the Bulgarians, who changed its name to *Triaditza*.

SARDĪNIA, the largest island in the Mediterranean after Sicily, south of Corsica, and west of Italy, being 140 miles in length from N. to S., and 60 in its medial breadth from E. to W. It was originally called *Sandaliotis*, or *Ichnusa*, from its resembling the human foot (*ἵχνος*), and named *Sardinia* from *Sardus*, son of Hercules, who settled there with a colony from Libya. Other colonies, under Aristæus, Norax, and Iolas, also settled there in succession. The Carthaginians were long masters of its shores, but were dispossessed by the Romans in the Punic wars, B. C. 237. Sardinia formed with Sicily one of the granaries of Rome; but after the death of Valentinian III. it fell into the possession of Genseric, king of the Vandals. It was remarkable for a species of wild parsley (*apiastrum*), called by Solinus *herba Sardonica*, which grew very abundantly around springs and wet places. Whoever ate of it died, apparently laughing; in other words, the nerves became contracted, and the lips of the sufferer assumed the appearance of an involuntary and painful laugh. Hence the expression *Sardonicus risus*. It must be remarked, however, that the phrase *μεδῶσε Σαρδόνιον* occurs also in Homer, and that other explanations besides the one just mentioned are given by Eustathius. The island of Sardinia presents many monuments that recall the successive sway of its several conquerors. The most remarkable, however, of these are the very ancient structures called *Nurages* or *Nuraghes*, which have exercised the sagacity of various tra-

vellers, and are considered to have been the work of the Pelasgi, 15 centuries B. C.

SARDIS, or SARDES, *Sart*, the ancient capital of the kingdom of Lydia, at the foot of Mt. Tmolus, on the banks of the Pactolus. It was famous for its citadel, which was considered to be impregnable on one side till the time of Cyrus, who took it. On the overthrow of the dynasty of Cræsus, Sardis became the chief residence of the Persian satrap. In the time of Darius it was attacked by the Ionians, aided by the Athenians, and burnt. After the time of Alexander the Great, to whom it surrendered, Sardis followed the fate of the rest of Asia Minor, and ultimately fell into the possession of the Romans. In the reign of Tiberius it was destroyed by an earthquake, but was again rebuilt; and it was one of the Seven Churches of Asia mentioned in the Revelations.

SARDUS, a son of Hercules. See SARDINIA.

SARMATÆ. See SAUROMATÆ.

SARMĀTĪA, an extensive country in the north of Europe and Asia, divided into European and Asiatic. See SAUROMATÆ.

SARMENTUS, a Tuscan slave, who ran away from his mistress, but afterwards became a favourite of Augustus, to whom he had been introduced by Mæcenas, who had been pleased with his coarse humour. In the decline of life he was reduced to destitution by extravagance.

SARNUS, *Sarno*, a river of Campania, falling into the sea about a mile from Pompeii, of which it formed the harbour. The Pelasgi, who occupied this coast at an early period, are said to have received the name of Sarnastes from this river.

SARON, a king of Trœzene, who was drowned in the sea, whither he had swum in pursuit of a stag. See SARONICUS SINUS.

SARONĪCUS SINUS, *Gulf of Engia*, a bay of the Ægean Sea, south-west of Attica, and north-east of Argolis. It derived its name either from Saron, who was drowned there; from a small river which discharges itself on the coast; or from the forests of oak which at one time covered the shores of the gulf, the term *σαρῳνίς*, in early Greek, signifying "an oak."

SARFĒDON, I., a son of Jupiter by Europa, the daughter of Agenor. He was driven from Crete by his brother Minos, and thereupon retired to Lycia, where he aided Cilix against the people of that country, and obtained the sovereignty of a part of it. Jupiter is said to have bestowed upon him a life of treble duration. — II. A son of Jupiter and Laodamia, the daughter of Bellerophon, whose clia-

racter is represented as the most faultless and amiable in the *Iliad*. He was king of Lycia, and leader with Glaucus of the Lycian auxiliaries of Priam. The account of his conflict with Patroclus, the concern of Jupiter at his perilous situation, the deliberation of the god whether he should avert the hostile decrees of fate, and the subsequent description of his death, are among the most striking of all the episodes of the *Iliad*.—III. A promontory of the same name in Cilicia, beyond which Antiochus was not permitted to sail by a treaty of peace which he had made with the Romans.

SARRA, the earlier Latin name for the city of Tyre. The oriental form was *Tsor* or *Sor*, for which the Carthaginians said *Tsar* or *Sar*; and the Romans, receiving the term from the latter, converted it into *Serra*, whence they also formed the adjective *Sarranus*, equivalent to "Tyrian."

SARRASTES, a people of Campania on the Sarnus. See SARNUS.

SARSĪNA, a city in the northern part of Umbria, on the left bank of the Sapis, towards its source, famous for being the birthplace of Plautus. It still retains its name.

SASO, a barren and inhospitable island at the entrance of the Adriatic Sea, on the coast of Greece, between Brundisium and Aulon.

SASSANIDÆ, the name given to the Persian dynasty, founded by Ardshir or Artaxerxes, A. D. 229, and which lasted down to the reign of Yesdejird III., A. D. 632, when Persia was attacked and overrun by the Arabs.

SATICŪLA, *Agata dei Goti*, a town of Samnium, situated among the mountains south of the Vulturnus, and on the borders of Campania.

SATŪRA, a lake of Latium, forming part of the Pontine lakes.

SATUREIUM, a town in the Tarentine territory, famed for the fertility of the surrounding country and for its breed of horses.

SATURNĀLIA, a festival celebrated at Rome in the month of December, in honour of Saturn. It at first lasted but one day (19th); but was afterwards extended to three, and subsequently, by order of Caligula and Claudius, to seven. The utmost liberty prevailed during its continuance; all was mirth and festivity; friends made presents to each other; schools were closed; the senate did not sit; no war was proclaimed; no criminal executed; and slaves were permitted to jest with their masters, and were even

waited on at table by them. The Saturnalia were emblematic of the freedom enjoyed in the golden age, when Saturn ruled over Italy.

SATURNĀ, I., a name given to Italy, because Saturn was fabled to have reigned there during the golden age.—II. A name given to Juno, as being the daughter of Saturn.—III. A city of Etruria, more anciently called Aurinia, colonised by the Romans A. U. C. 569.

SATURNINUS, I., L. APULEIUS, a tribune of the commons, who, A. U. C. 653, united with Marius against the patricians, excited a sedition at Rome, intimidated the senate, caused several popular laws to be passed (see APULEIÆ LEGES), and exercised a sort of usurped and tyrannical power for the space of three years. Having at length seized upon the capital with his adherents, he was besieged by Marius, who was now compelled, as consul, to act against him; but he was eventually compelled to surrender, and put to death.—II. P. SEMPRONIUS, a general of Valerian, proclaimed emperor in Egypt by his troops after he had rendered himself celebrated by his victories over the barbarians. His integrity, his complaisance and affability, had gained him the affection of the people; but his fondness of ancient discipline provoked his soldiers, who wantonly murdered him in the forty-third year of his age, A. D. 262.—III. Sextus Julius, a Gaul, intimate with Aurelian, who esteemed him greatly for, his private virtues, his abilities as a general, and the victories which he had obtained in different parts of the empire. He was saluted emperor at Alexandria, and compelled by the clamorous army to accept of the purple, which he had rejected with disdain and horror. Probus, who was then emperor, marched his forces against him, and besieged him in Apamea, where he destroyed himself when unable to make head against his powerful adversary.—IV. Pompeius, a writer in the reign of Trajan. He was greatly esteemed by Pliny the younger, who speaks of him with great warmth and approbation as an historian, a poet, and an orator. Pliny always consulted Saturninus before he published his compositions.

SATURNIUS, a name given to Jupiter, Pluto, and Neptune, as sons of Saturn.

SATURNUS (called by the Greeks *Κρόνος*), the youngest son of Cœlus or Uranus, and Gaia, or the goddess of the earth. Instigated by Gaia, who was grieved at the unnatural conduct of Uranus in casting her former progeny, the Cyclopes, into

Tartarus, Saturn mutilated his father with a sickle, and the drops which fell on the earth from the wound gave birth to the Erinyes. After this, Saturn obtained his father's kingdom with the consent of his brethren, provided he did not bring up any male children. Pursuant to this agreement, Saturn always devoured his sons as soon as born, because, as some observe, he dreaded from them a retaliation of his unkindness to his father; till his wife Rhea, unwilling to see her children perish, concealed from her husband the birth of Jupiter, Neptune, and Pluto, and, instead of the children, gave him large stones, which he immediately swallowed, without perceiving the deceit. The other Titans having been informed that Saturn had concealed his male children, made war against him, dethroned and imprisoned him, with Rhea; and Jupiter, who was secretly educated in Crete, was no sooner grown up, than he flew to deliver his father, and to place him on his throne. Saturn, unmindful of his son's kindness, conspired against him; but Jupiter banished him from his throne, and the father fled for safety into Italy, where the country retained the name of *Latium*, as being the place of his concealment (from *lateo*, "to lie concealed"). Janus, who was then king of Ita'y, received Saturn with marks of attention. He made him his partner on the throne; and the king of heaven employed himself in civilising the barbarous manners of the people of Italy, and in teaching them agriculture, and the useful and liberal arts. His reign there was so mild and beneficent that mankind have called it the *golden age*, to intimate the happiness and tranquillity which the earth then enjoyed. There were no temples of Kronus in Greece; but there was a chapel of Kronus and Rhea at Athens, and sacrifices were made to him on the Kronian Hill at Olympia. The Athenians, moreover, had a festival in his honour, named the Kronia, which was celebrated on the twelfth day of the month Hecatombæon, or at the end of July, and which strongly resembled the Italian Saturnalia. Saturn is generally represented as an old man bent through age and infirmity. He holds a scythe in his right hand, with a serpent which bites its own tail, which is an emblem of time and of the revolution of the year. In his left hand he has a child, which he raises up as if instantly to devour it. The whole history of this deity is probably allegorical. The name itself with a slight variation signifies time (*χρόνος*); and his attribute of the sickle, together with the account of his

being the son of heaven, by whose luminaries time is measured, and the husband of Rhea (*flowing*), and of his devouring his own progeny, are corroborative of this conjecture. Niebuhr regards Saturn and Ops as the god and goddess of the earth, its vivifying and its receptively productive powers. Creuzer makes Saturn the great god of nature, in many respects assimilated to Janus. He is the god who suffices for himself—the god who is satisfied with his own powers. Hence the derivation of the name from the Latin *satur*, *full*, *satisfied*.

SÄTYRĪ, rural deities of Greece, identical with the Fauni of the Latins. They are regarded as the attendants of Bacchus, and are represented as roaming through the woods, dwelling in caves, and endeavouring to gain the love of the Nymphs. They are usually represented with the feet and legs of goats, short horns on the head, and the body covered with thick hair. The term Satyr is usually said to be derived from the Doric *τῆρυπος*, *a he-goat*.

SATYRUS, a Greek comedian, who, at the celebration of the Olympic games by Philip, after his conquest of Olynthus, obtained from the monarch the boon that the children of Apollonophanes, one of the murderers of the king's brother Alexander, should be given up to his protection.

SAUROMATÆ, called by the Romans SARMATÆ, the name given to a northern nation originally occupying the vast steppe called Sarmatia, which extended from the Tanais (*Don*) as far as the Rha (*Volga*) on the north and east, and the Caucasus on the south. At a later period, the term Sarmatia was extended to the vast tract of country bounded on the west by the banks of the Vistula, on the east by the coasts of Mare Hyrcanum (the *Caspian Sea*), and on the south by the coasts of the Euxine and the Palus Mæotis (*Sea of Azof*), and was divided by the Tanais into Sarmatia Europæa and Sarmatia Asiatica. In Ovid the Sauromatæ are classed along with the Getæ, and other barbarian hordes, who dwelt along the northern bank of the Danube towards its mouth.

SAVUS, *Saave*, a river of Pannonia, rising in the Alpes Carnicæ, and flowing into the Danube at Singidunum. It formed near its mouth the south-eastern boundary of Pannonia. The Danube, after its junction with the Savus, took the name of Ister.

SAXŌNES, a people of Germany, whose original seats extended from the mouth of the Elbe to the Sinus Codanus and the river Chalusus (or *Trave*), corresponding to modern *Holstein*. They appeared for the first time in history about the begin-

ning of the fourth century, as the chief among the Ingævones, and in the eighth century they were in possession of a large part of Germany. A portion of the north-western Saxons, in the fifth century, in connexion with the Angli, conquered England.

SCÆA, one of the gates of Troy; so called from σκαῖός, *left*, as it was on the *left* side of the city, facing the sea and the Grecian camp.

SCALĀBIS, a city of Lusitania, north of the Tagus, forming the third Conventus Juridicus of the province. As a Roman colony it took the name of Præsidium Julium. It answers to the modern *Santarem*, a corruption for *St. Irene*.

SCALDIS, *Scheldt*, a river of Gallia Belgica Secunda, rising in the territory of the Atrebatæ, and falling into the Mosa or *Meuse*.

SCÆVA, I., a soldier in Cæsar's army, behaved with great courage at Dyrrhachium. — II. Memor, a Latin poet in the reign of Titus and Domitian. — III. A man who poisoned his own mother. — IV. A Roman knight and friend of Horace, who addressed to him Ep. i. 17.

SCÆVOLA, the surname of the most celebrated branch of the family of the Mucii, said to have sprung from Mucius Scævola, who acted with so much heroic firmness in the presence of Porsenna. The story is thus told by Livy: Porsenna having in vain attempted to capture Rome, turned the siege into a blockade, and the city began to be distressed with famine, when C. Mucius, a young nobleman, formed the design of delivering his country. Having got admission into the enemy's camp in the guise of a Tuscan peasant, with a dagger concealed under his cloak, he took his station among the thickest of the crowd near the king's tribunal, who happened then to be distributing pay to his soldiers, together with his secretary, who had almost the same dress with the king. Mucius, afraid to inquire which of them was Porsenna, lest by his ignorance he should discover himself, slew the secretary by mistake, instead of the king. Being interrogated about the deed, and threatened with torture unless he made an open discovery, he thrust his right hand into a fire which was burning on an altar before him, and let it broil without any apparent emotion. The king, astonished, leapt from his throne, and ordered the young man to be removed from the altar. Having applauded his intrepidity, he dismissed him in safety. Mucius, as if to compensate such generosity, told the king that 300 of

the Roman youth had conspired to attack him in the same manner. Porsenna, struck with this intelligence, voluntarily made proposals of peace to the Romans. Mucius, who got the surname of Scævola from the loss of his right hand, was then rewarded with lands on the north of the Tiber, afterwards called *Prata Mucia*, the Mucian Meadows. — The other most distinguished persons of the name were the following: I. Quintus Mucius Scævola, who was prætor in B. C. 216, and the following year received Sardinia as a province. He died B. C. 209, while holding the office of "*Decemvir sacris faciundis*." — II. Publius Mucius Scævola, the younger son of the preceding, was quæstor B. C. 188, tribune of the commons B. C. 183, prætor urbanus B. C. 179, and finally consul with M. Æmilius Lepidus, B. C. 175. In conjunction with his colleague, he carried on the war successfully in Cisalpine Gaul, especially against the Ligurians, and obtained the honours of a three days' thanksgiving and a triumph. This last circumstance is confirmed by the Capitoline fragments, and also by some consular medals. — III. P. Mucius Scævola, elder son of the preceding, a celebrated jurist, and conspicuous as a defender of the old Roman virtues and manners against the corruption and license which had been introduced into Italy from abroad. In B. C. 141 he was tribune of the commons, and accused the prætor L. Tubulus of bribery on a certain trial where he had presided. Tubulus anticipated his sentence by going into exile. As ædile (B. C. 133), Scævola restored the temple of Hercules, which had fallen in ruins to the ground. In B. C. 131 he was prætor urbanus, and soon after consul. He obtained Italy for his province. — IV. Publius Mucius Scævola, son of the preceding, was at first tribune of the commons, then prætor, and at last pontifex maximus. He was particularly conspicuous as an opponent of the Gracchi. Having obtained the province of Asia, he distinguished himself so much in that government by his probity and justice, that the Asiatics celebrated a festival in his honour. — V. Quintus Mucius Scævola, more commonly called by the Roman jurists Quintus Mucius. He collected the opinions of previous lawyers, and gave a better order to the civil code. Mucius is the earliest jurist mentioned in the Pandects. He was Cicero's legal instructor. — VI. Cervidius Scævola, one of the most eminent jurists of later times, being ranked by Modestinus after Paulus and Alpranus.

SCAMANDER, or SCAMANDROS, *Bonnar-*

bachi, a celebrated river of Troas, which rises on the highest part of Mount Ida, and, after receiving the Simois, falls into the sea at Sigæum. This river, according to Homer, was called *Xanthus* by the gods, and *Scamander* by men.

SCAMANDRĪA, a town on the Scamander.

SCAMANDRĪUS, one of the generals of Priam, son of Strophius. He was killed by Menelaus.

SCANDINAVĪA, a name given by the ancients to that tract of territory which contains the modern kingdoms of Norway, Sweden, Denmark, Lapland, Finland, &c. It was supposed by them to be an island.

SCANTILLA, the wife of Didius Julianus, by whose advice her husband bought the empire, which was exposed to sale at the death of Pertinax.

SCAPTESYLE, a town of Thrace, near Abdera, abounding in silver and gold mines, a portion of which belonged to Thucydides.

SCARDUS, *Tchar Dag*h, a ridge of mountains in Macedonia, which they separate from Illyricum.

SCAURUS, I., M. ÆMILIUS, a Roman consul, who after distinguishing himself by his eloquence at the bar, and by his successes in Spain, was sent against Jugurtha, but some time after accused of suffering himself to be bribed by the Numidian prince. He conquered the Ligurians, and in his censorship he built the Milvian bridge at Rome, and began to pave the road which, from him, was called the Æmilian. His son, of the same name, made himself known by the large theatre he built during his ædileship. This theatre, which could contain 30,000 spectators, was supported by 360 columns of marble, 38 feet in height, and adorned with 3000 brazen statues. This celebrated edifice proved more fatal to the manners and the simplicity of the Romans than the proscriptions and wars of Sylla had done to the inhabitants of the city.—II. A Roman of consular dignity. When the Cimbri invaded Italy, the son of Scaurus behaved with great cowardice, upon which the father sternly ordered him never to appear again in the field of battle. The severity of the father's reproach induced the son to destroy himself.

SCELERĀTUS, I., CAMPUS, a plain at Rome near the Colline gate, where the vestal Minucia was buried alive when convicted of having broken her vows, and where a similar punishment was afterwards accustomed to be inflicted on other similarly offending vestals.—II. VICUS, a street at

Rome; so called because there Tullia had ordered her charioteer to drive over the body of her father, Servius Tullius.

SCENA, or SCENUS, *Shannon*, a river of Hibernia.

SCENÆ, a city of Mesopotamia, on the borders of Babylonia.

SCENĪTE, I., a nomadic tribe in Arabia Felix.—II. A nomadic tribe in Ethiopia or Mesopotamia.

SCEPSIS, a strong and well-fortified city of Troas, founded near the highest part of Ida by the Milesians. Antigonos transferred its inhabitants to his new city of Alexandria; they returned, however, under Lysimachus, and founded another city north of the older Scepsis, which was thenceforth called Palæa Scepsis.

SCHEDIA, *Dsjedje*, a village of Egypt, west of the Canopic arm of the Nile.

SCHERĪA, an ancient name of Coreyra.

SCHENUS, one of the ports of Corinth, the others being Cenchrææ and Lechæum.

SCIĀTHOS, *Sciatho*, an island nearly fifteen miles in circuit, off the coast of Thessaly, originally colonised by Pelasgi from Thrace, who were succeeded by some Chalcidians from Eubœa. It possessed a town of some size, which was destroyed by Philip, the son of Demetrius, to prevent its falling into the hands of Attalus and the Romans. It produced good wine.

SCILLUS, a town of Elis, below the Alpheus, celebrated for Xenophon's having fixed his abode there during his exile. There he erected a temple to Diana Ephesia, in performance of a vow made during the famous retreat which he so ably conducted.

SCINIS, a cruel robber, who tied men to the boughs of trees which he had forcibly brought together, and which he afterwards allowed to fly back, so that their limbs were torn in an instant from their body.

SCIPIADÆ, a name applied by Virgil to the two Scipios, Africanus Major and Minor.

SCIPIO, a celebrated family at Rome, whose name is identified with some of the most splendid triumphs of the Roman arms. They were a branch of the Cornelian house, and are said to have derived their family appellation from the Latin term *scipio*, "a staff," because one of their number, Cornelius, had guided his blind father, and been to him as a staff. The most eminent of the name were—I., P. Cornelius Scipio, who served, B. C. 393, under the dictator Camillus, and distinguished himself at the taking of Veii. In B. C. 392 he was chosen military tribune with consular power, and, in conjunction with

his colleague Cossus, ravaged the territory of the Falisci, and compelled them to sue for peace.—II. P. Cornelius Scipio, son of the preceding, was curule ædile B.C. 363.—III. P. Cornelius Scipio, grandson of the preceding, was dictator B. C. 305; having been appointed such for the purpose of holding the consular comitia, in the absence of the two consuls.—IV. L. Cornelius Scipio, son of the preceding, was chosen *interrex* on the refusal of the dictator Manlius to hold the election for consuls under the Licinian law. He obtained the consulship himself B. C. 348; but being prevented by severe illness from conducting the war against the Gauls, he transferred the command to his plebeian colleague, M. Popilius Lænas.—V. L. Cornelius Scipio Barbatus, grandson of the preceding, was consul B. C. 298. He fought a bloody but indecisive battle with the Etrurians, near Volaterra, but subsequently laid waste the adjacent country with fire and sword. He also reduced Samnium and Lucania. His tomb was discovered in 1780, containing an epitaph in very early Latin, commemorating the events of his life and his many virtues.—VI. Cn. Cornelius Scipio, surnamed *Asina*, the son of the preceding, superintended, B. C. 260, with Duillius the consul, the building of the first Roman fleet; and he subsequently sailed with seventeen ships, in advance of the main fleet, to Messina in Sicily, but was taken by a Carthaginian squadron, and carried to Africa. Having been at length released from confinement in Carthage, he returned home and obtained the consulship; and he now avenged his former disgrace by taking many places in Sicily, particularly Panormus, and conquered also great part of Sardinia and Corsica. He was father of Publius and Cneus Scipio, who were defeated and killed by the Carthaginians in Spain, under the two Hasdrubals and Mago.—VII. Publius Cornelius, surnamed *Africanus*, was son of Publius Scipio, who was killed in Spain. He first distinguished himself at the battle of Ticinus, where he saved his father's life. The battle of Cannæ, which proved so fatal to the Roman arms, did not dishearten the young Scipio. In his twenty-first year he was made ædile; and not long after this, the Romans having heard of the defeat and death of the two Scipios in Spain, Scipio was immediately appointed to avenge the death of his father and of his uncle, and to vindicate the military honour of the republic. His ability was soon discovered. In four years the Carthaginians were banished from Spain,

and the whole province became tributary to Rome; New Carthage submitted in one day; and in a battle 54,000 of the enemy were left dead on the field. Scipio was then recalled to Rome, which still trembled at the continual alarms of Hannibal, who was at her gates. The conqueror of the Carthaginians in Spain was looked upon as a proper general to encounter Hannibal in Italy; but Scipio opposed the measures which his countrymen wished to pursue, and declared in the senate that if Hannibal was to be conquered, he must be conquered in Africa. With the dignity of consul he embarked for Carthage, and his conquests were here as rapid as in Spain. The Carthaginian armies were routed, the camp of the crafty Asdrubal was set on fire during the night, and his troops totally defeated in a drawn battle. These repeated losses alarmed Carthage. Hannibal, who was victorious at the gates of Rome, was instantly recalled to defend the walls of his country, and the two greatest generals of the age met in the field of Zama (see HANNIBAL); but in the parley which the two commanders had together nothing satisfactory was offered; and, while the one enlarged on the vicissitudes of human affairs, the other wished to dictate like a conqueror, and recommended the decision of the controversy to the sword. This celebrated battle was fought near Zama, and both generals displayed their military knowledge in drawing up their armies and in choosing their ground. Their courage and intrepidity were not less conspicuous in charging the enemy. A thousand acts of valour were performed on both sides; and though the Carthaginians fought in their own defence, and the Romans for fame and glory, yet the conqueror of Italy was vanquished. About 20,000 Carthaginians were slain. This battle was decisive; the Carthaginians sued for peace, which Scipio at last granted on the most severe and humiliating terms. The conqueror after this returned to Rome, where he was received with the most unbounded applause, honoured with a triumph, and dignified with the appellation of *Africanus*. Here he enjoyed for some time the tranquillity and the honours which his exploits merited; but in him also, as in other great men, fortune showed herself inconstant. Scipio offended the populace in wishing to distinguish the senators from the rest of the people at the public exhibitions; and when he canvassed for the consulship for two of his friends, Scipio Nasica and Caius Lælius, he had the mortification to see his application

slighted, and the honours which he claimed bestowed on a man of no character, and recommended neither by abilities nor meritorious actions. He retired from Rome, no longer to be a spectator of the ingratitude of his countrymen, and in the capacity of lieutenant he accompanied his brother against Antiochus, king of Syria. In this expedition his arms were attended with his usual success, and the Asiatic monarch submitted to the conditions which the conquerors dictated. At his return to Rome Africanus found the malevolence of his enemies still unabated. Cato, his inveterate rival, seemed bent on his ruin; and he urged on the Petilii, two tribunes of the commons, to move in the senate that Africanus should be cited to give an account of all the money he had received from Antiochus, together with such spoil as was taken in that war. But the accusation was stopped, and the accusers silenced. Some time after, Scipio died in the place of his retreat, B. C. 184, in the fifty-seventh year of his age; and so strong was his sense of the ingratitude of his countrymen, that he directed his remains to be interred at Liternum, not to be conveyed to Rome. If Scipio was robbed during his lifetime of the honours which belonged to him as conqueror of Africa, he was not forgotten when dead. The Romans viewed his character with reverence; with raptures read of his warlike actions; and he was regarded as a pattern of virtue, innocence, courage, and liberality. The poet Ennius is known to have been held in such esteem by him, that he ordered the statue of his learned friend to be placed on his sepulchre by his own, and the remains of the poet to be deposited in the same tomb. As an instance of Scipio's continence, ancient authors state that the conqueror of Spain refused to see a beautiful princess that had fallen into his hands after the taking of New Carthage; and that he not only restored her inviolate to her parents, but also added large presents for the person to whom she was betrothed. — VIII. Lucius Cornelius Scipio, surnamed *Asiaticus*, accompanied his brother Africanus in his expeditions into Spain and Africa. He was rewarded with the consulship, A. U. C. 562, for his service to the state, and was empowered to attack Antiochus, king of Syria, who had declared war against the Romans. Lucius was accompanied in this campaign by his brother Africanus; and by his own valour and the counsels of the conqueror of Hannibal, he soon routed the enemy, and in a battle near the city of Sardes he killed 50,000

foot and 4000 horse. Peace was soon after settled by the submission of Antiochus, and the conqueror, at his return home, obtained a triumph and the surname of *Asiaticus*. He did not, however, long enjoy his prosperity. Cato, after the death of Africanus, turned his rancour against Asiaticus, and charged him with having suffered himself to be corrupted by Antiochus. Being summoned to appear before the tribune of Terentius Culeo, an inveterate enemy to the family of the Scipios, who was on this occasion created prætor, he was found guilty of having received 6000 pounds weight of gold and 480 pounds weight of silver from Antiochus, and was condemned to pay large fines. In vain did Scipio declare his innocence. The officers of justice were ordered to convey him to prison; but, when his entire property was valued, it was found inadequate to the payment of the sum demanded; and among all his effects, there was not found the trace of the smallest article that could be considered Asiatic. His friends and relations, indignant at the treatment he had received, came and offered to make compensation for his loss; but he refused to accept of any thing except what was barely necessary for subsistence, and the public hatred now recoiled on all who were concerned in the prosecution. Some time after he was appointed to settle the disputes between Eumenes and Seleucus; and, at his return, the Romans, ashamed of their severity towards him, rewarded his merit with such uncommon liberality, that Asiaticus was enabled to celebrate games, in honour of his victory over Antiochus, for ten successive days at his own expense. — IX. P. Cornelius Scipio Nasica, was son of Cneus Scipio, and cousin to Scipio Africanus. He was refused the consulship, though supported by the interest of the conqueror of Hannibal; but he afterwards obtained it, and in that honourable office conquered the Boii, and gained a triumph. He was also successful in an expedition which he undertook in Spain. When the statue of Cybele was brought to Rome from Phrygia, Nasica was delegated by the Roman senators, as the member most remarkable for the purity of his manners and the innocence of his life, to bring it from Ostia to Rome with the greatest solemnity. He also distinguished himself by the active part he took in confuting the accusations laid against the two Scipios, Africanus and Asiaticus. There was also another of the same name, who distinguished himself by his enmity against the Gracchi, to whom he was

nearly related. — X. Publius Æmilianus, son of Paulus Æmilius, the conqueror of Perseus, was adopted by the son of Scipio Africanus, being already a relation of the Scipio family, Africanus having married his aunt. He received the same surname as his grandfather, and was called *Africanus the Younger*, on account of his victories over Carthage. Æmilianus first appeared in the Roman armies under his father, and afterwards distinguished himself as a legionary tribune in the Spanish provinces, where he killed a Spaniard of gigantic stature, and obtained a mural crown at the siege of Intercatia. He passed into Africa to visit king Masinissa, the ally of Rome, and he was the spectator of a long and bloody battle which was fought between that monarch and the Carthaginians, and which soon produced the third Punic war. Some time after Æmilianus was made ædile, and next appointed consul, though under the age required for that important office. He was empowered to finish the war with Carthage; and by the success of his operations, he broke open one of the gates of the city and entered the streets, where he made his way by fire and sword. The surrender of above 50,000 men was followed by the reduction of the citadel, and the total submission of Carthage, B. C. 147. The city was set on fire; and though Scipio was obliged to demolish its very walls to obey the orders of the Romans, yet he wept bitterly over the melancholy scene; and in bewailing the miseries of Carthage, expressed his fears lest Rome, in some future age, should exhibit such a dreadful conflagration. On his return he was honoured with a triumph, and received the surname of *Africanus*. Not long after, he was chosen consul a second time, and appointed to finish the war against Numantia; but the conqueror of Carthage obtained the victory only when the enemy had been consumed by famine or self-destruction, B. C. 133. He was now honoured with a second triumph, and the surname of *Numantinus*. Yet his popularity was short-lived; and by telling the people that the murder of their favourite, his brother-in-law Gracchus, was lawful, since he was turbulent and inimical to the peace of the republic, he incurred the displeasure of the tribunes. But his firmness silenced them, and some time after he retired to Caieta, where, with his friend Lælius, he passed the rest of his time in innocent pleasures and amusement. Though fond of retirement and literary ease, Scipio often interested himself in the affairs of state; his enemies ac-

cused him of aspiring to the dictatorship, and the clamours were most loud against him when he had opposed the Sempronian law, and declared himself the patron of the inhabitants of the provinces of Italy. But Scipio's conduct was viewed with satisfaction by the friends of the republic; and it seemed almost the universal wish that the troubles might be quieted by the election of Scipio to the dictatorship: but when it was expected that that honour would be conferred upon him, Scipio was found dead in his bed, to the astonishment of all; and those who inquired for the causes of this sudden death perceived violent marks on his neck, and concluded that he had been strangled, B. C. 128. This assassination, as it was then generally believed, was committed by the triumvirs, Papirius Carbo, C. Gracchus, and Fulvius Flaccus, who supported the Sempronian law, and by his wife Sempronia, who is charged with introducing the murderers into his room. No inquiries were made after the authors of his death. Gracchus was the favourite of the mob, and the only atonement which the populace made for the death of Scipio was to attend his funeral, and to show their concern by their loud lamentations. Æmilianus, like his grandfather, was fond of literature, and he is said to have saved from the flames of Carthage many valuable compositions, written by Phœnician and Punic authors. — XI. Q. Metellus Scipio, previously called P. Cornelius Scipio Nasica, was an adopted son of Quintus Cæcilius Metellus, and was consul with Pompey, his son-in-law, towards the close of the year B. C. 52, the latter having been sole consul previously. After the battle of Pharsalia he passed into Africa to Juba, assembled a body of troops there along with that prince and Cato, and finally engaged with Cæsar in the battle of Thapsus, but was totally defeated, B. C. 46. Having endeavoured to escape to the coast of Spain, and being driven back by stress of weather to the African shore, his vessels were overpowered by the fleet of P. Silius, and he, to avoid falling into the hands of Cæsar, destroyed himself.

SCIRON, a celebrated thief in Attica, who plundered the inhabitants of the country, and threw them down from the highest rocks into the sea, after he had obliged them to wait upon him and to wash his feet. Theseus attacked him, and treated him in the way that he himself was accustomed to treat travellers. According to Ovid, the earth, as well as the sea, refused to receive the bones of Sciron, which remained for some time suspended

in the air, till they were changed into large rocks, called *Scironides Petra*, or *Scironia Saxa*. See *SCRONIDES PETRÆ*.

SCRONIDES PETRÆ, or *SCRONIA SAXA*, a celebrated pass or defile on the southern coast of Megaris, said to have been the haunt of the robber Sciron until he was destroyed by Theseus. It was rendered accessible by the emperor Hadrian, so that two carriages could pass each other; but in modern times it is difficult and rugged, and only frequented by foot passengers.

SCODRA, near the site of the modern *Scutari*, a city of Illyria, the capital of Gentius, situate between the rivers Clau-sula and Barmana. It was a place of great strength; and in the division of the territories of Gentius, it retained its distinction as capital of the Labeates.

SCOMBRUS, or *SCOMIUS*, a mountain range of Thrace, near Rhodope, and, together with the latter, forming part of the same great central chain.

SCOPAS, a celebrated architect and sculptor of Paros, who flourished between B. C. 392 and 352, and was one of the four artists engaged by Artemisia, queen of Caria, in erecting and adorning the mausoleum to the memory of her husband Mausolus. Scopas was employed also to contribute one of the columns to the temple of Diana at Ephesus, and the one which he executed was regarded as the most beautiful of all. He seems indeed to have been scarcely, if at all, inferior to Polycle-tus or Myron. His statues were numerous: among the most remarkable of them were the images of Venus, Pothus, and Phaë-thon; and many of his compositions were among the noblest ornaments of Rome in the days of Pliny.

SCORDISCI, a numerous and powerful tribe of Illyria, divided into the greater and the less; the former of whom lay between the Noaras, or *Gurck*, and the river Margus; and the latter adjoined the Triballi and Mysi of Thrace. They extended their dominion from the borders of Thrace to the Adriatic, but were in their turn conquered by the Romans, though not without numerous struggles and much bloodshed.

SCOTTI, the ancient inhabitants of Scot-land, supposed to have come originally from Spain, and to have been one people with the Silures, who occupied what now answers to Wales. They first possessed themselves of Ireland, which from them received the name of Scotia, and for some time retained the appellation, and afterwards passed over into what was called from them *Scotland*.

SCRIBONIA, a daughter of Scribonius, wife of Augustus after he had divorced Claudia, and mother of the celebrated Julia. Scribonia was some time after repudiated that Augustus might marry Livia. She had been married twice before she became the wife of the emperor.

SCRIBONIUS, I., L. LIBO, a Roman historian, author of Annals cited by Cicero.

—II. *Largus Designatianus*, a physician of the Eclectic school, born at Rome, or in the island of Sicily. A. D. 43 he accompanied the emperor Claudius on his expedition into Britain. He wrote a treatise, *De Compositione Medicamentorum*.

SCULTENNA, Panaro, a river of Cisalpine Gaul, rising on the northern confines of Etruria, and flowing from the east of Mutina into the Padus.

SCYLAX, a celebrated geographer and mathematician of Caryanda in Caria, who flourished in the reign of Darius, son of Hystaspes, who is said to have associated him with some others in an expedition to ascertain where the Indus entered the sea. Herodotus makes them to have reached the Indus, sailed down the river to the sea, and then, continuing their voyage on the sea towards the west, to have reached, in the thirtieth month, the place from which the Phœnician king despatched the Phœnicians to circumna-vigate Africa. Suidas gives a brief account of Scylax, in which he has evidently con-founded different persons of the same name.

SCYLLA, I., a daughter of Nisus, king of Megara, who became enamoured of Minos as that monarch besieged her father's capital. (See *NISUS*.)—II. A fearful monster, of whom mention is made in the *Odyssey*. Her origin has been variously given; but she is usually considered to be the daughter of Phorcys and Hecate. Later poets feigned that Scylla was once a beautiful maiden, who was fond of associating with the Nereids. The sea god Glaucus beheld and fell in love with her, and being rejected, applied to Circe to exercise her magic arts in his favour. Circe wished him to transfer his affections to herself; and, filled with rage at his refusal, she infected with noxious juices the water in which Scylla was wont to bathe, and thus transformed her into a monster. The metamorphosis so terrified her, that she threw herself into that part of the sea which separates the coast of Italy and Sicily, where she was changed into rocks, which bear her name, deemed dangerous to sailors. Propertius, Virgil,

and Ovid have confounded the daughter of Typhon with the daughter of Nisus. According to another account, the change in Scylla's form was effected by Amphitrite, in consequence of her intimacy with Neptune. Charybdis was said to have been a woman who stole the oxen of Hercules, and who was, in consequence, struck with thunder by Jupiter, and turned into a whirlpool.

SCYLLACÆUM, *Squillaci*, a town of the Brutii, built by an Athenian colony, on the Sinus Scyllacius, south-west of Crotona.

SCYLLÆUM, a promontory of Argolis, opposite the Attic promontory of Sunium, and said to have derived its name from Scylla, the daughter of Nisus.

SCYMNUM, a Greek geographer, a native of Chios, who flourished about B. C. 80, during the reign of Nicomedes II., king of Bithynia, to whom he dedicated his work entitled "A Description of the World," written in Greek iambics.

SCYRIAS, a name applied to Deidamia as a native of Scyros.

SCYROS, *Scyro*, an island of the Ægean Sea, north-east of Eubœa, originally possessed by the Dolopians, who were afterwards expelled by the Athenians. It was celebrated for its breed of goats and its quarries of varied marble, which vied with those of Carystus and Synnada.

SCYTHÆ, the inhabitants of Scythia. See **SCYTHIA**.

SCYTHIA, a name given by the ancients to a large portion of Asia, and divided into *Scythia intra* and *extra Imaum*. In its widest acceptation Scythia embraces the whole of Southern Russia, in Europe, together with the vast steppes of central Asia, the land of the Tartars and the Mongols. In its narrowest meaning Scythia comprised the country extending from the Danube to the Tanais or *Don*, and was bounded on the south by the coast of the Black Sea, from the mouth of the Danube to the Palus Mæotis; on the east by the Persian Gulph and the *Don*, to its rise out of the Lake Ivan; on the north by a line drawn from Lake Ivan to the lake out of which the Tyrus flows; and on the west by a line drawn thence to the Danube. The same uncertainty prevails in the use of the name for the people, the term Scythians being sometimes applied to a particular people inhabiting Scythia Proper, whose boundaries are described above, and sometimes to all the nomadic tribes who were settled throughout that immense tract of country extending from the north of the Black and Caspian seas into the heart of Asia.

SCYTHŒRŒLIS, Hebrew *Bethshan*, a city of Judæa, near the Jordan. It was called *Scythopolis*, from its having been taken possession of by a body of Scythians in their invasion of Asia Minor and Syria.

SEBASTE, I. See **SAMARIA**. — II. A name common to several cities, built in honour of Augustus: *Sebaste* (Σεβαστή, sc. πόλις) being the Greek form for *Augusta*, sc. *urbs*.

SEBENNÏTUS, a town of the Delta in Egypt, north of Busiris, and the capital of the Sebennytic nome. The modern *Se-menud* corresponds to its site.

SEBËTUS, *Maddalona*, a small river of Campania, falling into the *Bay of Naples*; whence the epithet *Sebetis*, given to one of the nymphs who frequented its borders, and mother of Cæbalus by Telon.

SECLARES LUDI, games celebrated once in a hundred years. They lasted three days and three nights, during which period sacrifices were offered up, and theatrical shows exhibited, and combats in the circus, &c. took place. Valerius Publicola, the first consul created after the expulsion of the kings, A. U. C. 245, was the first who celebrated them at Rome. Some authors maintain that the *seculum*, or age, consisted of 100, and others of 110 years; but it is certain several Roman emperors did not allow so long an interval as either period to elapse. Thus, Augustus celebrated secular games, A. U. C. 736, Caligula sixty-four years later, and Domitian twenty-six years afterwards; on which occasion Tacitus assisted in the capacity of juris-decenvir. According to Zosimus, the emperor Septimus Severus was the last who celebrated them; but other writers have stated that under the emperor Philip, A. U. C. 1000, these games were held with more magnificence than had ever been before witnessed. They were celebrated, in all, eight times.

SEDETĀNI, a people of Spain, supposed to have been the same with the Edetani. See **EDETANI**.

SEDUCII, a German nation on the north-east bank of the Rhenus, named in conjunction with the Marcomanni, and supposed to have been situate between the *Danube*, the *Rhine*, and the *Necker*.

SEDŪNI, a nation of Gaul on the south bank of the Rhodanus, east of Lacus Lemannus. They opposed Hannibal near the very summit of the Alps, when he crossed these mountains to invade Italy. Their capital was afterwards called *Civitas Sedunorum*, now *Sion*. They appear to have sent out numerous colonies. Hence we find tribes of this name in various places.

SEGESTA, a town of Sicily. See **ÆGESTA**.

SEGI, a people with a town of the same name, in Belgic Gaul. A small town, called *Signei*, points out the place which they once inhabited.

SEGOBRICA, in Hispania Tarraconensis, the capital of the Celtiberi, and west of Cæsaraugusta. It is said to be now *Priego*; but the actual position is much disputed.

SEGONTIA, or **SEGUNIA**, I., a town of Hispania Tarraconensis, in the territory of the Celtiberi, and west of Cæsaraugusta. — II. A city of the Arevaci, in Hispania Tarraconensis, now *Siguenza*.

SEGOVIA, a city of Hispania Tarracensis, in the farthest part of the territory of the Arevaci, towards the south-west. This city retains its ancient name.

SEJANUS, **ÆLIUS**, a native of Vulsinii, in Etruria, and prime minister to the emperor Tiberius. His father was Seius Strabo, a Roman knight, commander of the prætorian guard in the reign of Augustus. His mother was descended from the Junian family. Sejanus was at first one of the train of Caius Cæsar; but he afterwards gained so great an ascendancy over Tiberius, that the emperor, who was naturally of a suspicious temper, communicated his greatest secrets to his favourite. For eight years did he retain an undivided influence over the mind of the emperor; and during that period he contrived to procure the death or banishment of almost every person who might have checked his progress to the possession of imperial power, which was the object of his treacherous ambition. The death of Drusus, the son of Tiberius, was effected by him and Livilla. (See **DRUSUS** II.) To him also is attributed the death of the two eldest sons of Germanicus, and the banishment of their mother, the celebrated Agrippina. By his advice Tiberius retired to Capræ, where he abandoned himself to the most disgusting and unnatural indulgences, leaving Sejanus at Rome in possession of all but the name of imperial power. To this base and bloody favourite the senate displayed the most degrading servility, and the sceptre itself seemed on the point of passing into his grasp, when Tiberius, at length perceiving the pass to which matters had come, caused him to be arrested by the senate, who condemned him to death, A. D. 31. His remains were exposed to the fury of the populace, and afterwards thrown into the Tiber, and his children, and relations were involved in his ruin.

SELÈNE. See **LUNA**.

SELEUCIA, I., a famous city of Asia, built by Seleucus, one of Alexander's generals,

on the western bank of the Tigris, forty-five miles north of ancient Babylon. It was the capital of the Macedonian conquests in Upper Asia. Many ages after the fall of the Macedonian empire, Seleucia retained the genuine characteristics of a Grecian colony, arts, military virtue, and the love of freedom. Its population consisted of 600,000 citizens, governed by a senate of 300 nobles. The rise of Ctesiphon, however, in its immediate vicinity, proved injurious to Seleucia; and it received its death-blow from the hands of the Romans, under the Emperor Trajan. The ruins of Seleucia, and those of Ctesiphon on the opposite side of the river, are called by the Arabs at the present day *Al Modain* (El Madeien), or "the Two Cities." — II. A city of Susiana, in the territory of the Elymæi, on the river Hedyphon. — III. A city of Cilicia Trachea, a short distance north of the mouth of the Calycadnus, founded by Seleucus Nicator, and is sometimes called, for distinction's sake, Seleucia Trachea. — IV. A city in the north-western part of Pisidia, south of Amblada, sometimes called Seleucia Ferrea, and ad Taurum. — V. A city of Apamene, not far from Apamea. It was sometimes called Seleucia ad Belum. — VI. *Suadea*, or *Kepse*, a maritime city of Syria, near the mouth of the Orontes, and south-west of Antioch. It was called Seleucia Pieria, from Mount Pierus in its vicinity, and was founded by Seleucus. The city was strongly fortified, and had a large and secure harbour.

SELEUCIDÆ, a surname given to the dynasty of Seleucus, comprising the monarchs who reigned over Syria from B. C. 312 to B. C. 66. The first of these dates gives the commencement of the reign of Seleucus Nicator, the founder of the dynasty. The last date gives the time when Pompey reduced Syria under the Roman sway. Some compute the era of the Seleucidæ from B. C. 301, the date of the battle of Ipsus.

SELEUCIS, a division of Syria, which received its name from Seleucus, founder of the Syrian empire, after the death of Alexander the Great; also called *Tetrapolis*, from the four cities it contained, termed *Sister Cities*; Seleucia called after Seleucus, Antioch after his father, Laodicea after his mother, and Apamea after his wife.

SELEUCUS, I., surnamed *Nicator*, or "the Conqueror," was the son of Antiochus, a general of Philip. He served from early youth under Alexander, accompanied him to Asia, and there had commonly the command of the elephants. After the death

of that monarch he was appointed to the command of the cavalry, and, on the second division of the provinces, received the government of Babylonia. He was at first on friendly terms with Antigonus, and acknowledged his authority; but the latter having taken offence at some slight provocation, Seleucus fled to Ptolemy in Egypt. Returning with an army which he had collected from various quarters, Seleucus recovered the possession of Babylon, which had, after his departure, fallen into the hands of Antigonus; and the citizens of the place themselves, by whom his mild government had made him much beloved, aided him in effecting his object, B. c. 312. Seleucus next carried his victorious arms into Persia, Bactria, Hyrcania, and many other countries of Upper Asia, and, on account of the rapidity of his conquests, assumed the title of *Nicator*, and with it that of king, in imitation of the other successful generals of Alexander. Having united subsequently with Ptolemy, Cassander, and Lysimachus, against Antigonus, and the latter having lost his life in the defeat at Ipsus, the kingdoms of Syria, Armenia, Mesopotamia, Catalonia, and a part of Asia Minor were added to the possessions of Seleucus, and he became the greatest and most powerful of all the generals of Alexander. He now built Antiochia, calling it after the name of his father, and made it the capital of his dominions. Many other cities too were erected in other quarters, which he peopled with Greek colonies, whose national industry and learning were communicated to the indolent inhabitants of Asia. He afterwards defeated and slew Lysimachus in the battle of Compedion, B. c. 281, and was meditating the conquest of Macedon; but as he was on his march thither, he was murdered by Ptolemy Ceraunus, the expatriated prince of Egypt, who wished to obtain for himself the Macedonian throne; and he thus fell B. c. 280, in the seventy-third year of his age, and the thirty-second of his reign, being succeeded by Antiochus Soter. — II. The second of the name, surnamed *Callinicus*, succeeded his father Antiochus Theos on the throne of Syria. He attempted to make war against Ptolemy, king of Egypt, but his fleet was shipwrecked in a violent storm, and his armies soon after conquered by his enemy. He was at last taken prisoner by the Parthians, and retained by them ten years, until the period of his death, which was occasioned by a fall from his horse in hunting, B. c. 226. He had married Laodice, sister of one of his ge-

nerals, by whom he had two sons, Seleucus and Antiochus, and a daughter, whom he gave in marriage to Mithridates, king of Pontus. — III. The third succeeded his father Seleucus II., while the latter was in captivity. He was surnamed *Ceraunus*, "Thunderbolt;" an unmerited title, as he was a very weak, timid, and irresolute monarch. He was murdered by two of his officers after a reign of three years, B. c. 223; and his brother Antiochus, though only fifteen years old, ascended the throne, and rendered himself so celebrated that he acquired the name of the Great. — IV. The fourth succeeded his father Antiochus the Great on the throne of Syria. He was surnamed *Philopator*, or, according to Josephus, *Soter*. His empire had been weakened by the Romans when he became a monarch, and he was poisoned after a reign of twelve years, B. c. 175, being succeeded by his son Demetrius. — V. The fifth succeeded his father Demetrius Nicator on the throne of Syria, in the twentieth year of his age. He was put to death in the first year of his reign by Cleopatra, his mother, who had also sacrificed her husband to her ambition. He is not reckoned by many historians in the number of the Syrian monarchs. — VI. The sixth, one of the Seleucidæ, son of Antiochus Gryphus, killed his uncle Antiochus Cyzicenus, who wished to obtain the crown of Syria. He was some time after banished from his kingdom by Antiochus Pius, son of Cyzicenus, and fled to Cilicia, where he was burned in a palace by the inhabitants, B. c. 93. — VII. A prince of Syria, to whom the Egyptians offered the crown of which they had robbed Auletes, Seleucus accepted it; but he soon disgusted his subjects, and received the surname of *Cybiosactes*, "Scullion," for meanness and avarice. He was murdered by his wife Berenice.

SELGE, the largest and most powerful of the cities of Pisidia, north of the Eurymedon, said by some to have been founded by a Lacedæmonian colony.

SELĪNUS, or SELĪNUS (*untis*), I., a flourishing city of Sicily, founded by a colony from Hybla, on the southern shore of the western part of the island. Selinus soon became a rich and powerful city, in consequence of the fertile territory in which it was situated; but the neighbouring city of Ægesta or Segeste, with which it was engaged in almost continual wars, having at last called in the aid of Carthage, Selinus, notwithstanding the brave resistance of its inhabitants, was taken, plundered, and in a great measure destroyed. Vir-

gil styles it *palmosa*, from the number of palm-trees in its vicinity; it was named from the Selinus adjacent to it, so called from the quantity of *parsley* (*σέλινον*) on its banks; and the remains of the *Thermæ Selinuntiae*, or *Warm Baths of Selinus*, are still to be seen at *Sciacca*.—

II. The most westerly city of Cilicia Trachea, situated on the coast, at the mouth of the river Selinus. The emperor Trajan died here; and from him the place took the name of Trajanopolis. The modern name is *Selenti*.

SELLASIA, a town of Laconia, north-east of Sparta, situate near the confluence of the Enus and Gongylus, in a valley confined between the mountains Evas and Olympus, and commanding one of the principal passes in the country. Cleomenes, tyrant of Sparta, was attacked in this strong position by Antigonus Doson, and totally defeated after an obstinate conflict.

SELLEIS, a river of Elis, in the Peloponnesus, rising in Mount Pholoë, and falling into the sea below the Peneus. Near its mouth stood the town of Ephyre.

SELYMBRIA, *Selivria*, a city of Thrace, founded by the Megarensians at a still earlier period than Byzantium. It became a flourishing city, of considerable strength, and for a long time defended itself against the inroads of the Thracians, and the attempts of Philip of Macedon; but it fell at last into the hands of this monarch, and sank in importance. The city changed its name at a late period to that of Eudoxiapolis, in honour of the wife of the emperor Arcadius.

SEMELE, a daughter of Cadmus and Hermione. Jupiter, by whom she was beloved, having promised to grant whatever boon she might ask, Semele, beguiled by the treacherous advice of the jealous Juno, requested the god to appear before her in the same manner as when he wooed the queen of Heaven. Jupiter, unable to refuse, entered her chamber with the lightning and thunder flaming, flashing, and roaring around him. Overcome with terror, Semele expired in the flames, and Jupiter, taking the babe, afterwards called Bacchus, thus prematurely born, sewed it up in his thigh, whence it in due time issued forth. (See *BACCHUS*.) After death Semele was honoured with immortality under the name of Thyone.

SEMIRAMIS, a celebrated queen of Assyria, daughter of the goddess Derceto by a young Assyrian. Her early history is shrouded in fable. She was exposed in a

desert, but her life was preserved by doves for one whole year, till Simmas, one of the shepherds of Ninus, found her and brought her up as his own child. Semiramis, when grown up, married Menones, the governor of Nineveh, and was present at the siege of Bactra, where, by her advice and directions, she hastened the king's operations and took the city. The monarch, having seen and become enamoured of Semiramis, asked her of her husband, and offered him his daughter Sosana instead; but Menones, who tenderly loved his wife, refused, and, when Ninus had added threats to entreaties, he hung himself. No sooner was Menones dead than Semiramis married Ninus, by whom she had a son called Ninyas. Not long after this Ninus died, and Semiramis became sole ruler of Assyria. Semiramis, on attaining to sovereign power, resolved to immortalise her name, and with this view commenced the building the great city of Babylon, in which work she is said to have employed two millions of men, who were collected from all the provinces of her vast empire. She visited every part of her dominions, and left everywhere monuments of her greatness. To render the roads passable and communication easy, she hollowed mountains and filled up valleys, and water was conveyed, at a great expense, by large and convenient aqueducts, to barren deserts and unfruitful plains. She was not less distinguished for military talents, and reduced many neighbouring and also distant nations under her sway. India, in particular, felt the power of her arms. At length, being plotted against by her son Ninyas, and recalling to mind a response which she had received some time before from the oracle of Ammon, she voluntarily abdicated in favour of her son, and immediately disappeared from the eyes of men. Some said that she was changed into a dove, and that several birds of this species having alighted upon the palace, she flew away along with them. Hence, according to the legend, the dove was held sacred by the Assyrians. Semiramis is said to have lived sixty-two years, and to have reigned forty-two years.

SEMNONES, a German nation, in the vicinity of the Albis, *Elbe*, whose territory corresponded to what is now *Brandenburg*. They originally formed part of the kingdom of Maroboduus, but afterwards separated from it along with the Longobardi. Mannert is of opinion that the name of Semnones was given by the German tribes, not to a single nation, but to all the na-

tions in the vicinity of the Elbe, from whom the more southern Germans were descended.

SEMŌNES, an inferior class of divinities, such as Priapus, Silenus, the Fauns, &c. They were called Semones (i. e. *semi-homines*) from their holding a middle kind of rank between gods and men. Certain deified heroes were also included under this appellation.

SEMOSANCTUS, one of the gods of the Romans among the *Indigetes*.

SEMPRŌNĪA, I., a Roman matron, daughter of Scipio Africanus the elder, and mother of the two Gracchi. (See CORNELIA III.) — II. A sister of the Gracchi, and wife of the younger Scipio Africanus. She was suspected of having been privy, along with Carbo, Gracchus, and Flaccus, to the murder of her husband. The name of Sempronia was common to the female descendants of the families of the Sempromii, Scipios, and Gracchi.

SEMPRŌNĪA LEX, I., *De Magistratibus*, a law enacted by C. Sempronius Gracchus, tribune, A. U. C. 630, which ordained that no person, legally deprived of a magistracy for misdemeanors, should be capable of bearing office again. It was afterwards repealed by the author. — II. Another, *De Civitate*, by the same, A. U. C. 630, ordaining that no capital judgment should be passed upon a Roman citizen without the concurrence of the senate. — III. Another, *De Comitibus*, by the same, A. U. C. 635, which granted to the Latin allies of Rome the privilege of giving their votes at elections, as if Roman citizens. — IV. Another, *De Provinciis*, by the same, A. U. C. 630, which enacted that the senators should appoint provinces for the consuls every year before their election. — V. *Agraria prima*, by T. Sempronius Gracchus, tribune, A. U. C. 620, which confirmed the *Lex Agraria Licinia*, and enacted that all in possession of more lands than the law allowed should resign them to be divided among the poorer citizens. (See AGRARIÆ LEGES.) — VI. *Agraria altera*, by the same, which enacted that all ready money found in the treasury of Attalus, king of Pergamus, who had left the Romans his heirs, should be divided among the poorer citizens of Rome, to supply them with the instruments requisite in husbandry; that his lands should be farmed by the Roman censors, and the money drawn thence divided among the people. — VII. Another, *De Civitate Italica*, by the same, which enacted that the freedom of the state should be given to all the Italians. — VIII. *Frummentaria*, by C. Sempronius Gracchus, which ordained that

a certain quantity of corn should be distributed among the people, for which they should only pay a *semissis* and a *triens*. — IX. Another, *De Usura*, by M. Sempronius, the tribune, A. U. C. 560, which ordained that, in lending money to the Latins and the allies of Rome, the Roman laws should be observed as well as among the citizens. The object of this law was to check the fraud of the usurers, who lent their money in the name of the allies at higher interest than what was allowed at Rome. — X. Another, *De Judicibus*, by C. Sempronius Gracchus, A. U. C. 630. It required that the right of judging, which had been assigned to the senatorian order, should be transferred from them to the Roman knights. — XI. Another, *Militaris*, by the same, A. U. C. 630. It enacted that the soldiers should be clothed at the public expense, without any diminution of their usual pay. It also ordered that no person should be obliged to serve in the army before the age of seventeen.

SEMPRŌNĪUS, the father of the Gracchi. See GRACCHUS.

SENA, I., Julia, *Sienna*, a city of Etruria, east of Volaterræ, colonised by Julius or Augustus Cæsar. — II. A maritime city of Umbria in Italy, north-west of Ancona, and near the mouth of the river Misus, built by the Galli Senones, after their irruption into Italy, A. U. C. 396. The Romans colonised it after they had expelled, or rather exterminated the Senones, A. U. C. 471. During the civil war between Sylla and Marius, Sena, which sided with the latter, was taken and sacked by Pompey. The modern name is *Senigaglia*.

SĒNĀTUS, the deliberative assembly of the Roman people. The members of this council were originally chosen from the patricians, and were probably single representatives of each of the houses of that order; a plebeian senator is first mentioned A. U. C. 355. At the foundation of the city their number was 100, which was doubled on the admission of the Sabines, and increased to 300 by Tarquinius Priscus; but the more ancient members, and those admitted by this last king, were distinguished by the titles of *patres majorem* and *patres minorum gentium*, or senators of the greater and of the lesser houses respectively. In the last ages of the republic the members of the senate amounted to above 400, and were still farther raised by the emperors to 1000. The members of the senate were originally chosen by the kings, and afterwards the

election fell into the hands of the consuls, military tribunes, and finally of the censors; but the fact of having held certain magistracies, as the quaestorship, and all superior posts, gave a right to this privilege. Under the regal government the senate deliberated on such affairs as the king proposed to them, and he was said to act according to their counsel. On the establishment of the republic the whole power of the state was thrown into its hands, the different magistrates using the authority they enjoyed merely as its delegates. The first constitutional check imposed on it was the power of intercession, or negating their proceedings, granted to the tribunes of the commonalty. Still, while Rome was free, the authority of the senate, though subordinate to the assembly of the people, remained very great. It assumed the guardianship of public religion; the management of the revenue; the appointment of governors to the provinces, whose constitution it settled; the direction of diplomatic affairs, and many other functions of importance. Under the emperors its power became, in general, little more than nominal; yet the assembly still existed till the occupation of Italy by the Goths in the thirteenth century after the foundation of Rome: and in the last ages of its existence, after the seat of empire had been transferred to Byzantium, it seems to have been the centre of what remained of the old national spirit. After that time its existence as a council ceased, though the name of senator was still retained by some noble families of Rome as an empty but high-sounding title. The senatorial badges were the *laticlave* or tunic with a purple band, black buskins reaching up to the middle of the leg, and a silver crescent on the foot. The affairs of the Italian and provincial towns of the Roman empire, in imitation of the capital, were administered by senates.

SENECA, L. M. ANNÆUS, a rhetorician and orator, born at Corduba, in Spain, of an equestrian family, about B. C. 58. When still a young man, he came to Rome, where he contracted an intimate friendship with Porcius Latro, and where he taught rhetoric and oratory until his fifty-second year. He then returned to his native city, and married Helvia, a lady distinguished for her beauty and talents, who made him the father of three sons, L. Annæus Seneca, the philosopher, M. Annæus Novatus, who, having been adopted by Junius Gallio, took the name of Junius Annæus Gallio, and was, as pro-prætor of Achaia, the judge of St. Paul,

and Annæus Mela, the father of the poet Lucan. After the birth of his three sons, Seneca returned to Rome, where he passed the remainder of his life. We have two works of this writer remaining.—II. A celebrated Roman writer, son of M. Annæus Seneca, the rhetorician, and Helvia, born at Corduba, in the second or third year of the Christian era. He early distinguished himself by extraordinary talents; and when he grew up, he acquired great distinction for his oratorical powers; but he was compelled by the persecution of the jealous Caligula to relinquish his favourite pursuit. He afterwards attained to the quaestorship; but, in the first year of the reign of Claudius, he was implicated by Messalina in the accusation of adultery which was brought against the paramours of Julia, daughter of Germanicus, and banished to the island of Corsica, where he passed eight years of seclusion. Agrippina, the second wife of Claudius, recalled him from banishment, and appointed him tutor to Nero, in conjunction with Burrhus. Seneca soon obtained an exclusive influence over his pupil, who conferred on him several important places, and after his accession to the throne loaded him with favours for a time; but at length, resolving to rid himself of his old preceptor, the tyrant charged him with being an accomplice in the conspiracy of Piso, and he was condemned to death. The method of his execution being left to his own choice, Seneca, with the characteristic ostentation of a Stoic, finished his life in the midst of his friends, conversing on philosophical topics while the blood was flowing from his veins, which he had caused to be opened. His wife, Paulina, had resolved to die with him, but though their veins were opened at the same moment, her life was preserved. To hasten his death, he drank a dose of poison, but perceiving it had no effect, he ordered himself to be carried into a hot-bath, when he breathed his last, overcome by the influence of the vapour, A. D. 65. His body was burnt, without pomp or funeral ceremony. The compositions of Seneca are numerous, and chiefly on moral subjects. Though a man of undoubted genius, he was rapacious and intriguing, and he is said to have accumulated vast wealth by the most unjustifiable means. Dion Cassius ascribes the revolt of the Britons under Boadicea to the distress to which they were driven through the rapacity of Seneca and his agents.

SENNA. See SENA.

SENONES, I., an uncivilised nation of Gallia Transalpina, who left their native possessions on the Sequana, *Seine*, and having, under the conduct of Brennus, invaded Italy and pillaged Rome, afterwards settled in the territory of the Umbri, in conjunction with whom, the Latins, and Etrurians, they carried on war against the Romans, till they were totally destroyed by Dolabella, A. U. C. 471. The chief of their towns were Fanum Fortunæ, Sena, Pisaurum, and Ariminum. — II. A people of Germany. See SEMNONES.

SEPTEM AQUÆ, a portion of the lake near Reate.

SEPTIMIUS, I., or TITUS SEPTIMIUS, a Roman knight, intimate with Horace, who addressed to him one of his Odes. He was a votary of the Muses, and composed lyric pieces and tragedies; but none of his productions have reached us. — II. Aulus Septimius Severus, a Roman poet under Vespasian, highly esteemed for his lyric talents. — III. Q. Septimius, the translator of the work of Dictys Cretensis into Latin. He lived in the time of the Emperor Diocletian. See DICTYUS I.

SEQUANA, *Seine*, a river of Gallia Transalpina, rising in the territory of the Ædui, and flowing by Lutetia or Paris into the *English Channel*, after a course of 250 miles.

SEQUANI, a people of Gallia Transalpina, whose territory lay to the east of that of the Ædui and Lingones, from which it was separated by the Arar. Their country answers to the modern *Départements du Doubs et du Jura*.

SERAPÆUM, or SERAPION, a name given to the temples of Serapis in Egypt, and other countries, of which there were a great number.

SERAPION, an eminent physician of Alexandria, in the third century B. C., who belonged to the sect of the Empirici, and who so much extended and improved the system of Philinus, that the invention of it is by some authors attributed to him. He wrote with great severity against Hippocrates. — Two distinguished Syrian physicians of this name, who lived in the 10th and 11th centuries of our era, must not be confounded with Serapion of Alexandria.

SERAPION. See SERAPEUM.

SERAPIS, an Egyptian deity. The image and worship of this god were brought from Sinope in Pontus to Alexandria, in the last year of Ptolemy Soter, in consequence, it is said, of a vision of Ptolemy I. According to some accounts, this image was a statue of Jupiter; but however this may have been, Serapis was clearly, as Sir G. Wilkinson expresses it, "at most a Græco-

Egyptian deity." And there is no foundation for the notion entertained by some early Christian fathers, that he represented the Patriarch Joseph (which they supported by an argument drawn from the ornament in the shape of a bushel which the images of this god usually bore on the head); or for that of some modern antiquaries, that it was another name for Apis.

SERBONIS, *Sebaket-Bardoil*, a lake between Egypt and Palestine, and near Mount Casius, 150 miles in length. Typhon was fabled to have lain at the bottom of this lake or morass; and the Egyptians called its opening *the breathing-place of Typhon*.

SERENUS, Q. SAMMONICUS, a celebrated physician, historian, and poet, A. D. 210, father of Serenus Sammonicus, preceptor of Gordian II.

SERES, a nation of Asia, according to Ptolemy, between the Ganges and Eastern Ocean. Malte-Brun considers the ancient Serica to have included the western parts of *Thibet*, *Serinagur*, *Cashmere*, *Little Thibet*, and perhaps a small part of *Little Bucharria*. Some maintain that the Seres are identical with the Chinese. The Seres were naturally of a meek disposition. Silk was brought to Rome from their country, hence the name *Sericum*; and a garment or dress of silk was called *serica vestis*.

SERGESTUS, a sailor in the fleet of Æneas, from whom the family of the Sergii at Rome were said to be descended.

SERGIVS, the name of a Roman patrician family, which branched out into the several families of the *Catiline*, *Fidenates*, *Natta*, *Ocellæ*, *Planci*, and *Sili*.

SERIPHUS, *Serpho*, an island of the Ægean, south of Cythnus, celebrated as the scene of some of the most remarkable adventures of Perseus, who changed Polydectes, king of the island, and his subjects, into stones, to avenge the wrongs offered to his mother Danaë. Strabo seems to account for this fable from the rocky nature of the island. In Juvenal's time state prisoners were sent thither.

SERRANUS, I., a surname given to Cincinnatus, because he was found sowing his fields when told that he had been appointed dictator. — II. A poet in the time of Nero, to whom the eclogues that pass under the name of Calpurnius have been ascribed.

SERTORIUS, QUINTUS, a distinguished Roman general, born at Nursia. He made his first campaign under Cæpio, when the Cimbri and Teutones broke into Gaul; and he subsequently distinguished himself under Marius, when the same enemy made their memorable irruption into Italy. After the termination of this war he was sent

as a legionary tribune, under Didius, into Spain, and soon gained for himself a high reputation in that country. On his return to Rome he was appointed quæstor for Cisalpine Gaul; and on the breaking out of the Marsian war, being employed to levy troops and provide arms, he made himself extremely useful in that capacity, and performed important services for the state. On the ruin of the Marian party, to which he himself belonged, Sertorius hastened back to Spain, and found no difficulty in resuming possession of that province. Here he behaved with so much address, that after a short stay in Africa, whither he was driven by the legions of Sylla, he was invited by the Lusitanians to take the command of their troops. With an army of less than 10,000 men, Italians, Africans, and Spaniards, he maintained his ground against four Roman generals at the head of 120,000. Metellus and Pompey, who were sent against him, sustained a severe defeat near Tarragona. But Rome was at last freed from an enemy who had resisted her whole strength during several years, by the treachery of his lieutenant Perpenna. At a banquet the conspirators began to open their intentions, by speaking with freedom and licentiousness in the presence of Sertorius, whose age and character had hitherto claimed deference from others. Perpenna overturned a glass of wine as a signal to the rest of the conspirators, when Antonius, one of his officers, immediately stabbed Sertorius, and the example was followed by the rest, B.C. 73. The assassin, however, was punished in a manner worthy of his crime.

SERVILIA, a sister of Cato of Utica, greatly enamoured of J. Cæsar, though her brother was one of the most inveterate enemies of her lover.

SERVILIA LEX, I., *De Pecuniis repetundis*, by C. Servilius, the prætor, A.U.C. 653. It ordained severer penalties than formerly against extortion; and that the defendant should have a second hearing.—II. Another, *De Judicibus*, by Q. Servilius Cæpio, the consul, A.U.C. 647. It divided the right of judging between the senators and the equites, a privilege which, though originally belonging to the senators, had been taken from them by the Sempronian Law, and given to the equites, who had exercised it, in consequence, for seventeen years.—III. Another, *De Civitate*, by C. Servilius Glaucia, ordained that if a Latin accused a Roman senator so that he was condemned, the accuser should be honoured with the name and the privileges of a Roman citizen.

zen.—IV. Another, *Agraria*, by P. Servilius Rullus, the tribune, A.U.C. 690. It ordained that ten commissioners should be created, with absolute power, for five years, over all the revenues of the republic; to buy and sell what lands they saw fit, at what price and from whom they chose; to distribute them at pleasure to the citizens; to settle new colonies wherever they judged proper, and particularly in Campania, &c. But this law was prevented from being passed by the eloquence of Cicero, who was then consul.

SERVILIUS, I., PUBLIUS AHALA, a master of horse to the dictator Cincinnatus. When Mælius refused to appear before the dictator to answer the accusations which were brought against him on suspicion of his aspiring to tyranny, Ahala slew him in the midst of the people whose protection he claimed. Ahala was accused of this murder, and banished; but this sentence was afterwards repealed; and he was raised to the dictatorship.—II. Publius, a proconsul of Asia during the age of Mithridates. He conquered Isauria, for which service he was surnamed *Isauricus*, and rewarded with a triumph. (See ISAVRIA.)—III. Nonianus, a Latin historian, who wrote a history of Rome in the reign of Nero. He is praised by Quintilian.—The family of the Servilii was of patrician rank, and came to settle at Rome after the destruction of Alba, where they were promoted to the highest offices of the state. To the several branches of this family were attached the different surnames of Ahala, Axilla, Cæpio, Casca, Fidenas, Geminus, Longus, Priscus, Pulex, Structus, Tucca, and Vatia.

SERVIVS, I., TULLIVS, the sixth king of Rome, whose origin is involved in as great obscurity as that of any of his predecessors. The most ancient and poetical legend represents him as the son of Ocrisia, a captive and slave of Tanaquil, the wife of Tarquinius Priscus, by the Lar, or household god. Later legends made him a son of one of the king's clients, and for some time a slave; or the son of a man of rank and power in one of the conquered Latin cities, after whose death, his widow carried him to Rome, where they were protected by Tanaquil. When Servius Tullius grew up to manhood, he distinguished himself in several battles against the Etruscans and Sabines, received in marriage the daughter of Tarquin, and became such a favourite of the people, by liberality and complaisance, that on the murder of his father-in-law by the son of Ancus Martius, he was raised to the throne. He was, in many respects,

the most deserving of the kings. He enlarged the city, so as to bring within its compass the Viminal and Esquiline Hills; and for the purpose of consolidating more firmly the union of the races of which the nation was composed, he erected the temple of Diana on the Aventine Hill, which was to be the chief abode of the Latin population recently brought to Rome. Besides this he extended and completed the stone walls of the city, divided the territory into districts, each with its proper magistrate, instituted the census, and arranged the people into five great classes, according to their wealth, which were again subdivided into centuries. He is said to have carried on war for twenty years with the citizens of Veii, Cære, Tarquinii, and lastly with the collective force of the Etruscans, till all allowed the pre-eminence of Rome and her king. But though the judicious measures and excellent character of Servius rendered him universally popular, a storm soon burst upon his head and involved him in destruction. He had married his two daughters to the grandsons of his father-in-law, the elder to Lucius Tarquin, the younger to Aruns. The wife of Aruns murdered her own husband to unite herself to Tarquin, who had likewise assassinated his wife; and these bloody measures were no sooner pursued than Servius was murdered by his own son-in-law, and his daughter Tullia ordered her chariot to be driven over the mangled body of her father, B. C. 534.

—II. Sulpitius Rufus, an eminent Roman jurist and statesman, descended from an illustrious family. He was contemporary with Cicero, and probably born about B.C. 100. He became one of the most eminent lawyers at Rome, and after passing through the various civil offices of the state was elected consul, B.C. 51. Cæsar made him governor of Achaia after the battle of Pharsalia, but when that chief was taken off, Sulpitius returned to Rome, and acted with the republican party. He died in the camp of Antony under the walls of Modena, having been sent on an embassy to that leader from the Roman senate. Cicero pleaded for a brazen statue to be erected to Sulpitius, an honour which was granted by the senate.

—III. Honoratus Maurus, a learned grammarian in the age of Arcadius and Honorius. He wrote Latin Commentaries on Virgil, still extant.

SESOSTRIS, or Rhamses the Great, the hero of early Egyptian history, was the third king of the twelfth dynasty of Manetho, and, according to Herodotus, the successor of Mœris, and the liberator of

this country from the Hyksos, who had renewed their invasions in the reign of his father, Amenophis III. Great difference of opinion prevails as to the age of Sesostris, but it seems very probable that he flourished during the wandering of the Israelites in the Desert. His conquests extended over Libya, Ethiopia, Media, Persia, Bactria, Scythia, and Asia Minor, from all which countries he levied tribute. The trophies of his victories, in the form of pillars, were found from the Danube to the Ganges, and southward to Ethiopia; and a hundred famous temples were raised from the spoils of his enemies. He divided the country into thirty-six nomes, at the head of which he placed officers to collect the taxes. He intersected the provinces with canals; and was the first Egyptian monarch who was powerful at sea. Becoming blind, he committed suicide in the thirty-third year of his reign. His names, and titles, wars and triumphs, are depicted on the walls of palaces and temples at Luxor, Karnac, Thebes, and Nubia.

SESSÏRES, *Sessia*, a river of Cisalpine Gaul, falling into the Po.

SESTRUS, a strongly fortified town of Thrace on the shores of the Hellespont, nearly opposite to Abydos on the Asiatic side, celebrated for the bridge which Xerxes built across the Hellespont, and as the seat of the amours of Hero and Leander. (See ABYDOS and LEANDER.) It was captured by the Athenians at the close of the great Persian war, B. C. 479.

SESUVÏI, a people of Celtic Gaul.

SETÂBIS, *San Philippe*, a town of Spain between New Carthage and Saguntum, on a small cognominal river.

SETHON, a priest of Vulcan, who made himself king of Egypt after the death of Anysis. He was attacked by the Assyrians, and delivered from the enemy by an immense number of rats, which in one night gnawed their bow-strings and thongs, so that on the morrow their arms were useless.

SETÏA, *Sezza*, a town of Latium above the Pontine marshes, celebrated for wines.

SEUTHES, a name common to several Thracian princes.

SEVËRA, JULÏA AQUILÏA, I., a Vestal virgin, whom Heliogabalus married, and soon after repudiated. — II. Valeria, wife of Valentinian, and mother of Gratian. Her prudent advice insured her son Gratian the imperial throne.

SEVËRUS, I., LUCIUS SEPTIMIUS, a Roman emperor, born at Leptis in Africa, of an equestrian family, B. C. 146. Upon coming to Rome, in early life, he received the benefit of a liberal education, and was

subsequently raised to the dignity of a senator by the favour of Marcus Aurelius. His youth did not escape untainted by the impurities that disgraced the capital; and on one occasion he was tried for a flagrant crime at the tribunal of Didius Julianus, but acquitted. Having held the usual offices which qualified a candidate for the consular power, Severus was intrusted with several military appointments of great honour and importance. He served in Africa, in Spain, and in Gaul; and finally obtained one of the most desirable commands in the empire, that, namely, of the legions employed in Pannonia, to defend the banks of the Danube against the inroads of the barbarian tribes who dwelt beyond it. He was at the head of the army in Germany when he heard of the death of Commodus, which was followed by the short reign of Pertinax, and the accession of Didius Julianus, who purchased the imperial title. Being saluted with the names of emperor and Augustus by the troops, he marched rapidly to Rome: Julianus was put to death by a decree of the senate, and Severus ascended the imperial throne, A. D. 193. Next followed the overthrows of Niger and Albinus, the two competitors with Severus for the empire (see NIGER and ALBINUS); and these events were succeeded by the death of many nobles of Gaul and Spain, and also of twenty-nine senators of Rome, who were accused of having been the abettors of Albinus. Meanwhile the Parthians, under Vologeses, availing themselves of the absence of Severus, had overrun Mesopotamia, and besieged Lætus, one of his lieutenants, in Nisibis. The emperor resolved to march against them, and it was his intention to establish the power of Rome beyond the Euphrates on a much firmer foundation than it had enjoyed since the days of Trajan. The Parthians retired at his approach: he ascended the Euphrates with his barks, while the army marched along its banks; and having occupied Seleucia and Babylon, and sacked Ctesiphon, he carried off 100,000 inhabitants, with the women and treasures of the court. Leading his army, after this, against the Atrani, through the desert of Arabia, his foragers were incessantly cut off by the light cavalry of the Arabs; and after lying before Atrā twenty days, and making an ineffectual attempt to storm, he was compelled to raise the siege and retire into Palestine. Hence he made a tour through Egypt, visited Memphis, and explored the Nile. His return to Rome was celebrated by a combat of 400

wild beasts in the amphitheatre, and by the nuptials of his son Bassianus Caracalla with the daughter of Plantianus. After a short residence in his capital, a period marked by increased severity on the part of the emperor, and a degree of tyranny rendered the more odious from its being the result of a naturally suspicious temper, Severus took refuge from the intrigues of state in the stirring scenes of a foreign war. He passed over into Britain, accompanied by his sons, with the view of securing the northern boundaries of the Roman province against the incursions of the Caledonians and of the other barbarous tribes who dwelt between the wastes of Northumberland and the Grampian Mountains. His success against the enemy was complete. But his last days were embittered by the dissensions of his sons, and more particularly by the undutiful conduct of Caracalla, who is even accused of conspiring against the life of his father. He died at *York* (Eboracum), A. D. 211, in the eighteenth year of his reign. His body, or, according to other accounts, the urn which contained his ashes, was carried to Rome and placed in the tomb of the Antonini. — II. Alexander Marcus Aurelius, a Roman emperor, son of Julia Mammæa, the sister of Soæmis (the mother of Heliogabalus), was born at Ara Casarea, in Phœnicia, in the temple of Alexander the Great, A. D. 208. After the death of his cousin, Heliogabalus, who had made several efforts to cut him off, he was proclaimed sole emperor, A. D. 222, and, under his wise and moderate administration, the Roman world enjoyed an auspicious calm of thirteen years. Too young himself to rule, he left the public cares to his mother Mammæa and sixteen ancient senators, among whom was the famous lawyer Ulpian, to whose presence in the council we may attribute the greater regularity in the executive, the abolition of many vexatious laws, and the more legal conduct of the government. Severus was devotedly attached to literature and the society of the learned. But the love of learning did not entirely smother his military ardour; for he checked the martial hordes of Germany, and led the Roman eagles to victory against the Sassanidæ, who had displaced the Arsacidæ in the dominion over Persia. Victorious in war, and beloved by his subjects, he deemed he might venture on introducing more regular discipline into the army; but the attempt was fatal, and the amiable monarch lost his life in the mutiny that resulted A. D. 235.

—III. A celebrated architect employed in building Nero's golden palace at Rome, after the burning of that city.

SEVO, a ridge of mountains between Norway and Sweden; it assumes various names in different parts of its course, *Langfeld* and *Dofrafeld* mountains, &c. Some suppose them to have been the Rhiphæan mountains of antiquity.

SEXTIÆ AQUÆ, now *Aix*, a town of Gallia Narbonensis, and the metropolis of Narbonensis Secunda, founded by Sextus Calvinus, on account of the warm mineral springs in its neighbourhood.

SIBYLLE, certain women supposed to be inspired by heaven, who flourished in different parts of the ancient world. The term is supposed to be derived from *σῖδς*, *Æol.* for *θεός*, and *βουλή*, *counsel*, and to signify, *one who declares the counsel of the gods*. According to the received opinion, founded on the authority of Varro, the Sibyls were ten in number, Persica, Delphica, Cumæa (of Cumæ, in Italy), Erythræa, Samia, Cumana (of Cymæ, in Æolis, called Amalthæa, Herophile, and Demophile), Hellepontica, Phrygia, who prophesied at An-cyra, Libyssa, and Tiburs, called Albunea, worshipped at Tibur. Besides these there were a Hebrew, a Chaldean, a Babylonian, an Egyptian, a Sardinian Sibyl, and some others. But the list of Sibyls may be considerably reduced; for it is all but certain that the first eight Sibyls in the above list were identical, and of Asiatic origin; and hence it might be inferred that there was but one Sibyl for Asia (Cumana), one for Africa (Libyssa), and one for Europe (Tiburs). But be this as it may, the most celebrated of the whole number was the Cumæan, the poetic fable relative to whom is as follows: Apollo, having become enamoured of her, offered to give her whatever she should ask. The Sibyl demanded to live as many years as she had grains of sand in her hand, but unfortunately forgot to ask for the enjoyment of health and bloom, of which she was then in possession. The god granted her request, but she refused, in return, to listen to his suit; and the gift of longevity, therefore, unaccompanied by freshness and beauty, proved a burden rather than a benefit. See SIBYLLINI LIBRI.

SIBYLLINI LIBRI, documents supposed to contain the fate of the Roman empire. Nine of them are said to have been offered by an old woman called Amalthæa to Tarquin the Proud; but Tarquin refusing to give the price she asked, she went away, and burnt three of them. Returning with the remainder, she offered

them to the king on the same terms as before; and on his second refusal departed again, and returned with three, which she still offered at the same price as the original nine. The king, struck with her conduct, at last acceded to her offer, and entrusted the care of the books to certain priests (the quindecemviri). They were preserved in a stone chest beneath the temple of Jupiter Capitolinus, and were consulted in times of public danger or calamity. They were destroyed by the fire that consumed the Capitol in the Mar-sic war. After this calamity, ambassadors were sent to collect such fragments of Sibylline prophecies as they could pick up in various countries; and from the verses thus collected Augustus formed two new books, which were deposited in two gilt cases in the temple of the Palatine Apollo. Sibylline verses are often quoted by Christian writers, as containing prophecies of Christianity; but these are spurious, a forgery of the second century.

SICAMBRI, or SYGAMBRI, a people of Germany, originally occupying what is now *Guellderland*. They revolted under Augustus, who marched against them, but were not finally reduced till the time of Drusus. Being pressed by the Catti, whom Cæsar calls *Suevi*, they were, together with the Ubii, received into Gaul, on the left bank of the Rhine, under Tiberius.

SICĀNI, an ancient nation of Sicily, who are supposed to have been of Iberian origin, and to have come originally from Upper Asia. They first descended into Italy, and took possession of the district afterwards known as *Riviera di Genoa*, whence they spread themselves over Hetruria, Latium, and Campania; but being driven towards the south by the Ligurians, proceeded as far as Rhegium, crossed the Strait of Messina, and finally settled on the western coast of Sicily. Some consider them to be the aboriginal inhabitants of Sicily.

SICĀNIA, and SICĀNIA, an ancient name of Sicily. See SICANI.

SICCA, a town of Numidia, near the Bagradas; called *Veneræ*, from a temple of Venus, which it contained. The ruins are visible at a place called *Keff*.

SICĒLIDES, an epithet applied to the Muses, by Virgil, because Theocritus was a native of Sicily, whom the Latin poet professed to imitate in his *Bucolics*.

SICHÆUS, called also *Sicharbas* and *Acerbas*. See DIDO.

SICILIA, the largest, most fruitful, and populous island of the Mediterranean, lying to the south of Italy, from which it is

separated by the Fretum Siculum, or Straits of *Messina*. Its short distance from the mainland of Italy gave rise to an hypothesis among the ancient writers that it once formed part of that country, and was separated from it by a powerful flood. It was anciently called *Sicania*, from the *Sicani*, *Trinacria* or *Triquetra*, from its three promontories, and received the name *Sicilia* from the *Siculi*. The earliest inhabitants of Sicily, according to the Grecian writers, were the *Cyclopes* and *Læstrygones*; but at the period when the Greeks first became acquainted with the island it was inhabited by two tribes, called the *Sicani* and the *Siculi*. (See these terms.) It subsequently received accession to the number of its inhabitants from various Greek and Phœnician colonies, the chief of which were *Syracuse* and *Agrirentum*; and at a subsequent period it was the scene of an obstinate and lengthened contest between the *Carthaginians* and *Romans*, and became the first and most valuable acquisition made by the latter beyond the limits of Italy. Sicily was believed in antiquity to have been the native country of corn; and agriculture is said to have originated in the island under the auspices of *Ceres*. The *Romans* remained in possession of Sicily until *Genserius*, king of the *Vandals*, conquered it in the fifth century of our era. *Belisarius*, *Justinian's* general, drove out the *Vandals* A. D. 535, and it remained in the hands of the Greek emperors nearly three centuries, when it was taken by the *Saracens*, A. D. 827.

SICINIUS, *DENTATUS* L., a tribune of Rome, celebrated for his valour, and the honours he obtained in the field of battle during the period of forty years in which he was engaged in the Roman armies. He was present in one hundred and twenty battles; obtained fourteen civic crowns; three mural crowns; eight crowns of gold; one hundred and eighty gold chains (*torques*); one hundred and sixty bracelets (*armillæ*); eighteen spears (*hastæ puræ*); twenty-five sets of horse-trappings; and all as the reward of his extraordinary valour and services. He could show the scars of forty wounds which he had received, all in the breast. He gave great offence subsequently to *Appius Claudius* the decemvir, by the freedom of his remarks relative to the incapacity of the Roman leaders who were at that time carrying on war against the enemy; and *Appius*, pretending to coincide with him in his views, induced *Sicinius* to go as *legatus* to the Roman camp near *Crustumeria*. When he had reached the camp of his countrymen, the generals pre-

vailed upon him to take the command; and upon his objecting to the site of their camp, as being in their own territory, not that of the enemy, they begged him to select a new spot for an encampment. A body of their partisans, to the number of one hundred men, were sent with him ostensibly as a guard for his person; but they attacked, and, after a valiant resistance on his part, slew him on the route, in accordance with previous instructions, and then brought back word that he had been slain by the enemy. The falsehood, however, was soon discovered, and the army gave *Sicinius* a splendid burial.

SICŌRIS, *Segre*, a river of Spain, rising in the Pyrenees, and running into the *Iberus*, after flowing by the city of *Ilerda*. It divided the territories of the *Ilergetæ* from those of the *Lacetani*. Near it *J. Cæsar* conquered *Afranius* and *Petereius*, partisans of *Pompey*.

SICŪLI, an ancient nation, who in very early times dwelt in *Latium* and about the *Tiber*, and, indeed, upon the site of *Rome* itself. A part of the town of *Tibur* bore the name of *Sicelion* (*Sicelium*) in the time of *Dionysius*. They were eventually driven out by an indigenous race, highlanders of the *Apennines*, and moving south after this dislodgement, subsequently crossed over into Sicily, then named *Sicania*, and gave its new and latest appellation to that island.

SICŪLUM FRETUM, *Straits of Messina*, the straits separating Sicily from Italy, supposed to have been formed by an earthquake, which separated the island from the continent.

SICYON, originally called *Ægialea* and *Mecone*, an ancient city of Greece, in the territory of *Sicyonia*, north-west of *Corinth*. *Homer* represents it, together with *Achaia*, as forming part of the kingdom of *Mycenæ*. *Sicyon* first emerges into authentic history on the Dorian conquest of the *Peloponnesus* under *Temenus*, who divided its population into four tribes, named *Hyllus*, *Pamphyli*, *Dymantæ*, and *Ægialus*. It continued under the dominion of tyrants for the space of one hundred years; but at the time of the *Peloponnesian* war it had been changed to an aristocracy. In that contest the *Sicyonians*, from their Dorian origin, naturally espoused the cause of *Sparta*, and the maritime situation of their country not unfrequently exposed it to the ravages of the naval force of *Athens*. The subsequent political history of *Sicyon* is wrapped in considerable obscurity till the *Macedonian* period, and the wars of the *Achæan* league, when it was raised into importance

by Aratus. Sicyon was then celebrated as the first school of painting in Greece; and it is said that the beauty of the ancient style had there alone been preserved pure and uncorrupted. The ruins of this once great and flourishing city are still to be seen near the small village of *Basílico*.

SICYONĪA, the territory of Sicyon, on the Sinus Corinthiacus, west of Corinthia, from which it was separated by the small river Nemea.

SIDE, I., a city of Pamphylia, west of the river Melas, founded by the Cumæans of Æolis. It surrendered to Alexander in his march through Pamphylia, and many years after was the scene of a naval engagement between the fleet of Antiochus, commanded by Hannibal, and that of the Rhodians, in which, after a severe contest, the former was defeated. Side was still a considerable town under the emperors; and, when a division was made of the province into two parts, it became the metropolis of Pamphylia Prima. Minerva was the deity principally worshipped here. — II. A town of Pontus, east of the mouth of the Thermodon, and giving name to the adjacent plain (Sidene). The river *Sidin*, which flows at the present day in this same quarter, recalls the ancient name of the town.

SIDICĪNUM, or, more correctly, Teanum Sidicinum, a town of the Sidicini, in Campania. See TEANUM.

SIDON, *Saïde*, in Scripture Zidon, a powerful city of Phœnicia, celebrated in remote antiquity as one of the greatest emporiums of the Mediterranean, and as being the parent city of Tyre. It is supposed to have been founded by Sidon, the eldest son of Canaan, which will carry up its origin to about 2000 years before Christ. Sidon is first mentioned in Gen. x. 15. 19.; and appears to have arisen into importance at a very early period, since it is spoken of in Joshua as the "great Zidon." In the division of Palestine it was allotted to the descendants of Asher; but we learn from Judges, i. 31. that it never came into the actual possession of that tribe. Its inhabitants were anciently eminent in ship-building, and were employed by Solomon in the construction of the Temple, there being, among the Jews, none who had "skill to hew timber like unto the Sidonians." Pliny states that it was also famous for its glass manufactures. In its commercial importance, it appears, however, to have been early eclipsed by Tyre, and afterwards generally followed the fortunes of that city. Sidon afterwards passed into

the hands of the Macedonians, and, lastly, into those of the Romans.

SIDONIŌRUM INSULÆ, islands in the Persian Gulf, supposed to be the same with the Sidodona of Arrian.

SIDŌNIS, I., the country of which Sido was the capital, at the west of Syria, on the coast of the Mediterranean. — II. Dido, as a native of the country, called *Sidonis*.

SIDONIŪS APOLLINĀRIS, a Latin writer, born in the province of Gallia Lugdunensis, A. D. 428. He lived on intimate terms with Theodoric, king of the Visigoths; he became the son-in-law of the emperor Avitus, whom he praised in a panegyric of 600 verses, for which he was rewarded by a bronze statue, placed in one of the porticoes belonging to Trajan's library; and on the inauguration of the emperor Anthemius at Rome, he obtained the office of prefect of the city as a reward of the panegyric which he pronounced upon the occasion. Sidonius was made bishop of Arvernī A. D. 473, and died A. D. 484.

SIGA, *Ned-Roma*, a maritime city in the western part of Numidia, and for some time the residence of Syphax.

SIGÆUM, or SIGEUM, *Cape Janissary*, a celebrated promontory of Troas, with a town of the same name, near the mouth of the Scamander. Near it the greatest part of the battles between the Greeks and Trojans were fought, and there Achilles, Patroclus, and Antiochus were buried. See RHÆTEUM.

SIGNĀ, *Segni*, a town of Latium, south-west of Anagnia. It became a Roman colony in the reign of Tarquinius Superbus, and maintained its allegiance inviolate to Rome. The inhabitants were called Signini. Signia was remarkable for wine used for medicinal purposes, and for a particular mode of flooring with bricks, called "Opus Signinum."

SILA, or SYLA, a large forest of fir in the country of the Brutii near the Apennines, abounding with pitch.

SILĀNUS, the name of a Roman family belonging to the plebeian house of the Junii. The most remarkable of the name were the following: — I. Marcus Silanus, who served under Scipio in Spain, B. C. 207, and subsequently defeated Mago and the Celtiberians. He afterwards brought to Scipio the auxiliaries from the Spanish prince Colcha, and aided him in gaining the victory over the Carthaginians. — II. Marcus Junius Silanus, was consul B. C. 109 with Q. Cæcilius Metellus. He obtained the command of the forces against

the Cimbri, but was more than once defeated, and even lost his camp. — III. D. Junius Silanus, son of the preceding, was consul elect B. C. 63, gave his opinion in favour of punishing the accomplices of Catiline, and the following year entered on the consular office with L. Licinius Murena. — IV. M. Junius Silanus, son of the preceding, served under Cæsar as lieutenant in Gaul; but having after his assassination attached himself first to the party of Lepidus, and afterwards to that of Antony, he was proscribed and his property confiscated. He was however pardoned by Augustus, and, returning to Rome, became at last on such good terms with Augustus, that the latter made him his colleague in the consulship, B. C. 25. — V. Junius Silanus Creticus, was consul A. D. 7, and afterwards proconsul of Syria. Tiberius removed him from that province, on account of the friendship subsisting between him and Germanicus. — VI. M. Junius Silanus, a man of great reputation and influence, on account of his talents as an orator. His daughter Claudia married Caligula, and he himself was afterwards sent as governor into Spain. The tyrant, becoming jealous of him, compelled him to destroy himself. — VII. L. Junius Silanus, prætor A. D. 49, stood so high in the favour of the Emperor Claudius that the latter intended to give him his daughter Octavia in marriage. This, however, was prevented by the artful Agrippina, who obtained her hand for her own son Nero. Various false charges were brought against Silanus; he was expelled from the senate, and, in his despair, destroyed himself. — VIII. Turpilius, an officer of Metellus in the Jugurthine war. Having been left by that commander at the head of the Roman garrison in Vacca, and having, through want of care, allowed the town to be retaken by the inhabitants, he was tried, and condemned to death. Plutarch, however, makes the accusation to have been false, and Turpilius to have been condemned through the agency of Marius.

SILĀRUS, *Silaro*, I., a river of Italy separating Lucania from the territory of the Picentini. It takes its rise in that part of the Apennines which belonged to the Hirpini; and, after receiving the Tanager, now *Negri*, and the Calor, now *Calore*, debouches into the *Gulf of Salerno*. — II. *Silaro*, a river of Cisalpine Gaul, east of Bononia, running into the Padusa, or Spinetic branch of the Padus. Its waters had the power of petrifying all leaves which fell into it.

SILĒNI, a class of deities whose character

and attributes are not well defined, but who appear to be identical with the Satyrs. Like the latter, they were represented as the lovers of the nymphs, and as attendants upon Bacchus, and were called Nysigenæ, from having been born at Nysa.

SILENTIARIŪS, PAULUS, a poet in the reign of the emperor Justinian. He was the primarius or chief of the Silentarii, or secretaries, at the court of that monarch, whence his name. Several of his productions have reached our times.

SILĒNUS, a Grecian deity, represented as having been the guardian and tutor of Bacchus in his infancy, and afterwards his constant companion. Silenus was represented as old, bald, and flat-nosed, riding on an ass, usually intoxicated, and carrying his can (*cantharus*), or tottering along supported by his staff of fennel (*ferula*). The poets usually make him the butt and laughing-stock of the attendants of Bacchus; but they invest him also with the attributes of a poet and a philosopher. He is variously said to have been a son of Pan, of a Naiad, and to have sprung from the blood of Uranus.

SILĒICUS MŌNS, a town near Padua.

SILIS, a river of Venetia in Italy.

SILIUS ITALĒICUS, C., I., a Latin poet born about A. D. 15. He is supposed to have been a native of Italica in Spain; but in all probability *Italicus* was a family name given to one of his ancestors residing in some province to indicate his Italian origin. Silius Italicus applied himself with great ardour to the study of eloquence and poetry, and acquired great distinction at the bar. His predilection for Cicero and Virgil led him to purchase two estates which had belonged to them, that of Cicero at Tusculum, and that of Virgil near Naples, on which the poet had been interred. He is said to have insinuated himself into the favour of Nero by following the trade of an informer; but be this as it may, after passing through all the inferior offices, he was made consul A. D. 68, the year of Nero's death. He enjoyed the favour of Vitellius and Vespasian, and under the latter he was proconsul of Asia. Loaded with honours, and having accumulated an ample fortune, he retired in his old age to Campania, where he devoted himself to poetry, philosophy, and the fine arts; but being attacked at the age of 75 years with an incurable malady, he starved himself to death, A. D. 90. His epic poem, in seventeen books, on the second Punic war, is still extant.

SILŪRES, the people of South Wales in Britain, occupying the counties of Here-

ford, Monmouth, Radnor, Brecon, and Glamorgan. Their capital was Isca Silurum, now *Caerleon*, on the river Isca or *Uske*, in Glamorganshire. Caractacus was a prince of the Silures.

SILVĀNUS, a deity among the Romans, who had the care of fields and cattle, and who also presided over boundaries. He was usually represented as old, and bearing a cypress plucked up by the roots; and the legend of Apollo and Cyparissus was transferred to him. The usual offering to Silvanus was milk. Cato directs prayer to be made to Mars Silvanus for the health of the oxen.

SILVIA. See **RHEA**.

SILVĪUM, *Gorgolione*, a town of Apulia, so named from the woods in its vicinity.

SIMBRIVĪUS, or **SIMBRUVĪUS**, a lake of Latium, formed by the Anio.

SIMĒTHUS, or **SYMĒTHUS**, *Giaretta*, a town and river of Sicily, rising in the Heræan Mountains, and falling into the sea below Catana. In its neighbourhood the gods Palici were born.

SIMŌIAS, I., a native of Rhodes, who flourished between the hundred and twentieth and hundred and seventieth Olympiad, and left a collection of poems, in four books, entitled *Διάφορα ποιήματα*.—II. A Theban philosopher, a disciple of Socrates, and the author of twenty-three dialogues, which are lost.

SIMŌIS, (*entis*), a celebrated river of Troas, rising on Mount Ida, and falling into the Xanthus. In its neighbourhood were fought many battles during the Trojan war.

SIMON, a currier at Athens, whom Socrates often visited on account of his sagacity and genius. He collected information from the conversation of the philosopher, and afterwards published it, with his own observations, in thirty-three Dialogues.

SIMONIDES, I., a poet of Amorgus (one of the Cyclades), who lived about B. C. 690, and was the author of Iambic verses, some of which have come down to us.—II. A celebrated poet of Ceos, son of Leoprepes, born at Iulis, B. C. 556. He removed to Athens, B. C. 525, where he was honourably received by Hipparchus, and became acquainted with Anacreon and Lasus. On the assassination of Hipparchus, he sought refuge in Thessaly; but after the battle of Marathon, B. C. 490, he returned to Athens, where he remained till the banishment of Themistocles, and the death of Pausanias, when he retired to the court of Hiero, at Syracuse, where he died B. C. 467, in his ninetieth year. Simonides wrote elegies, epigrams, and dramatical

pieces, esteemed for elegance and sweetness, and composed also epic poems. The people of Syracuse erected a magnificent monument to his memory. According to some, he added the letters η , ω , ξ , ψ , to the Greek alphabet. Fragments of his poetry are extant. It was Simonides that gave the celebrated answer, when Hiero, of Syracuse, inquired of him concerning the nature of God. The poet requested one day for deliberating on the subject; and when Hiero repeated his question on the morrow, the poet asked for two days. As he still went on doubling the number of days, and the monarch, lost in wonder, asked him why he did so, he replied, "Because the longer I reflect on the subject the more obscure does it appear to me to be."

SINÆ, I., a people of India, beyond the Serus, *Menan*, supposed to have occupied *Cochin-China*.—II. Another nation, east of Serica, probably settled in *Shensi*, the most westerly province of China, in which was a kingdom called *Tsin*, from which they probably obtained their name.

SINNI, a people of Asiatic Sarmatia, below the Cimmerian Bosphorus, and opposite the Tauric Chersonese.

SINGARA, *Sinjar*, a strongly fortified city at the north of Mesopotamia, on the Mygdonius.

SINGUS, a town of Macedonia, on the promontory of Sithoma, giving name to the Sinus Singiticus, *Gulf of Monte Santo*.

SINON, son of Sisyphus, who accompanied the Greeks to the Trojan war. When the Greeks had fabricated the wooden horse, he went to Troy with his hands bound behind his back, and by solemn protestations assured Priam that his countrymen were gone from Asia, and had been ordered to sacrifice one of their soldiers to render the wind favourable to their return, and because the lot had fallen on him, he had fled away from their camp, not to be cruelly immolated. These assertions being credited by the Trojans, Sinon advised Priam to bring into his city the wooden horse which the Greeks had left behind them, and consecrate it to Minerva. His advice was followed, and Sinon in the night opened the side of the horse, from which issued a number of armed Greeks, who surprised the Trojans, and pillaged their city.

SINŌPE, I., a daughter of the Asopus, by Methone. She was beloved by Apollo, who carried her away to the borders of the Euxine Sea, where she gave birth to a son called Syrus.—II. *Sisoub*, a city on the eastern coast of Paphlagonia, said to have

been founded by a colony of Milesians, under Autolyceus, a companion of Jason. It was built upon a peninsula, and was for many centuries one of the most flourishing commercial towns in the Euxine. The soil in the neighbourhood was very fertile; and the inhabitants were accustomed to catch, off the coasts, great numbers of pelamydes, a species of tunny fish. Sinope maintained its independence till the second century before the Christian era, when it was taken by Pharnaces I., king of Pontus, and annexed to the kingdom of Pontus. Mithridates the Great, who was born there, made it the capital of his dominions, and adorned it with many public buildings. During the war which he carried on with the Romans it was taken by Lucullus. It was subsequently made a Roman colony. Diogenes, the Cynic, was born in this town.

SINTI, a Thracian community, who were said to have originally occupied the island of Lemnos, whence they removed to a district on the banks of the Strymon, north of the Sirophæones. On the conquest of Macedonia by the Romans, the Sinti, who then formed part of that empire, were included in the first region, together with the Bisaltæ.

SINUSSA, a town of Campania, south-east of Minturnæ, and the mouth of the Liris, said to have been founded on the ruins of Sinope, an ancient Greek city. It derived its name from the *sinuosity* of the coast, which at this place formed a small gulf; and was celebrated for hot baths and mineral waters. Sinuessa was colonised together with Minturnæ A. U. C. 456, and ranked also among the maritime cities of Italy. Its territory suffered considerable devastation from Hannibal's troops when opposed to Fabius.

SION, one of the hills on which Jerusalem was built. See **HEROSOLYMA**.

SIPHROS, an island in the Ægean Sea, one of the Cyclades, south-east of Seriphus, and north-east of Melos, colonised by the Ionians. It was famous for gold and silver mines. In the age of Polycrates its revenue, which surpassed that of all the other Cyclades, enabled its inhabitants to erect a treasury at Delphi equal to those of the most opulent cities; and its principal buildings were sumptuously decorated with Parian marble. It afterwards sustained a heavy loss from a descent of the Samians, who levied upon it a contribution of 100 talents, and in the time of Strabo it had sunk into insignificance.

SIPONTUM, a maritime city of Apulia, in the district of Daunian, south-west of the

promontory of Garganus, said to have been founded by Diomedes. Little is known of the history of Sipontum before its name appears in the annals of Rome. It was occupied by Alexander, king of Epirus, when he was invited into Italy to aid the Tarentines against the Brutii and Lucani. A. U. C. 558 a colony was sent to Sipontum; but it does not appear to have prospered; for after the lapse of a few years, it was found necessary to send thither a fresh supply of colonists. The ruins of Sipontum are said to exist about two miles west of *Munfredonia*.

SIPYLUS, I., a mountain in Lydia, rising south of Magnesia, and separated by a small valley from the chain of Tmolus to the south-east. Sipylus is celebrated in Grecian mythology as the residence of Tantalus and Niobe.—II. A city of Lydia, situate on the slope of Mount Sipylus, swallowed up at an early period by an earthquake, and plunged into a crater afterwards filled by a lake.

SIRENES (Gr. *Σειρῆνες*; probably from *σειρα*, a *chain*, to signify their attractive power), melodious divinities, who dwelt on the shores of Sicily, and so charmed passing mariners by the sweetness of their song that they forgot their homes, and remained there till they perished of hunger. Their history has been variously described. According to Homer in the *Odyssey*, as Ulysses and his companions were on their homeward voyage from Æaca, they came first to the island of the Sirens; but they passed in safety; for, by the directions of Circe, Ulysses stopped the ears of his companions with wax, and had himself tied to the mast before approaching the island; so that, although when he heard the song of the Sirens he made signs for his companions to unbind him, they only secured him the more closely in compliance with his previous instructions. Thus he listened to the songs of the Sirens, and escaped notwithstanding. Hence it was feigned that they threw themselves into the sea from vexation at the escape of Ulysses, an oracle having predicted that they should live only so long as their strains had power to arrest all who heard them. But according to other poets they threw themselves into the sea from rage and despair, on hearing the more melodious song of Orpheus. Originally there were only two Sirens; but their number was afterwards increased to three, and their names are given with great variety.

SIRENŪSÆ, three small rocky islands near the coast of Campania, where the Sirens were supposed to reside.

SIRIS, a city of Lucania, on the Sinus Tarentinus, at the mouth of a cognominal river, now the *Sinno*, said to have been founded by a Trojan colony, which was afterwards expelled by some Ionians, who migrated from Colophon under the reign of Alyattes, king of Lydia; and who, having taken the town by force, changed its name to that of Policæum. The inhabitants of Siris rivalled the luxury and affluence of the Sybarites; but about B. C. 500 the city was almost destroyed in a war with Metapontum and Sybaris; and when the Tarentines settled at Heraclea they removed all the Sirites to the new town, of which Siris became the harbour.

SIRIUS, or **CANICŪLA**, the dog-star, whose appearance caused great heat on the earth. See **CANICULARES DIES**.

SIRMIO, *Sirmione*, a peninsula on the shores of the Lacus Benacus (*Lago di Garda*), and the favourite residence of the poet Catullus.

SIRMŪM, an important city of Pannonia Inferior, on the northern side of the Sava, or *Save*, between Ulmi and Bassiana. Under the Roman sway it was the metropolis of Pannonia. The ruins of Sirmium may be seen at the present day near the town of *Mitrowitz*.

SISĀPO, a village of Hispania, in the northern part of Bætica, supposed to answer to *Almaden*, on the south-western limits of *La Mancha*. The territory around Sisapo not only yielded silver, but excellent cinnabar; and even at the present day large quantities of quicksilver are still obtained from the mines at *Almaden*.

SISENNA, L., a Roman historian, the friend of Pomponius Atticus. He wrote a history, from the taking of Rome by the Gauls down to the wars of Sylla, of which some fragments are quoted in different authors.

SISIGAMBIS or **SISYGAMBIS**, the mother of Darius, the last king of Persia. She was taken prisoner by Alexander the Great, at the battle of Issus, with the rest of the royal family. The conqueror treated her with the greatest kindness and attention, saluted her with the title of mother, and often granted to her intercession what he had sternly denied to his favourites and ministers. On the death of Alexander, a most touching tribute to his memory was offered by Sisygambis. She who had survived the massacre of her eighty brothers, who had been put to death in one day by Ochus, the loss of all her children, and the entire downfall of her house, now, on the decease of the enemy and conqueror of her line, seated herself on the ground, covered

her head with a veil, and, notwithstanding the entreaties of her grandchildren, refused nourishment, until, on the fifth day after, she expired.

SISYPHUS, I., in ancient mythology one of the descendants of Æolus, respecting whom a variety of opinions prevails. By some he is said to have resided at Epyra in the Peloponnesus; others maintain that he was a Trojan prince, who was punished for betraying state secrets; while others allege that he was a notorious robber, slain by Theseus. Be this as it may, all the ancient poets are agreed that he was distinguished for his craftiness and cunning; and that his punishment in Tartarus for his crimes committed on earth consisted in rolling a huge stone to the top of a high hill, which constantly recoiled, and thus rendered his labour incessant. The term Sisyphus is supposed to be derived from Gr. *σισοφος* (by a common duplication for *σοφος*, *wise*), and to signify *over wise*.—II. A dwarf of M. Antony, who was under two feet in height, but extremely shrewd and acute, whence he obtained the name of Sisyphus, in allusion to the cunning and dexterous chieftain of fabulous times.

SITHONIA, the central of the three promontories which lie at the extremity of Chalcidice, a province of Macedonia, the other two being Mount Athos and Pallene. As Chalcidice was originally a part of Thrace, the term *Sithonia* is often used by the poets to express the whole of Thrace and the north of Macedonia.

SIRÖNES, a German tribe in Scandinavia, separated by the range of Mount Sevo from the Suiones.

SIRIUS, P., a Roman knight, a native of Nuceria, and hence called *Nucerinus* by Sallust. Having been prosecuted a short time before the discovery of Catiline's conspiracy, he fled from trial, and, being accompanied by a body of followers, betook himself to Africa, where he proved of service to Julius Cæsar, against Scipio and Juba, and received the city of Cirta as his reward.

SIVA, in Hindoo mythology, a title given to the Supreme Being, considered in the character of the avenger or destroyer. Sir William Jones has compared Siva to Jupiter; but he appears to share many of the attributes of Pluto. Under the name of Mahadeva, he is exhibited also as a type of reproduction: to destroy, according to the Vedantes of India, the Sufis of Persia, and even to many European schools of philosophy, being only to generate or reproduce under another form.

SLAVI, an ancient and powerful tribe of

Sarmatia, stretching from the Dniester to the Tanaïs, and called also by the name of Antes. Having united with the Venedi, they moved onward towards Germany and the Danube, and became engaged in war with the Franks that dwelt north of the Rhine. In the reign of Justinian they crossed the Danube, invaded Dalmatia, and finally settled in the surrounding territories, especially in what is now called *Slavonia*. As belonging to them were reckoned the Bohemani or Bohemi (*Bohemians*); the Maharenses; the Sorabi, between the Elbe and Saale; the Silesii, Poloni, Cassubii, Rugii, &c. Among the descendants of the Slavonic race may be enumerated the *Russians*, *Poles*, *Bohemians*, *Moravians*, *Carinthians*, &c.

SMARAGDUS MOUNTS, *Zubara* (Σμαράγδος ὄρος), a mountain of Egypt, north of Berenice, where emeralds (*smaragdi*) were dug.

SMERDIS, son of Cyrus, put to death by order of his brother Cambyses. As his execution was known only to one of the officers of the monarch, one of the Magi of Persia, named *Smerdis*, who greatly resembled the deceased prince, declared himself king at the death of Cambyses. This usurpation would not perhaps have been known, had he not taken too many precautions to conceal it. The conspiracy ensued which ended with the death of *Smerdis*, and the elevation of *Darius*, son of *Hystaspes*, to the vacant throne.

SMILAX, a beautiful shepherdess, enamoured of *Crocus*, together with whom she was changed into a flower.

SMINTHEUS (two syllables), one of the surnames of *Apollo*. He was worshipped under this name in the city of *Chrysa*, where he also had a temple called *Sminthium*. There were other temples of the same name in *Æolis*, *Rhodes*, and elsewhere. The names *Smintheus* and *Sminthium* are said to have been derived from the term *σμύθος*, which in the *Æolic* dialect signifies field-mouse; and hence *Apollo Smintheus* was adored as the destroyer of an animal so injurious to the husbandman, which is confirmed by the fact that his statue was represented with one foot on a mouse.

SMYRNA, a celebrated city of Asia Minor, on the coast of *Ionian*, said to have been originally built by a colony from *Ephesus*. After undergoing various vicissitudes, it was destroyed by *Alyattes*, king of *Lydia*, the inhabitants being dispersed among the surrounding villages. After the lapse of about 400 years, a project for reconstructing the city would appear to have been entertained by *Alexander*

the Great; but, if so, it was not carried into effect by that conqueror, but by *Antigonos* and *Lysimachus*. The city built by them was not, however, on the site of the old city, which stood on the flat shore on the other side of the *Meles*, about $2\frac{1}{2}$ miles north-east from the modern city. The admirable port and other advantages enjoyed by the newly built city rendered it in a short time one of the most populous, wealthy, and handsome of the Asiatic cities. "It is," says *Strabo*, "the finest city of Asia. Part of it is built on a hill; but the finest edifices are on the plain not far from the sea, over against the temple of *Cybele*. The streets are the most beautiful that can be, straight, wide, and paved with freestone. It has many stately buildings, magnificent porticoes, majestic temples, a public library, and a convenient harbour, which may be shut at pleasure." Under the Romans *Smyrna* enjoyed the greatest consideration; and *Marcus Aurelius* rebuilt the city, after it had been almost destroyed by an earthquake. It was much frequented by the *Sophists*; and, along with *Ephesus*, became renowned as a school of oratory and science. *Smyrna* was one of the many places that laid claim to being the birth-place of *Homer*, and it enjoyed, perhaps, the best title of all to this distinguished honour. In commemoration of the bard, a beautiful square structure was erected, called *Homerion*, in which his statue was placed. The *Smyrneans* also showed a cave, where it was said that *Homer* composed his works. *Smyrna* was also one of the seven churches mentioned in the *Revelations*. It is now called *İsmir*, and by the Western nations *Smyrna*, and is the great mart of the Levant trade.

SOCRATES, the most celebrated philosopher of antiquity, was born at *Alopece*, a village near *Athens*, B. C. 469. His father, *Sophroniscus*, was a statuary; his mother, *Phænarete*, a midwife. *Sophroniscus* brought up his son in his own manual employment; and it would appear that *Socrates* attained some skill in his occupation, for while he was a young man, he is said to have made statues of the *Graces*, which were allowed a place in the citadel of *Athens*. Upon the death of his father he was left with so small an inheritance that he was under the necessity of supporting himself by labour, and he continued to practise the art of statuary in *Athens*; at the same time, however, devoting all the leisure he could command to the study of philosophy. *Crito*, a wealthy Athenian, remarking the strong

propensity to study which this young man discovered, and admiring his ingenuous disposition and distinguished abilities, intrusted him with the instruction of his children; and Socrates availed himself of this opportunity of attending the public lectures of the most eminent philosophers of the time, Anaxagoras and Archelaus. Under these instructors he diligently prosecuted the study of nature, and became well acquainted with Prodicus, Evenus, Theodorus, and Damon. Aspasia, a woman no less celebrated for her intellectual than her personal accomplishments, whose house was frequented by the most celebrated characters of the day, had also some share in the education of Socrates. With these endowments, both natural and acquired, Socrates appeared in Athens under the respectable characters of a good citizen and a true philosopher. Being called upon by his country to take up arms in the long and severe struggle between Athens and Sparta, he signalled himself at the siege of Potidæa both by his valour and the hardihood with which he endured fatigue. During the severity of a Thracian winter, while others were clad in furs, he wore only his usual clothing, and walked barefoot upon the ice. In an engagement, near Potidæa, seeing Alcibiades, whom he accompanied during this expedition, falling down wounded, he advanced to defend him, saved his life, and then, with the utmost generosity, entreated the judges to give the prize of valour, although justly his own due, to the young Alcibiades. Several years afterwards, Socrates voluntarily entered upon a military expedition against the Bœotians, and fought for his country in the disastrous battle of Delium. During the engagement he was indebted for his preservation to Alcibiades; and afterwards, observing Xenophon lying wounded on the ground, he bore him from the field on his shoulder, fighting his way as he went. Soon afterwards he went out a third time, in a military capacity, in the expedition for the purpose of reducing Amphipolis; but this proving unsuccessful, he returned to Athens, where he remained until his death. When sixty years of age he became one of the senate of 500; and distinguished himself by the boldness and fearlessness with which he performed his duties. But his character appears more conspicuous as a philosopher and moralist, than as a warrior or a statesman; and the moral improvement of his fellow-men was the end and aim of his exertions. He had no particular place for delivering lectures, but was present every-

where, and drew the attention of his auditors in the groves of Academus, or the Lyceum, or on the banks of the Illyssus. His method of teaching was by proposing to his hearers a series of questions in such a manner as to produce in their minds a conviction of the truth of the proposition originally advanced; a mode of argument ever since termed Socratic. He spoke with freedom on every subject, religious as well as civil. He maintained the existence of one Supreme Intelligence, whose providence is over all his works; and he was equally clear in the existence of a future state. His system of morals corresponded with these principles; and his invariable maxim was, that virtue and wisdom are inseparable. But his virtuous life, his principles of morality, his belief in the existence of a Supreme Ruler of the universe, and of the immortality of the soul, found as many enemies as disciples; and under the government of the Thirty Tyrants Melitus, Anytus, and Lycon accused him before the council of 500 of corrupting the youth, of despising the gods, and of endeavouring to introduce new divinities. The minds of the populace being easily inflamed by a misrepresentation of his doctrines, he was condemned to drink hemlock. His death did not belie his principles. The solemn celebration of the Delian festivals prevented his execution for thirty days. During that time he was confined in prison, loaded with irons; his friends, and particularly his disciples, were his constant attendants. With great composure he spent his last days, inculcating on his pupils the doctrine of the immortality of the soul, reprobating the custom of suicide, and disregarding the intercession of his friends. When the hour to drink the poison was come, the executioner presented him the cup with tears in his eyes. Socrates received it with composure, made a libation to the gods, drank it with an unaltered countenance, and expired a few moments after. A short time afterwards the Athenians repented of their injustice, and, by way of atonement, condemned Melitus to death and the others to banishment. A bronze statue, by the celebrated Lysippus, was raised to his honour, and a temple to his memory. His actions, conversations, and opinions have been transmitted to us by the two most distinguished of his disciples, Xenophon and Plato.—II. Surnamed Scholasticus, an ecclesiastical historian, born at Constantinople about the middle of the fifth century. He was a pupil of the grammarians Ammonius and Hella-

dus, and wrote an ecclesiastical history in seven books, from 306 to 439 A. D.

SCMÍAS or SOÆMIS, JULIA, mother of the emperor Heliogabalus, and president of a senate of women, which she had appointed to decide the quarrels and affairs of the Roman matrons. Having at last provoked the people by her extravagance, debaucheries, and cruelties, she was murdered with her son and family.

SGDIĀNA, a country of Upper Asia, between the Jaxartes and Oxus, lying to the west of Scythia *ad Imaum*, from which it is separated by the range of Imaus. It is bounded on the north by the Jaxartes, and on the south by the Oxus, and appears to correspond at the present day to northern *Bucharest*, the country of the *Usbeck Tartars*, a part of the country of *Pelur* and of *Little Thibet*. In the middle ages, Sogdiana became famous, under the Arabic name of *Soghd*, for its great fertility, and was represented as a country eight days' journey in length, full of gardens, groves, corn-fields, &c. Marcanda, the capital of the country, answers to the modern *Samarcand*.

SGDIĀNUS, a son of Artaxerxes Longimanus, who murdered his brother Xerxes to make himself master of the Persian throne. He was dethroned, however, in his turn by Ochus, after a reign of only six months and fifteen days, and was suffocated in ashes according to the Persian custom.

SOL (*the Sun*), an object of veneration among the ancients; particularly worshipped by the Persians under the name of *Mithras*. Apollo, and Phœbus and Sol, are generally supposed to be the same deity.

SOLICINIUM, *Sultz*, a town of Germany, on the Neckar.

SOLĪNUS, C. JULIUS, a grammarian of the third century, who compiled from the natural history of Pliny a collection of historical remarks and geographical annotations, entitled *Polyhistor*.

SOLIS FONS. See FONS SOLIS.

SOLEO or SOLI, I., *Solea*, a town of Cyprus, built on the borders of the *Clarius* by an Athenian colony. It was originally called *Æpeia*; but Solon having advised Philocyprus, one of the princes of the island, to change the situation of his capital, a new town was raised, and called after the name of the philosopher.—II. *Mezethn*, a maritime city of Cilicia Campestris, built by the Greeks and Rhodians. It suffered severely from Tigranes, king of Armenia, who carried its inhabitants to Tigranocerta, his Armenian capital, in

order to introduce there European culture. Pompey found Soloe nearly desolate in his visit to these parts during the war with the pirates; and having established here the remainder of the latter after they were conquered, it was henceforward known by the name of Pompeiopolis. This city was the birth-place of Chrysippus, Menander, and Aratus. Some suppose that the Greeks, who settled in either of these two cities, forgot the purity of their native language, and thence arose the term *Solecismus*, "an inelegant or improper expression."

SOLCEIS or SOLOENTIA, *Cape Cantin*, a promontory of Libya at the extremity of Mount Atlas.

OLON, a celebrated Athenian lawgiver, and considered one of the seven wise men of Greece, was born in the island of Salamis about B. C. 638. He was the son of Euphorion, or Exechestides, and one of the descendants of Codrus. Inheriting but a small patrimony, he had recourse to commerce to better his circumstances, and with this view, or, according to others, to gratify his thirst for knowledge, he travelled over the greatest part of Greece, and visited many other countries. On his return, finding his countrymen embroiled in internal dissensions, and humiliated with the sense of recent losses and defeats, he placed himself at their head, and having made use of a stratagem to rouse them from their lethargy, led them against the Megarians, and recovered the island of Salamis. Being chosen archon by acclamation, B. C. 594, he applied himself to the task of improving the condition of his countrymen. He abolished most of the cruel laws of Draco, and formed a new constitution, founded on the principle that the supreme power resided with the people. After he had made the most salutary regulations in the state, and bound the Athenians by a solemn oath that they would faithfully observe his laws for 100 years, he resigned the office of legislator, and removed from Athens, visited Egypt, and in the court of Cræsus, king of Lydia, convinced the monarch of the instability of fortune. (See CRÆSUS.) After an absence of twenty years, he returned to Athens, but finding the greatest part of his regulations disregarded by the factious spirit of his countrymen, and his own kinsman Pisistratus aiming at the sovereignty, he retired to Cyprus, where he died at the court of Philocyprus, in his eighty-first year, B. C. 558. His laws were engraved on several tables, and, that they might be the better known, and more familiar to the Athenians, written in verse.

SOLĒMI, a people of Lycia, of whom an account is given under the head of Lycia.

SOMNUS, son of Erebus and Nox, one of the deities of the lower world, and the god of sleep. Ovid, probably following some Grecian predecessor, as was usually the case, gives a beautiful description of the Cave of Sleep, near the land of the Cimmerians, and of the *cortège* which there attended on him, as Morpheus, Icelos or Phobêtêr, and Phantasos; the first of whom takes the form of man to appear in dreams, the second of animals, the third of inanimate objects.

SONUS, *Son*, a river of India, falling into the Ganges.

SOPHÈNE, *Zoph*, a country of Armenia, between the principal stream of the Euphrates and Mount Masius.

SOPHŒCLES, a celebrated Tragic poet, born at Colonus, a village little more than a mile from Athens, B. C. 495, being thirty years junior to Æschylus, and fifteen senior to Euripides, with both of whom he had frequent contests for the prize. Sophilus, his father, a man of opulence and respectability, bestowed upon his son a careful education in all the literary and personal accomplishments of his age and country. The commencement of his dramatic career was marked not more by its success than by the occasion on which his first tragedy appeared. The bones of Theseus having been solemnly transferred by Cimon from Scyros to Athens, B. C. 468, an eager contest between the tragedians of the day ensued; and Sophocles, then in his twenty-seventh year, was proclaimed victor, though he had Æschylus for a rival. From this event, B. C. 468, to his death, B. C. 405, during a space of three-and-sixty years, he continued to compose and exhibit. Twenty times did he obtain the first prize, still more frequently the second, and never sank to the third. The life of Sophocles, however, was not altogether devoted to the service of the Muses. He commanded the Athenian armies in several battles, shared the supreme command with Pericles, and exercised the office of archon with credit and honour. Sophocles was not fortunate in his domestic relations. His eldest son, wishing to become immediate master of his father's possessions, and tired of his long life, accused him, before the Areopagus, of insanity; but he was acquitted, amid every manifestation of popular sympathy, and his son covered with shame and confusion. He died in the year 405 B. C., some months before the defeat of Ægospotamos put the finish-

ing stroke to the misfortunes of Athens. The accounts of his death are very diverse, all tending to the marvellous. Ister and Neanthes state that he was choked by a grape; Satyrus makes him to have expired from excessive exertion, in reading aloud a long paragraph out of the *Antigone*; others ascribe his death to extreme joy at being proclaimed the Tragic victor. Of his numerous dramas, seven only have been preserved; but these form one of the proudest monuments of Athenian genius. From the sweetness and harmony of his periods he was called by the ancients the *Attic Bee*.

SOPHONISBA, a daughter of Hasdrubal the Carthaginian, celebrated for her beauty. She married Syphax, prince of Numidia; but when her husband was conquered by the Romans, she fell a captive into the hands of Masinissa, who, having known her in infancy, married her. Scipio, who at that time had the command of the armies of the republic in Africa, desired the monarch to part with Sophonisba, — an arduous task for Masinissa; yet, dreading the Romans, he entered Sophonisba's tent, and told her that, as he could not deliver her from captivity, and the jealousy of the Romans, he recommended her to die like the daughter of Hasdrubal. She obeyed, and drank the poison Masinissa sent to her, about B. C. 203.

SOPHRON, a native of Syracuse, born about B. C. 420, and celebrated as a writer of mimes. His pieces were great favourites with Plato.

SOPHRONISCUS, the father of Socrates.

SORACTE, *Monte Santo Silvestro*, a mountain of Etruria, a little south-east of Falerii. On the summit were a temple and grove dedicated to Apollo, to whom an annual sacrifice was offered by a people of the country, called Hirpii, who were on that account held sacred, and exempted from military service and other duties. The sacrifice consisted in their passing over heaps of red-hot embers without being injured by the fire. A remarkable fountain the exhalations of which were fatal to birds, is mentioned as existing in the vicinity of this mountain.

SOSIGÈNES, an Egyptian mathematician, who assisted J. Cæsar in regulating the Roman calendar.

SOSII, celebrated booksellers at Rome, in the age of Horace.

SOSIPÄTER, I., a grammarian in the reign of Honorius. — II. A Syracusan magistrate. — III. A general of Philip, king of Macedonia.

SOSISTRÄTUS, a tyrant of Syracuse, in the

age of Agathocles. He invited Pyrrhus into Sicily, but afterwards revolted from him, and was at last removed by Hermocrates.

SOSIUS, a Roman of consular dignity, to whom Plutarch dedicated his *Lives*.

SOSTRATUS, I., a grammarian in the age of Augustus. He was Strabo's preceptor. — II. An architect of Cnidus, B. C. 284, who built the tower of Pharos, in the Bay of Alexandria. — III. A poet who wrote a poem on the expedition of Xerxes into Greece.

SOTADES, I., an Athenian poet of the middle comedy. — II. Called *Cinadus*, a Greek poet of Thrace, who wrote verses against Ptol. Philadelphus, for which he was thrown into the sea in a cage of lead.

SOTER, a surname of the first Ptolemy, but common also to other monarchs.

SOTHIS, an Egyptian name of the constellation *Sirius*, which received divine honours in that country.

SOTIATES, a people of Gaul, conquered by Cæsar. Their country, which formed part of Aquitania, extended along the Garumna, *Garonne*; and some traces of their capital, Sotiatum, are still to be found at *Sos*.

SOTION, a grammarian of Alexandria, preceptor of Seneca, B. C. 204.

SOZOMEN, an ecclesiastical historian, born, according to some, at Salamis, in the island of Cyprus; according to others, at Gaza or Bethulia, in Palestine. He died A. D. 450. His history extends from A. D. 324 to A. D. 439.

SPARTA. See LACEDÆMON.

SPARTACUS, a celebrated gladiator, a Thracian by birth, who escaped from the gladiatorial training-school at Capua along with some of his companions, and was soon followed by great numbers of other gladiators. Bands of desperate men, slaves, murderers, robbers, and pirates, flocked to him from all quarters; and he soon found himself at the head of a force able to bid defiance to Rome. Four consular armies were successively defeated by this daring adventurer, and Rome itself was considered in imminent danger. But he was at last met and defeated by Crassus, and fell with 40,000 of his followers, B. C. 71.

SPARTĀNI or SPARTIĀTÆ, the inhabitants of Sparta.

SPARTI (*Σπαρτοί*), a name given to the men who sprang from the dragon's teeth which Cadmus sowed. They all destroyed one another except five, who assisted Cadmus in building Thebes. Their names are Chthonius, Udæus, Pelorus, Hyperenor, and Echion.

SPARTIĀNUS, ÆLIUS, a Latin historian, in the reign of Dioclesian, who wrote the lives of all the Roman emperors, from J. Cæsar to Diocletian, published among the "*Scriptores Historiæ Augustæ*."

SPERCHIUS, *Hellada*, a river of Thessaly, rising on Mount Tymphrestus, and falling into the sea in the Bay of Malia, near Anticyra; supposed to be named from its rapidity (*σπερχεσθαι*). Peleus vowed to the god of this river the hair of his son Achilles, if ever he returned safe from the Trojan war.

SPERMATOPHĀGI, a people who lived in the extreme parts of Egypt, and fed on fruits.

SPEUSIPPUS, an Athenian philosopher, son of Eurymedon and Potone, and nephew, as also successor, of Plato. He presided in Plato's school for eight years, but disgraced himself by extravagance and debauchery. He is said to have committed suicide, B. C. 339.

SPHACTERIA, *Sphagia*, an island off the coast of Messenia, at the entrance of the harbour of Pylos Messeniacus; memorable for the capture of many of the noblest Lacedæmonians during the Peloponnesian war.

SPHINX, a fabled monster, half woman and half lion, said by the Grecian poets to have infested the city of Thebes, devouring its inhabitants till such time as a riddle it had proposed to them should be solved. The riddle was as follows: "What animal is that which goes on four feet in the morning, on two at noon, and on three at evening?" Numerous victims fell before the monster, till at length Œdipus, who was then at Thebes, came forward, and answered the sphinx that it was Man; — who, when an infant, creeps on all fours; when he has attained to manhood, goes on two feet; and, when old, uses a staff — a third foot. The sphinx thereupon flung herself down to the earth, and perished; and Œdipus was, by the gratitude of the Thebans, chosen their king. The Grecian sphinx was probably borrowed from Egypt, where the enormous figure, now half buried in the sand, was probably the archetype of the more elegant monster of Greece. This figure which is close to the pyramids of Ghizeh, was disinterred by the late M. Belzoni, but has been again nearly covered. It has been said (on the authority of Pliny) that the sphinx represented the Nile in a state of flood; that event regularly occurring under the signs of the Virgin and Lion. But others contend that the original Egyptian sphinx was male (Andro-sphinx), like the speci-

men described by Herodotus, book ii. But the greater part of the enormous number around the temples of Luxor (1500 in a single avenue) are said to be female. Sphinxes are also represented with the heads of rams and hawks (Crio-sphinx, Hieraco-sphinx). The Egyptian sphinx had no wings; these appendages were added by the Greek artists.

SPHRAGIDIUM, a cave on Mt. Cithæron in Bœotia; the nymphs who frequented it were called *Sphragitides*.

SPINA, a city of Gallia Cisalpina, near the entrance of the most southern branch of the Padus, called from it Ostium Spiniticum, and founded by a numerous band of Pelasgi, who arrived on this coast from Epirus long before the Trojan war. It attained to great commercial prosperity; but in the time of Strabo had sunk to a mere village.

SPINTHARUS, a Corinthian architect, who built a new temple at Delphi after the conflagration of the old one, B. C. 544.

SPOLETIUM, a city of Umbria, north-east of Interamna, in the south-western section of the country. It was colonised A. U. C. 512, and is famous in history for having withstood an attack from Hannibal after the battle of Thrasymene. This city suffered severely in the civil wars of Marius and Sylla from proscription. The modern name is *Spoleto*.

SPORADES, a name given by the Greeks to the numerous islands scattered (*σπειρώ, to scatter*) around the Cyclades, with which, in fact, several of them are intermixed, and those also which lay towards Crete and the coast of Asia Minor.

SPURINNA, an astrologer, who told Cæsar to beware the Ides of March. As he went to the senate-house on the morning of the ides, Cæsar said to Spurinna, "*The Ides are at last come.*" "*Yes,*" replied Spurinna, "*but not yet past.*" Cæsar was assassinated a short time after.

SPURIUS, a prænomen common to many of the Romans.

STABIÆ, a maritime town of Campania, about two miles below the river Sarnus, now *Castelamare di Stabia*. It was once a place of some note, but, having been destroyed by Sylla during the civil wars, its site was chiefly occupied by villas and pleasure-grounds. It was at Stabiæ, after having just left the villa of his friend Pomponianus, that the elder Pliny fell a victim to his ardent curiosity and thirst for knowledge. It was celebrated for its fountains.

STAGIRA, *Stauros*, a city of Macedonia, on the upper shore of the peninsula of Mount Athos, near its junction with the

mainland, and on the coast of the Sinus Strymonicus. It was a colony of Andros, and celebrated as the birth-place of Aristotle.

STASEAS, a Peripatetic philosopher, who resided many years at Rome with M. Piso.

STASINUS, an early poet of Cyprus, the author, according to some, of the Cyprian Epics, which others ascribe to Hegesias.

STATILIUS, an inveterate enemy to Cæsar. When Cato committed suicide, he attempted to follow his example, but was prevented by his friends; and at last killed by the army of the triumvirs.

STATIRA, I., the sister and wife of Darius, taken captive by Alexander, who treated her with the utmost respect. She died in childbed, and was buried by the conqueror with great magnificence. — II. The eldest daughter of Darius, taken in marriage by Alexander. The nuptials were celebrated at Susa with great magnificence. She appears to have changed her name to Arsinoë after this union. She was murdered by Roxana, aided by Perdiccas. — III. A wife of Artaxerxes Mnemon, poisoned by her mother-in law, Queen Parysatis. — IV. A sister of Mithridates the Great, celebrated for the fortitude with which she met her end, when Mithridates, after his defeat by Lucullus, sent Bacchides, the eunuch, with orders to put his wives and sisters to death.

STATIUS, PUBLIUS PAPINIUS, a Latin Epic poet, born at Neapolis A. D. 61, and descended from a family that came originally from Epirus. He received his education at Rome, his father having gone with him to this city, where he became one of the preceptors of the young Domitian. Statius gained the prize three times in the Alban games, but was defeated in the Capitoline. At the age of nineteen he married the widow of a musician, named Claudia, whose abilities and virtues he extols in many of his productions. Disgusted at last, as he himself informs us, with the luxury of the Romans, he retired to a small estate in the vicinity of Naples, which the emperor, perhaps, had given him, and died A. D. 96. His chief poem is the *Thebaid*. His poems display a considerable share of real genius and talent, but vitiated by the false taste which then began to infest Latin poetry.

STATOR, a surname of Jupiter, given him by Romulus, because he *stopped* the flight of the Romans in their battle with the Sabines, after the carrying off by the Romans of the Sabine virgins. Romulus erected a temple on the spot where he had

stood when he invoked Jupiter, in prayer, to stay the flight of his forces.

STELLŌ, a youth turned into a kind of lizard by Ceres, because he derided the goddess.

STENTOR, a Grecian warrior in the army against Troy. His voice was louder than the combined voices of fifty men. He is erroneously regarded by some commentators as a mere herald.

STENTŌRIS LACUS, an estuary formed at the mouth of the Hebrus.

STEPHĀNUS, a grammarian who flourished in the fifth century. He was professor in the imperial college at Constantinople, and composed a Dictionary, containing adjectives derived from the names of places, and designating the inhabitants. Stephanus is usually quoted as *Stephanus Byzantinus*, or *Stephanus of Byzantium*.

STERŌPE, one of the Pleiades, daughter of Atlas, and wife of Œnomaus, king of Pisæ, by whom she had Hippodamia, &c.

STERŌPES, one of the Cyclops.

STESICHŌRUS, a Greek Lyric poet, a native of Himera in Sicily, who flourished about B. C. 570. To him we owe the first introduction of the triple division into *strophe*, *antistrophe*, *epode*. Hence he is said to have been named *Stesichorus*, "placer or arranger of the chorus;" his previous name having been Tisias. He died at Catana, in his eighty-fifth year.

STHENĒLUS, I., a king of Mycenæ, son of Perseus and Andromeda. He married Nicippe, daughter of Pelops, by whom he had two daughters, and a son called Eurystheus, born, by Juno's influence, two months before the natural time, that he might obtain a superiority over Hercules. (See HERCULES.)—II. A son of Capaneus, one of the Epigoni, and also one of the suitors of Helen. He went to the Trojan war, and was one of those shut up in the wooden horse.

STHENOBŒA, or ANTŒA, a daughter of Jobates, king of Lycia, and wife of Prætus, king of Argos. See BELLEROPHON.

STILĪCHO, a Vandalic general, in the service of the Emperor Theodosius the Great, whose niece Serena he married. Theodosius having bequeathed the empire of the East to his son Arcadius, and that of the West to his second son Honorius, the former was left under the care of Rufinus, and the latter under the guardianship of Stilicho. No sooner was Theodosius removed by death, than Rufinus stirred up an invasion of the Goths, in order to procure the sole dominion; but Stilicho put down this scheme, and effected the destruction of his rival. After suppressing

a revolt in Africa, he marched against Alaric, whom he signally defeated at Pollentia. A. D. 406 he repelled an invasion of barbarians, who penetrated into Italy under Rhadagaisus, a Hun or Vandal leader, who formerly accompanied Alaric, and effected the entire destruction of the force and its leader. Having either from motives of policy or from state necessity, entered into a treaty with Alaric, he was charged by Olympius, an officer of the court, with cherishing the intention of placing his son on the throne, and the weak Honorius, overruled by the arts of Olympius, gave orders for his arrest. Escaping with difficulty from a massacre of his friends at Pavia, Stilicho retired to Ravenna, and took sanctuary in a church; but by artifice and perjury, the bishop was induced to yield him up, and he was beheaded as soon as he had passed the threshold, A. D. 408, and his whole family involved in his ruin.

STILPO, a philosopher of Megara, who flourished B. C. 336. Though naturally addicted to pleasure, his character became completely changed though the influence of philosophy; and few persons were more esteemed by their contemporaries. He was highly respected by Ptolemy Soter; and when Demetrius plundered Megara, it is said that he ordered the house of Stilpo to be left unmolested.

STOBÆUS, a Greek writer, who flourished about A. D. 400, and left a collection of extracts from ancient poets and philosophers, which has come down to our times. He was a native of Stobi in Macedonia, whence his name.

STOBĪ, *Istib*, a city of Macedonia, in the district of Pæonia, north of Edessa, and not far from the junction of the Erigonus and Axios. On the conquest of Macedonia by the Romans, Stobi was made the depôt of the salt with which the Dardani were supplied from that country. At a later period it became a Roman municipium, a privilege rarely conferred beyond the limits of Italy; and in the reign of Constantine it was considered as the chief town of Macedonia Secunda, or Salutaris, as it was then called.

STŒCHĀDES, *Iles d'Hieres*, five small islands in the Mediterranean, off the coast of Gaul, and in a south-east direction from Telo Martius, or *Toulon*. Their name was said to be derived from their being ranged on the same line (*στοίχος*).

STŌICĪ, a celebrated sect of philosophers, founded by Zeno of Citium, about B. C. 360. They received their name from the *portico* (*στοὰ*) where the philosopher delivered his

lectures. This was the "Pœcile," adorned with various paintings from the pencil of Polygnotus and other eminent masters, and hence was called, by way of eminence, *the Pœch*.

STRABO, I., a Roman cognomen in the Fannian, Pompeian, and other families. It was first applied to those whose eyes were distorted, but afterwards became a general name.—II. A celebrated geographer, born at Amasea in Cappadocia about B. C. 54. He studied at Nyssa under Aristodemus, at Amisus under Tyrannion, and at Seleucia under Xenarchus. Proceeding to Alexandria, he attached himself first to the Peripatetic Bœthus of Sidon, and afterwards to the Stoic Athendodorus of Tarsus. He then visited various parts of Asia Minor, Syria, Phœnicia, and Egypt, as far as Syene and the cataracts of the Nile, where he formed an intimate acquaintance with Ælius Gallus, the Roman governor. He also travelled in Crete, northern Greece, and some parts of Italy, and appears to have visited Rome. The period of his death is uncertain; but it must have been later than A. D. 18. His "Geography," in seventeen books, all of which, except a portion of the seventh book, have come down to us, is celebrated for elegance, purity, and universal knowledge.

STRATARCHAS, the grandfather of the geographer Strabo, son of Dorylaus.

STRATO, a philosopher of Lampsacus, disciple and successor of Theophrastus in the Peripatetic school, over which he presided from B. C. 286 to B. C. 268. He was surnamed Physicus, because he applied himself to the study of nature; and was the master of Ptolemy Philadelphus. His doctrines were strongly tinged with atheism. Various other persons of this name are mentioned by the ancient writers; but none of them are of great celebrity.

STRATONICE, a daughter of Demetrius Poliorcetes, who married first Seleucus, king of Syria, and afterwards her stepson Antiochus. See ANTIOCHUS I.

STRATONICĒA, or STRATONICE, I., *Eskihissar*, an important city of Caria, between Alabanda and Atlinda, founded and fortified by Antiochus Soter, and called after his wife Stratonicæ.—II. A city near Mount Taurus, called *Stratonicea ad Taurum*, to distinguish it from the former.

STRATONIS TURRIS. See CÆSAREA.

STRONGÿLE, *Stromboli*, one of the *Lipari* isles, or the first of the *Æolia Insulæ* to the north-east, so called by the Greeks from its round figure. It was celebrated for its extraordinary volcano, the only one

known whose eruptions are continued and uninterrupted. See ÆOLIA INSULÆ.

STROPHÆDES, anciently called *Plotæ*, *Strivali*, two islands in the Ionian Sea, on the western coasts of the Peloponnesus, so named from *στροφή*, because Zetes and Calais, sons of Boreas, returned thence by order of Jupiter, after they had driven the Harpies from the tables of Phineus. The fleet of Æneas stopped near the Strophades.

STROPHÿS, I., a son of Crisus, and king of Phocis. He married a sister of Agamemnon, by whom he had Pylades, celebrated for his friendship with Orestes. After the murder of Agamemnon by Clytemnestra and Ægisthus, the king of Phocis educated at his own house, with the greatest care, his nephew Orestes, whose life Electra had saved.—II. A son of Pylades by Electra, the sister of Orestes.

STRYMON, *Karason*, or *Orphano*, a large river of Thrace, which it separates from Macedonia. It rises in the chain of Mount Scomius, and after a course of nearly two hundred miles, through the territory of the Pæonians, the Mædi, Sinti, and Edones, which were Thracian tribes, falls into the gulf to which it communicated the name of Strymoniceus, now *Golfo di Contessa*.

STYMPHĀLIS, I., a region of Macedonia, south of Orestis, and annexed to the former country upon the conquest of that kingdom by the Romans.—II. *Palus Zaracea*, a lake of Arcadia, near the town of Stympalus, famous for being the scene of one of the labours of Hercules, who was required to drive away the countless multitudes of birds, called Stympalides, which thronged its banks.

STYMPHĀLUS, *Kiona*, an ancient city in the north-east corner of Arcadia, founded long before the Trojan war by Stympalus, a descendant of Arcas. Pindar calls it the mother of Arcadia.

STYX (Στυξ), in mythology, a nymph; the daughter, according to Hesiod, of Oceanus and Thetis; but other mythologists relate the genealogy differently. She dwelt in a rock palace in the infernal regions, from whence one of the infernal rivers burst forth. This river, Styx, was one of the ten arms or branches of Oceanus. The gods of Olympus swore by the water of Styx; and a deity who took this oath in vain was banished from the heavenly mansions for ten years, to endure various torments. The river Styx has been sought for in various places; but the most remarkable stream of the name was in Arcadia. It forms a terrific waterfall.

SUADA, the goddess of Persuasion, equivalent to the Peitho of the Greeks.

SUASTUS, a river of India, falling into the Indus near the modern city of *Attock*.

SUBLICIUS PONS, the most ancient bridge erected at Rome over the Tiber, so called because constructed of wood, and resting on *piles* or *stakes* (*publicæ*). It was built by Ancus Martius, but was rendered more celebrated for the gallant manner in which it was defended by Horatius Cocles against the forces of Porsenna. Having fallen into neglect, it was rebuilt of stone by the censor Paulus Æmilius Lepidus, and at a later period repaired by Antonius Pius in marble.

SUBURRA, one of the most populous and profligate parts of ancient Rome, situated between Mt. Viminalis and Quirinalis, and remarkable as the residence of the obscurer years of Julius Cæsar. The term Suburra is sometimes used synonymously with that of Rome.

SUCRO, I., now *Xucar*, a river of Hispania Tarraconensis, in the territory of the Contestani; it rises in Mount Idubeda, and falls into the Mediterranean. — II. *Cullera*, a city of Hispania Tarraconensis, in the territory of the Edetani, and at the mouth of the Sucro. It lay between Carthago Nova and the Iberus.

SUESSA, I., Pometia, an ancient Volscian city, the site of which appears to have been in the neighbourhood of the Pomptinæ Paludes, to which it gave name. It was sacked by Tarquinius Superbus, and at a later period by the consul Servilius, from which period we lose all traces of it in history. It was a colony of Alba. — II. Aurunca, the capital of the Aurunci. (See AURUNCI.)

SUSSIONES, a people of Gallia Belgica, subdued by Cæsar. Their territory was bounded on the south by Matrona, *Marne*; and their capital, Augusta, afterwards Suessiones, now *Soissons*, stood on the *Oxona, Aisne*.

SUTONIUS, C. PAULINUS, I., a commander in the reign of Claudius, and the first Roman general who crossed Mt. Atlas with an army. He presided over Britain as governor for twenty years, and was afterwards made consul. — II. C. Tranquillus, a Latin historian, son of a Roman knight of the same name, born about the beginning of Vespasian's reign. He distinguished himself as an advocate; obtained the tribuneship through the influence of Pliny the younger; and was appointed secretary to the emperor Adrian, but afterwards banished from court for having been wanting in respect to the empress Sabina. The period of his death is unknown. His "Lives of the Twelve Cæsars" forms one

of the most interesting remains of ancient history.

SUEVI, a powerful people of Germany, consisting of many tribes, among which were the Longobardi, Semnones, Angli, Catti, &c., and originally occupying the vast extent of country between the Elbe and the Vistula; but, in process of time, the names of the several tribes became gradually more prevalent, and that of Suevi less and less frequent, until the term became fixed as a designation of those that had settled in what, at the present day, is denominated *Suabia*. Lucan calls them Flavi, from their having reddish hair, which their name is said to signify.

SUIÖNES, a people of Scandinavia, famed for their skill in navigation as early as the days of Tacitus. They were the earliest inhabitants of what is now called *Sweden*.

SULCIUS, an informer whom Horace describes as hoarse with the number of defamations he daily gave.

SULLA. See SYLLA.

SULMO, I., *Sermonetta Vecchia*, a city of Latium, which must not be confounded with the city of the same name situated among the Peligni. In Pliny's time no vestige of it remained. — II. *Sulmona*, a city of the Peligni, about seven miles south-east of Corfinium, celebrated for being the birth-place of Ovid. It was said to have been founded by Solymus, a Phrygian, one of the companions of Æneas. This city was exposed to all the vengeance of Sylla for having been attached to the cause of Marius, and it afterwards fell into the hands of Cæsar, together with Corfinium. — III. A Latin chief, killed by Nisus as he was going with his companions to destroy Euryalus.

SULPITIA, a poetess in the time of Domitian, who wrote a poem on the banishment of the philosophers by that emperor, some verses of which are extant. This Sulpitia must not be confounded with another poetess of the same name, who lived in the time of Tibullus, some of whose elegies have been attributed to her.

SULPITIA GENS, a distinguished patrician family at Rome, the two principal branches of which were the Camerini and Galbæ.

SULPICIUS, I., Servius Rufus, a distinguished patrician, brother-in-law of C. Licinius Stolo. He was highly esteemed for his talents and virtues, and was four times military tribune with consular power, 400 B.C. — II. Servius Pæticus, was consul, B.C. 362, with Licinius Stolo. Scenic exhibitions are said to have been first given during this year; and it was during this same year that Sul-

pitius drove a nail into the side of the temple of Jupiter on account of the ceasing of a pestilence.—III. Publius Sulpitius Saverio, was consul, B. C. 279, with P. Decius Mus, and defeated Pyrrhus at Asculum.—IV. Servius Galba. (See GALBA II. and III.)—V. Caius Sulpitius Gallus. (See GALLUS I.)—VI. Publius Sulpitius, a tribune of the commons B. C. 88, and a person of most turbulent character. As a partisan of Marius, he brought forward a law to deprive Sylla of the charge of the war against Mithridates, and to vest it in Marius. Sylla, however, marched upon Rome, of which he took possession, and a price having been set upon the head of Sulpitius, he was betrayed by his slave, and murdered. Cicero ranks Sulpitius among the greatest orators of his time.—VII. Servius Rufus, a contemporary and friend of Cicero, and one of the most eminent lawyers of his time. He had been a pupil, in judicial studies, of F. Balbus and C. Aquilius Gallus; and was the first that gave a scientific form to Roman jurisprudence. He was consul, B. C. 50, with M. Marcellus. Of his legal writings nothing remains.—VIII. C. Apollinaris. See APOLLINARIS.

SUMMĀNUS, an Etrurian deity, whose worship was very early introduced into Rome. A temple was erected to him at the Circus Maximus in the time of the war with Pyrrhus, and his earthen statue stood on the top of the temple of Jupiter on the Capitol. His festival, the *Summanalia*, was on the 20th of June, when cakes shaped like a wheel were offered to him.

SUNĪUM, a promontory of Attica, forty-five miles from the Piræus, where were a small harbour, a town, and beautiful temple of Minerva, hence called *Sunias*.

SUOVETARILĪA (Lat. *sus*, "a swine," *ovis*, "a sheep," *taurus*, "a bull"), in Roman history a quinquennial sacrifice, which consisted of the immolation of a sow, a sheep, and a bull; hence the name. See Lustratio.

SUPĒRUM MARE, a name of the Adriatic Sea, because situated above Italy.

SURĒNA, a powerful officer in the armies of Oródes, king of Parthia, whom he had aided in raising to the throne. He was appointed to conduct the war against the Romans, and protect the kingdom of Parthia against Crassus, whom he overthrew in the memorable battle of Charæ, and afterwards entrapped and put to death. He was afterwards himself put to death by Oródes, B. C. 52.

SURRENTUM, *Sorrento*, an ancient city of Campania, on the lower shore of the Sinus Crater, and near the Promontorium

Minervæ, said to have derived its name from the Sirens, who made this coast their favourite haunt. Surrentum became a Roman colony in the reign of Augustus. The wine of the Surrentine hills was held in great estimation by the ancients.

SUSA (*orum*), a celebrated city of Susiana in Persis, on the east side of the Eulæus or Choaspes, said to have been founded by Tithonus, the father of Memnon. It was customary with the kings of Persia to spend the summer in the cool mountainous country of Ecbatana, and the winter at Susa, the climate being warmer there than elsewhere.

SUSARĪON, a Greek poet of Megara, supposed by some to have been the inventor of comedy. He lived about 562 B. C.

SUSĪĀNA or SISIS, *Chusistan*, a province of Persia, to the east of Babylonia Proper. The chief rivers were the Eulæus and Tigris, and, on the confines of Persia, the Oroatis. The ancient capital was Susa, whence the appellation of Susiana was derived.

SUSĪDÆ PYLÆ, narrow passes over mountains from Susiana into Persia.

SUTRĪUM, *Sutri*, a considerable city of Etruria, west of Nepete, and north-east from Cære. It was colonised by the Romans seven years after Rome had been taken by the Gauls.

SYĀGRUS, an early Greek poet, who lived after Orpheus and Musæus, and was the first that sang of the Trojan war. Diogenes Laertius writes the name Sagaris, and makes him to have been the contemporary and rival of Homer.

SYBĀRIS, *I., Cochile*, a river of Lucania, running by the city of the same name, and falling into the Sinus Tarentinus.—II. A celebrated city of Lucania, situated on the Sinus Tarentinus, and between the rivers Sybaris and Crathis, and said to have been founded by the people of Træzene, not long after the siege of Troy. The rise and progress of this celebrated republic were wonderfully rapid. It held dominion over four different people and twenty-five towns; and the city extended fifty stadia, or upwards of six miles, along the Crathis. The number of its inhabitants capable of bearing arms is computed at 300,000. The accounts which we have of their luxury and opulence are not less extraordinary: and to such a degree, indeed, did they indulge their taste for pleasure, that a Sybarite and a voluptuary became synonymous terms. But this prosperity and excess of luxury were not of long duration; and the fall of Sybaris was hastened with a rapidity only equalled by

that of its sudden elevation. A democratical party, at the head of which was Telys, having gained the ascendancy, expelled five hundred of the principal citizens, who sought refuge at Crotona. This city, upon receiving a summons to give up the fugitives or prepare for war, by the advice of Pythagoras made choice of the latter alternative; and the hostile armies met near the river Traens, in the Crotonian territory. The forces of Crotona, headed by the celebrated Milo, amounted to 100,000 men, while those of Sybaris were triple that number; the former, however, gained a complete victory, and but few of the Sybarites escaped from the sword of the enemy in the rout which ensued. The victorious Crotoniats, following up their success, advanced against Sybaris, and, finding it in a defenceless state, totally destroyed the town by turning the waters of the Crathis, and thus overwhelming it with the inundation. The city of Thurii was afterwards founded in the immediate vicinity.

SYBARĪTA, an inhabitant of Sybaris. See **SYBARIS**.

SYÈNE, *Assuan*, a town of Thebais, on the borders of Egypt. Juvenal was banished thither, on pretence of commanding a prætorian cohort stationed in the neighbourhood. Here are the quarries from which the obelisks and colossal statues of the Egyptian temples were dug.

SYENESIUS, a Cilician, who, with Labinetus of Babylon, concluded a peace between Alyattes, king of Lydia, and Cyaxares, king of Media, while both armies were terrified by an eclipse of the sun, *B. C.* 585.

SYENNËSIS, a satrap, or rather tributary monarch of Cilicia, when Cyrus the Younger made war upon his brother Artaxerxes. The name Syennesis appears to have been a common appellation for the native princes of this country.

SYLLA, the cognomen of a branch of the patrician Gens Cornelia, which it exchanged for Rufus, a name which it had formerly borne. This name was first borne by the Flamen Dialis, Publius Cornelius Sylla, who was prætor urbanus *B. C.* 212; but by far the most distinguished member of the family was L. Cornelius Sylla Felix, the dictator, who was born at Rome, *B. C.* 138. He seems to have enjoyed an excellent education, but on reaching the age of puberty, he gave himself up to dissipation, and having obtained wealth by the bequests of a courtesan and of his mother-in-law, he aspired to political distinction, and in *B. C.* 107 he was chosen

quæstor. He served with reputation under Marius in Africa (where his address induced Bocchus to give up Jugurtha), Pontus, and on various other occasions. Some time after he obtained the prætorship, and was appointed by the Roman senate to place Ariobarzanes on the throne of Cappadocia, against the views and interest of Mithridates, king of Pontus. One battle left him victorious. About this period, the Marsian war having broken out, Sylla was appointed joint legatus with Marius to bring it to an end; and already had his arms been crowned with victory at Stabiæ and Bovianum, and he was now laying siege to Nola, when he was appointed to conduct the war against Mithridates. Marius, unable to endure that his rival should have this honour, obtained the recall of the decree, and got himself appointed. On receiving this intelligence, Sylla marched to Rome, and compelled Marius to flee into Africa. He then hastened over to Greece, most of which submitted to him. Athens alone shut her gates and was gallantly defended by Archelaus, Mithridates' general: he, however, soon retreated to Bœotia; and an engagement took place near Chæronea, in which the Pontic troops were totally defeated. Another battle followed at Orchomenus, which was equally fatal to the interests of Mithridates, who now sued for peace; and Sylla, who, in consequence of tidings from Italy, was in haste to return thither, readily consented, promising to secure Mithridates in his paternal dominions, and have him entitled a friend and ally of Rome, that monarch agreeing to surrender Bithynia, Cappadocia, and Asia. Meanwhile, during his three years' absence from Italy, his enemies had regained the superiority in Rome. Marius had been recalled; the blood of the friends of Sylla had been shed in torrents; he himself had been proscribed, and his property confiscated. But Marius was not at ease in the midst of his triumph; the report of Sylla's victories had reached his ears. To blunt his senses against the thought of impending vengeance, he gave way to dissipation, which carried him off in the seventieth year of his age, *B. C.* 86. (See **MARIUS**). The conqueror hurried towards Rome immediately on the conclusion of peace, and was joined by the majority of the army, and all the wealthier orders; but even when he was at the gates the Marian party attacked and massacred the senate in the Hostilian curia. The extent of his revenge far exceeded the provocation, for the senate-house resounded with the shrieks

of no fewer than 8000 of the opposite party, who were murdered in its vicinity, after having surrendered; and the names of 5000 citizens are said to have been published on the proscription lists. If blood had flowed in the time of Marius, it now poured in torrents. In these dreadful commotions, 33 consulars, 70 prætors, 60 ædiles, 200 senators, and 150,000 Roman citizens lost their lives, while thousands more were stripped of their property, and driven forth in beggary. Sylla divided among his legions the lands and properties of the Marians: he renewed and made perpetual in his own person the dictatorship, now out of use 120 years; sought to bring back the republic to its old form, when all power lay with the patricians; deprived the tribunes of the people of the right of proposing laws; completed the reduced senate from the equestrian order; increased, for the advantage of his friends, the colleges of pontiffs and augurs. After he had finished whatever the most absolute sovereign may do, from his own will and authority, he suddenly abdicated the dictatorial power, and retired to Puteoli, where he resigned himself chiefly to sensual enjoyments, which ultimately cut him off, B. C. 78. His body was carried to Rome with great pomp, and burnt in the Campus Martius, at his own request. Sylla was married five times, and left three children by his fourth wife, Cæcilia Metella, and a posthumous daughter by his fifth wife, Valeria. His son Faustus served with great distinction in Asia, under Pompey, whose daughter he married. After the battle of Pharsalia, he fled into Africa, was taken prisoner at the battle of Thapsus, and murdered in Cæsar's camp during a mutiny of the soldiers. Two brothers of the dictator are also noticed in history, as having taken part in the conspiracy of Catiline, but as having been acquitted. Sylla has been commended for patronage of the arts and sciences: he brought from Asia the extensive library of Apollonius, the Peripatetic philosopher, in which were the works of Aristotle and Theophrastus; and he was himself the author of voluminous memoirs, part of which are to be found in Plutarch's Life of Sylla. — II. Son-in-law of the emperor Claudius, was consul A. D. 52. He was banished by Nero to Massilia, on a charge of conspiracy, A. D. 59, and put to death four years afterwards.

SYLVĀNUS. See SILVANUS.

SYLVĪA, or ILĪA, mother of Romulus. See RHEA.

SYLVĪUS, a son of Æneas by Lavinia, from

whom afterwards all the kings of Alba were called *Sylvii*.

SYMBŌLUM, a place of Macedonia, near Philippi, on the confines of Thrace.

SYMMĀCHUS, a senator of the fourth century, under Theodosius. He was præfect of Rome, pontiff, augur, and proconsul of Africa, and vigorously resisted the changes made in the national religion by the triumphs of Christianity, for which he was sent into exile. He was recalled, however, by Theodosius, and raised to the consulship A. D. 391. He wrote some Epistles, which are still extant.

SYMPLEGĀDES. See CYANEÆ.

SYNESĪUS, I., a native of Cyrene, born A. D. 378, of a distinguished family. He studied at Alexandria under Hypatia and other celebrated instructors, and so rapid was the progress he made, that, at the age of nineteen years, he was chosen by the inhabitants of Cyrene to present to the Emperor Arcadius a golden crown which had been voted him. At the persuasion of Theophilus, bishop of Alexandria, he embraced Christianity; and after being long tossed about on the sea of doubt and uncertainty, he separated from a wife for whom he cherished a deep affection, and was consecrated bishop of Ptolemais in Cyrenaica, A. D. 410. The period of his death is unknown. His works consist of 156 epistles, on philosophical and polemical subjects, and are still held in high esteem.

SYNNAS (*adis*), or SYNNAÐA (*pl.*), a town of Phrygia, north-west of the plain of Ipsus; famous for marble quarries.

SYPHAX, a king of the Massæyli in Libya, who married Sophonisba, daughter of Hasdrubal, and forsook the alliance of the Romans to join himself to the interest of his father-in-law and of Carthage. He was taken prisoner by Masinissa, and given to Scipio, who carried him to Rome, where he adorned his triumph. Syphax died at Tibur, B. C. 201; and his possessions were given to Masinissa.

SYRACUSÆ, a celebrated city of Sicily, founded about B. C. 732 by Archias, a Corinthian, and one of the Heraclidæ. In the time of its greatest splendour, Syracuse was one of the largest cities in the world. It was of triangular form, and consisted of five parts or towns; Ortygia, or the island called Nasos or Νησος, which was all that the Greeks at first occupied, after having expelled the Sicilians; Acradina, that faced the sea; Tycha or Tyche, joined to Acradina on the east; Neapolis, or the New City, which lay along the side of the great port; and at the eastern extremity, Epipolæ. These several parts

were all gradually surrounded by walls, the length of which was 180 stadia, or rather more than twenty-two miles. The original constitution of Syracuse, like that of so many Dorian settlements, was aristocratical. It subsequently fell under the power of tyrants, some of whom raised its prosperity to a great height. But the oppressions exercised by Syracuse over the weaker towns compelled the latter to apply to Athens for aid, which was readily granted. A splendid fleet was equipped, and intrusted to the command of Alcibiades, Lamachus, and Nicias, b. c. 415; but the counsels and aid of Gylippus prevailed against the skill and plans of the Athenians; and, in the total destruction of its fleet and army, Athens received a blow from which it never recovered, b. c. 413. A few years after the defeat of the Athenians the supreme direction of affairs at Syracuse was usurped by Dionysius the Elder, whose character presents a singular compound of greatness and meanness, generosity and cruelty. Dionysius the younger, who succeeded his father, was finally expelled from Sicily by Timoleon; who, having demolished the citadel constructed by the elder Dionysius, and his magnificent tomb, restored the Syracusans to their freedom, and, having vanquished their enemies, retired into private life. They did not, however, long preserve the liberty given them by Timoleon. In the course of a few years, Agathocles attained to the supreme authority. After his death, the city underwent various revolutions, being sometimes the ally of the Carthaginians and sometimes of the Romans. After a long period of alternate fortune, Syracuse at last fell into the hands of the Romans under Marcellus, after a siege of about three years, b. c. 212. There are some remains still visible of the ancient Syracuse, in the ruins of porticoes, temples, and palaces. The famous fountain of Arethusa rose in the island of Ortygia; but, though still a striking object from its discharge of waters, it now serves merely as a resort for washer-women.

SYRIA, a large country of Asia; generally speaking, bounded on the east by the Euphrates and a small portion of Arabia, north by Mount Taurus, west by the Mediterranean, south by Arabia; and divided into several districts and provinces, among which were Phœnicia, Seleucis, Judæa or Palestine, Mesopotamia, Babylon, and Assyria. Syria is called in Scripture Aram, inhabitants Aramæans, from Aram, fifth son of Shem, father of the Syrians. The etymology of the name is very uncertain: but the only derivations worth mentioning

are two; the first of which is from Sur, an ancient name (and also the modern name) of Tyre; the other makes it as shortened from Assyria, (Major Rennell supposes Syria to be Assyria without the article); a supposition somewhat supported by the fact, that the two names are often confounded or used indifferently by the ancient writers. The history of Syria is included in that of its conquerors. It appears to have been first reduced by Tiglath Pileser, king of Assyria, about b. c. 750; previously to whose invasion it was divided into petty territories, of which the kingdom of Damascus was the principal. After the fall of the Assyrian monarchy it came under the Chaldean yoke; it shared the fate of Babylonia when conquered by the Persians; and was again subdued by Alexander the Great. At his death, b. c. 323, it was erected into an independent monarchy under the Seleucidæ, and continued to be governed by its own sovereigns till, weakened and devastated by civil wars between competitors for the throne, it was finally reduced by Pompey to a Roman province, about b. c. 55, after the monarchy had subsisted two hundred and fifty-seven years. The Saracens, in the decline of the Roman empire, next became the masters of Syria, about A. D. 622.

SYRINX, a nymph of Arcadia, daughter of the Ladon. Pan attempted to pursue her, but Syrinx escaped, and, at her own request, was changed by the gods into a reed called *σύριγξ*.

SYROS, *Syra*, one of the Cyclades in the Ægean Sea, twenty miles in circumference, very fruitful in wine and corn of all sorts. It was famous for having given birth to Pherecydes, the philosopher, the disciple of Pittacus, and teacher of Pythagoras.

SYRTES, two gulfs on the northern coast of Africa, one called Syrtis Minor, on the coast of Byzacium, now *Gulf of Cades*; the other Syrtis Major, on the coast of Cyrenaica, now *Gulf of Sidra*. The term Syrtis seems to be derived from the Greek *σύνειν*, and has reference to the effect of the winds and waves on the quicksands in these two gulfs. The word has been used to denote "any part of the sea of which the navigation was attended with danger from whirlpools or hidden rocks."

SYRUS. See SYROS.

T.

TABELLARIÆ LEGES, laws passed to enable the Roman commons to vote by ballot,

instead of by *viva voce*. Voting by ballot was allowed by the Gabinian law, A. U. C. 614, in conferring honours; two years after, at all trials except for treason, by the Cassian law; in passing laws, by the Papirian law, A. U. C. 622; and, lastly, in trials for treason also, by the Cœlian law, A. U. C. 630.

TABERNÆ NOVÆ, I., a street in Rome, where shops were built.—II. Rhenanæ, a city of Gallia Belgica, in the territory of the Nemetes, now *Rhein-Zabern*.—III. Tribocorum, *Elsass-Zabern*, a town of Alsace in France.

TABOR, a mountain of Galilee, west of Tiberias, and south-east of Dio-Cæsarea; called Itabyrius by the Greeks.

TABRĀCA, a maritime town of Africa near Hippo, made a Roman colony. The neighbouring forests abounded with monkeys.

TABURNUS, *Taburna* or *Tabor*, a lofty mountain in Samnium, the southern declivities of which were covered with olive grounds. It closed in the Claudine Pass on the southern side.

TACĀPE, *Capes* or *Gaps*, a town of Africa, at the head of the Syrtis Minor, near which were some medicinal waters, called *Aquæ Tacapinæ*, now *El-Hamma*.

TACFARĪNAS, a Numidian by birth, and the leader of a revolt in Africa against the Roman power, in the reign of Tiberius. He had served among the Roman auxiliaries, but, deserting from the forces among which he had been enrolled, he collected together some predatory bands, whom he trained to arms, and appeared as the leader of the Musulani, Mauri, and Cinithii, powerful nations on the borders of the desert. After he had severally defeated three officers of Tiberius, he was routed by Dolabella, and killed in the field of battle.

TACHAMPSO, an island in the Nile, near Philæ, half of which was held by the Egyptians, and the rest by the Æthiopians. The name Tachampsö is thought to signify "the island of crocodiles," the Egyptian term for these animals being *χάμψαι*.

TACHOS or **TACHUS**, a king of Egypt, in the reign of Artaxerxes Ochus, against whom he sustained a long war. He was assisted by the Greeks, but a misunderstanding having arisen between him and Agesilaus, king of Sparta, the latter embraced the cause of Nectanebis, a cousin of Tachos, from whom he had revolted, ruined the affairs of the monarch, and obliged him to save his life by flight, B. C. 361.

TACŪTA. —See **MUTA**.

TACĪTUS, **C. CORNELIUS**, I., a celebrated Latin historian, supposed to have been

born about A. D. 58 at Interamna; but neither the place nor date of his birth has been accurately ascertained. It is even doubtful who his parents were, though it is generally supposed that his father was a Roman knight, who had been appointed governor of Belgic Gaul. He early distinguished himself by his eloquence at the bar; was raised to places of trust and honour under Vespasian, and equally favoured by his successors Titus and Domitian. A. D. 77 Agricola, then consul, betrothed him to his daughter. A. D. 88 he was made prætor, and appointed one of the college of Quindecimviri; but soon afterwards he quitted Rome, whether voluntarily or as exile is unknown, and did not return till the accession of Nerva. His father-in-law, Agricola, had died A. D. 93. In the short reign of Nerva, he succeeded Verginius Rufus as consul, A. D. 97, and delivered a magnificent funeral oration in honour of his predecessor. Under Trajan, A. D. 99, Tacitus, who had always lived on terms of friendship with the younger Pliny, was appointed, in conjunction with the latter, to conduct the prosecution of Marius Priscus, the proconsul of Africa; and this is the last public act which can be satisfactorily traced to him. He subsequently quitted public affairs, and gave himself up in private to his historical compositions. The exact date of his death is not known, but it is generally believed to have taken place about A. D. 135. Tacitus wrote a treatise on the Manners of the Germans, a composition admired for fidelity and exactness. His life of Cn. Julius Agricola is celebrated for purity and elegance.—II. M. Claudius, a Roman emperor, elected to the imperial office on the death of Aurelian, A. D. 275, when in his seventy-fifth year. He was descended from the historian of the same name, and had been twice consul. His brief administration was very popular: he drove the bands of the Alani out of Asia with great slaughter; but he sunk under the fatigues of his office at Tyana, or, according to a more probable statement, was assassinated by a band of Cilician conspirators, A. D. 276.

TADER, *Segura*, a river of Spain, near New Carthage.

TÆNĀRUS, *Cape Matapan*, a promontory of Laconia, forming the southernmost extremity of the Peloponnesus, and of Europe. Near it was a large and deep cavern, whence issued a black and unwholesome vapour; hence the poets imagined that it was one of the entrances of hell, through which Hercules dragged Cerberus. On the promontory was a

temple sacred to Neptune, accounted an inviolable asylum. About forty stadia from the promontory stood the city of Tánarus, afterwards *Cæne* or *Cænopolis*. Tánarus became famous among the Romans for the beautiful black marble of its quarries, now known as *Nero Antico*.

TAGES, an old Italian divinity, who is represented to have sprung as a beautiful boy from the earth, which a Tuscan ploughman had furrowed too deep. The first act of this earth-born god was to foretell from the wings of birds what was to happen to the peasants by whom he was quickly surrounded; and hence he was worshipped as the inventor of augury. A collection of his prophecies was made and preserved in the sacred records of Etruria.

TAGUS, a large river of Spain, which rises among the Celtiberi in Mons Idubeda, and, after traversing the territories of the Celtiberi, Carpetani, Vellones, and Lusitani, falls into the Atlantic Ocean, after a course of about 600 miles. The sands of this river were said to contain grains of gold; hence it was called "Aurifer amnis." The ancient name remains in general use.

TALTHYBIUS, a herald in the Grecian camp, during the Trojan war, the particular minister and friend of Agamemnon. He brought away Briseis from the tent of Achilles.

TALUS. See PERDIX.

TAMARA, *Tambre*, I., a river on the north-western coast of Hispania Tarraconensis.—II. A town of Britain, on the Tamarus, in the territory of the Damnonii.

TAMARUS, I., a river of Britain, now *Tamar*. Tamari Ostia is *Plymouth Sound*.—II. Or Thamarus, *Tamaro*, a river of Samnium, rising in the Apennines, and falling into the Calore.

TAMASUS or TAMASĒUS, a city of Cyprus, south-east of Soloë, and north-west of Mount Olympus, celebrated for its rich mines of copper, and for the metallic composition called *chalcanthum*. In the vicinity of Tamasus was a celebrated plain, sacred to Venus, and where the goddess is said to have gathered the golden apples by which Hippomenes, to whom she gave them, was enabled to conquer Atalanta in the race.

TAMĒSIS, a river of Britain, now the *Thames*.

TAMOS, a native of Memphis, and a faithful adherent of Cyrus the younger, whose fleet he commanded. After the death of Cyrus, he fled with his vessels,

through fear of Tissaphernes, to Psammitichus, king of Egypt; but the latter put him to death, together with his children, that he might possess himself of his fleet and treasures.

TANĀGRA, more anciently called Græa, a town of Bœotia, on the northern bank of the Asopus, founded by Pœmandros, son of Chæresilaus, the son of Jasius, who married Tanagra, daughter of Æolus, or, according to some, of the Asopus.

TANĀGRUS or TANĀGER, *Negro*, a river of Lucania, rising in the central chain of the Apennines, and, after flowing thirty miles through the valley of *Diano*, loses itself under ground for the space of two miles. It reappears beyond *La Polla*, at a place called *Pertosa*, and falls into the Silanus below *Contursi*. It is remarkable for cascades, and the meanders of its streams.

TANĀIS, I., now the *Don*, a large river of Europe, rising in the *Valdai* hills, in the government of *Tula*, and falling into the Palus Mæotis, after a most circuitous course of about 1000 miles. In ancient times it was considered the line of demarcation between Europe and Asia.—II. A city in Asiatic Sarmatia, at the mouth of the Tanais, which soon became sufficiently powerful, by reason of its extensive commerce, to withdraw itself from the sway of the kings of the Bosphorus, and establish its independence. The ruins of the place are to the west of the modern *Azof*. The Greeks in the age of Alexander confounded the Tanais with the Iaxartes. See IAXARTES.

TANĀQUIL, called also Caia Cæcilia, wife of Tarquinius Priscus, the fifth king of Rome. She was represented as a woman of high spirit, and accustomed to rule her husband; hence the name is used by the Latin poets to indicate generally any imperious consort. She was also celebrated as an excellent spinster (*lanifica*) and housewife; and her distaff and spindle were preserved in the temple of Sancus or Hercules. After the murder of Tarquinius Priscus, she managed adroitly to secure the succession to Servius Tullius, her son-in-law. See TARQUINIUS I.

TANIS or ZOAN, a city of Egypt, at the entrance of the Tanitic mouth of the Nile, to which it gives name, between the Mendesian and Pelusiac.

TANTALIDES, a patronymic applied to the descendants of Tantalus, such as Niobe, Hermione, &c. Agamemnon and Menelaus, as grandsons of Tantalus, are called *Tantalidae fratres* by Ovid.

TANTĀLUS, a king of Lydia, son of

Jupiter, and a nymph called Pluto (*Wealth*), and father, by Dione, or, as others say, by Euryanassa, one of the Atlantides, of Pelops and Niobe. The common account makes him to have killed and dressed his son Pelops, and to have placed his remains as food before the gods, whom he had invited to a banquet, in order to test their divinity. (See *PELOPS*.) Pindar, however, rejects this legend as unbecoming the majesty of the gods, and says that Tantalus, being admitted to feast at the table of the gods on nectar and ambrosia, stole some of the divine food, and gave it to his friends on earth; while Euripides says that the offence of Tantalus consisted in not restraining his tongue; or, in other words, divulging the secrets of the gods. But, whatever may have been the crime of Tantalus, he is universally believed to have been severely punished. The Homeric account describes him as standing up to the chin in water in the lower world, which constantly eludes his lip as often as he attempts to quench the thirst that torments him. Over his head grow all kinds of fruits; but, whenever he reaches forth his hands to take them, the wind scatters them to the clouds. According to Pindar, Jupiter hung a vast rock in the air over the head of Tantalus, which, always menacing to descend and crush him, deprives him of all joy, and makes him "a wanderer from happiness;" while Euripides represents him as swinging aloft, midway between heaven and earth, while a rock suspended from golden chains whirls about his head. The story of Tantalus is probably intended to represent the man who is *flourishing* and abounding in wealth, but whose desires are insatiable.

ΤΑΠΗΛΕ, also called *Teleboides*, islands in the Ionian Sea, between Achaia and Leucadia. They derived their name from Taphius and Telebous, sons of Neptune, who reigned there. The Taphians made war against Electryon, king of Mycenæ, and murdered all his sons; upon which the monarch promised his kingdom and his daughter in marriage to whoever could avenge the death of his children upon the Taphians. Amphitryon did it with success, and obtained the hand of the maiden. The chief island of this group was called Taphos, Taphius, and Taphiussa, now *Meganisi*.

ΤΑΠΗΡÆ, *Precop*, a town on the isthmus of the Taurica Chersonesus.

ΤΑΠΗΡΟΣ, *Bonifacio*, the strait between Corsica and Sardinia.

ΤΑΠΡΟΒΑΝΕ, *Ceylon*, an island in the Indian Ocean. The existence of this island

first became known to the Greeks after the expedition of Alexander; but nothing authentic was elicited respecting it for many centuries, and even in the time of Ptolemy the most exaggerated and erroneous accounts of its extent and its inhabitants prevailed.

TAPSUS, a small and lowly situated peninsula on the eastern coast of Sicily, off Hybla, now called *Isola delli Manghisi*.

TARAS (-antis), I., a son of Neptune, who, according to some, was the founder of Tarentum, called in Greek *Τάρας*. (See *TARENTUM*.)—II. *Tara*, a small river west of Tarentum.

TARASCO, *Tarascon*, a city of Gaul, on the eastern side of the Rhone, and north of Arles.

TARBELLI, a people of Gallia Aquitania, who occupied the valley of the Aturus, *Adour*, at the foot of the Pyrenees, thence sometimes called *Tarbelles*.

TARENTUM, *TARENTUS*, or *TARAS*, *Taranto*, a celebrated city of Calabria, situated in the north-eastern angle of the Sinus Tarentinus, near the mouth of the Galesus. It was founded, according to some, by a Cretan colony before the Trojan war; but the real origin of the city may be ascribed to a body of Laconian emigrants, who settled in it under Phalanthus about B. C. 700. The favourable situation of Tarentum contributed to its rapid prosperity. The adjacent country was fertile in grain and fruit; the pastures were excellent, and the flocks afforded a very fine wool, while the city itself enabled it to monopolise the whole commerce of the Adriatic, Ionian, and Tyrrhenian Seas. The government of Tarentum, like that of most other Greek states, was different at different periods, being sometimes administered by kings or tyrants, and sometimes by the people. It was distinguished not only by its wealth and commerce, but by the splendour of its public buildings and works of art. It also became a favourite seat of literature and science; and the followers of Pythagoras, though proscribed in other parts of Italy, found here a safe asylum. It has been frequently alleged that the wealth and civilisation of Tarentum produced a degree of effeminacy in its inhabitants which unfitted them to cope with their barbarous neighbours, and led ultimately to their ruin; but there does not appear to be any ground for this opinion. Involved in a contest with Rome, which had subjugated all the intermediate nations of Italy, the inhabitants, unable with their own efforts to meet the re-

sources of their powerful adversary, naturally availed themselves of foreign aid; but though with the assistance of Pyrrhus, king of Epirus, they bravely maintained their position against the Romans, they were ultimately forced to yield; and, having subsequently embraced the party of Hannibal, they were overwhelmed by a stratagem of Fabius, and their city given up to plunder. From this period the prosperity and political existence of Tarentum may date its decline, which was farther accelerated by the preference shown by the Romans to the port of Brundisium for the fitting out of their naval armaments, as well as for commercial purposes; but the salubrity of its climate, the singular fertility of its territory, its purple dye, and its advantageous situation on the sea, as well as on the Appian Way, still rendered it a city of consequence in the Augustan age; and even in the time of Strabo it was a considerable city. That geographer describes the inner harbour as being 100 stadia or $12\frac{1}{2}$ miles in circuit; a computation, however, which does not agree with modern measurements, which represent the circuit of the harbour at sixteen miles. Strabo makes the site of the town very low, but the ground to rise, however, a little towards the citadel. The modern town now occupies the site of the ancient citadel.

TARICHĒA, a strong city of Palestine, at the southern extremity of the Sea of Tiberias. Its situation was well adapted for fishing; and the town derived its name from the process of *pickling* fish, which its inhabitants carried on upon an extensive scale. Several towns on the coast of Egypt bore this name from a similar cause.

TARNÆ, a town mentioned by Homer.

TARPA, **SPURIUS MERIUS**, a critic at Rome in the age of Augustus; appointed with four others in the temple of Apollo to examine the merit of every dramatic production before it was allowed to be represented on the stage.

TARPEIA, **I.**, a daughter of Tarpeius, governor of the citadel of Rome. She promised to open the gates of the city to the Sabines, provided they gave her what they carried on their left hands. Tatius, king of the Sabines, consented, and, to punish her perfidy, threw not only his bracelet but his shield on Tarpeia, and his followers having imitated his example, Tarpeia was crushed under the weight of bracelets and shields; she was buried in the Capitol, hence called *Tarpeian Rock*. — **II.** One of the warlike female attendants of Camilla in the Rutulian war.

TARPEIUS, **SP.**, the governor of the citadel of Rome under Romulus.

TARPEIUS MONS, or, more correctly, **TARPEIA RUPES**, a celebrated rock at Rome, forming a part of the Mons Capitolinus, and on the steepest side, where it overhung the Tiber. From this rock state criminals were accustomed to be thrown in the earlier Roman times. It received its name in commemoration of the treachery of Tarpeia, and of her having been killed here by the Sabines. Vasi gives the present height at fifty-five feet.

TARQUINIĀ, a daughter of Tarquinius Priscus and wife of Servius Tullius. On the murder of her husband by Tarquinius Superbus, she conveyed away the corpse by night, and gave it a private burial. She survived her consort only one day.

TARQUINIĀ, an ancient and powerful city of Etruria, northwest of Cære, founded either by Tarchon, the famous Etruscan chief so often mentioned by the poets, or by some Thessalians and Spinumbri, meaning, doubtless, the Pelasgi and Umbri, who came from Spina on the Adriatic. The Etrurians regarded Tarquinius as the metropolis or parent of all their other cities. See **TARQUINIUS**.

TARQUINIUS, **I.**, **PRISCUS**, the fifth king of Rome. According to the common account, he was a noble and wealthy Tuscan, son of Demaratus, a native of Corinth, who had come from Greece and settled at Tarquinius in Etruria. His original name was Lucumo; and having married an Etruscan lady of the noblest birth, Tanaquil by name, he left Tarquinius and proceeded to Rome, where he was received with great kindness by Ancus Martius, was admitted a Roman citizen, and assumed the name of Lucius Tarquinius. His courage, his wisdom, and his wealth, made him greatly esteemed by the people generally, and on the death of Ancus he was chosen king. He defeated the Latins and Sabines, the inveterate enemies of early Rome, and first assumed the regal fasces and purple robe. He increased the number of the senate to 300. Among his public works are the vast sewers, which exist to the present day. He laid out the Circus and the Forum, and began to surround the city with a wall of massy stones, and commenced the erection on the Capitol of the united temples of the three great gods of Rome. After a reign of thirty-eight years, he was assassinated by the sons of his predecessor on the throne, **B.C.** 578. — **II.** Surnamed Superbus, from his pride and insolence, was grandson of Tarquinius Priscus, and seventh and last king of

Rome; ascended the throne after Servius Tullius, whose eldest daughter Tullia he had married. (See *SERVIVS TULLIVS*.) He enacted many oppressive laws against the plebeians, and, protected by a strong body-guard, tyrannised also over the patricians; he nevertheless upheld the dignity of the Roman state, and all Latium acknowledged its supremacy. He built a temple to Jupiter, Juno, and Minerva, on the summit of the Capitoline Hill, in which were deposited the sacred treasures with the mysterious books of the Sibyl. Soon after this event, Tarquinius waged war against Ardea, the capital of the Rutuli, a people on the coast of Latium; and while his army lay encamped before the place, the affair of Lucretia occurred (see *LUCRETIA*), which hurled him from his throne. In vain did the cities of Tarquinii and Veii take up arms to effect his restoration; in vain did Porsenna, the Lucumo of Clusium, endeavour to effect the same end (see *PORSENNIA*); in vain, too, did the Latins exert themselves in his behalf. In a bloody battle fought at the Lake Regillus, the two sons of Tarquinius were slain; and the father at length gave up the contest with his former subjects, and retired to Cumæ, where he ended his days A. U. C. 259, or B. C. 495. — III. Collatinus. (See *COLLATINVS*. — IV. Sextius, eldest of the sons of Tarquin the Proud. When his father was besieging Gabii, Sextus is said to have come before that city with his body mangled and bloody with stripes, and to have no sooner declared that it proceeded from the oppression of his father, than the people of Gabii intrusted him with the command of their armies, and he soon delivered up the city to his father. After his violence to Lucretia had caused the expulsion of his family from Rome, he retired to Gabii, and was ultimately killed, bravely fighting in a battle during the war the Latins sustained against Rome, in the attempt of re-establishing the Tarquins on their throne. — V. Aruns. See *ARUNS*.

TARRACO, *Tarragona*, a town of the Cosetani in Hispania Citerior, on the coast of the Mediterranean. The Scipios landed here in the second Punic war, and, having fortified the city, made it their place of arms. It afterwards became the usual place of residence for the Roman prætors; and on the division of Spain, in the reign of Augustus, it gave the name of *Tarraconensis* to what had been previously called *Hispania Citerior*. Augustus resided here for a short period, and Hadrian enlarged its port, and erected a mole for the protection of ships.

TARRUTIVS. See *ACCA LAURENTIA*.

TARSIVS, a river of Troas, near Zeleia, which, according to Strabo, had to be crossed, on account of its meanderings, twenty times by those who followed the road along its banks. Homer styles it *Heptaporus*, as being crossed seven times.

TARSUS, a celebrated city of Cilicia Campestris, on the Cydnus, not far from its mouth. Nothing is known of the origin of Tarsus; but it is abundantly certain that it was very ancient, and that it had either been originally founded by Greeks, or had subsequently received a Grecian colony. It was the metropolis of Cilicia, and was captured by both Cyrus and Alexander. It continued to flourish under the successors of the latter, and under the Romans. Strabo says it was very populous and powerful; and he farther adds, that its schools of philosophy, literature, and science were superior even to those of Athens and Alexandria; and though this is obviously an extravagant eulogy, there can be no question that it was a most distinguished seat of learning. St. Paul, the apostle of the Gentiles, was a native of Tarsus, where he was born in the second year of the Christian æra, and where he acquired a competent knowledge of Greek literature before he went to study the law of Moses at Jerusalem. To ingratiate themselves with Julius Cæsar, the inhabitants changed the name of the city to Juliopolis; and it is plain, from the statement of St. Paul, that some of them, if not all, ranked as Roman citizens. Tarsus produced several other distinguished individuals; among whom may be specified Antipater, the Stoic, Athenodorus, the philosopher, and friend of Augustus.

TARTARVS (in the plural *-a*, *-orum*), the fabled place of punishment in the lower world, situated as far below the earth as earth is below heaven. Hesiod says it would take nine days for an anvil to fall from Heaven to Earth; and an equal space of time would be occupied by its fall from Earth to Tartarus. Tartarus was at one time represented as perfectly distinct from Erebus; and as being the general place of punishment for the Titans, the hundred-handed, Tantalus, and others whose lives had been stained by crimes of the deepest dye; but in later times they came to be regarded as identical, and to be used for the place in which all the wicked suffered punishment for the crimes they had committed in this world.

TARRESSVS, a town of Spain, situated in an island of the same name at the mouth

of the Bætis, formed by the two branches of the river. But with regard to the actual position of the town, much difference of opinion exists in ancient and modern writers. According to Strabo, the Bætis itself was anciently called *Tartessus*, the adjacent country *Tartessus*.

TARUANA, a town of Gaul in the territory of the Morini, now *Terrouenne* in Artois.

TARVISIUM, *Treviso*, an ancient city of Venetia, on the river Silis. At a later period it became the seat of a bishopric.

TATIĀNUS, a Syrian rhetorician, converted to Christianity by Justin Martyr, whom he followed to Rome in the latter part of the second century. After the death of Justin, the opinions of his proselyte took a turn towards those of Marcion, with whom he was contemporary; but, differing from that heresiarch in some material points, he became the head of a sect of followers of his own.

TATIENSES, or TITIENSES, a name given to one of the tribes of the Roman people by Romulus, in honour of Tatius, king of the Sabines.

TATIUS, TITUS, king of Cures among the Sabines, who made war against the Romans, after the rape of the Sabines. The gates of the city were betrayed into his hands by Tarpeia, and the army of the Sabines advanced as far as the Roman forum, where a bloody battle was fought; but the cries of the Sabine virgins stopped the fury of the combatants, and an agreement was made between the two nations, by which Tatius consented to leave his ancient possessions, and take up his abode at Rome. He shared the royal authority with Romulus, with whom he lived for some time in the greatest union, but was subsequently murdered at Lanuvium, B. C. 742, for cruelty to the ambassadors of the Laurentes.

TATTA, *Tuzla*, "salt," a lake in the north-east part of Phrygia.

TAUNUS, a mountain range of Germany, lying in a north-west direction from *Frankfort* on the *Mayne*.

TAURI, a people of European Sarmatia, who inhabited *Taurica Chersonesus*, and sacrificed all strangers to Diana.

TAURICA, a surname of Diana, because worshipped by the inhabitants of *Taurica Chersonesus*. See TAURI.

TAURICA CHERSONĒSUS. See CHERSONESUS.

TAURINI, a people of Liguria, occupying both banks of the Padus, in the earlier part of its course. They are first mentioned in history as having opposed Han-

nibal soon after his descent from the Alps; and their capital, *Taurasia*, was taken and plundered by that general, after an ineffectual resistance of three days. As a Roman colony, it subsequently received the name of *Augusta Taurinorum*, now *Turino* (Turin) in Piedmont.

TAUROMENIUM, *Taormino*, a town of Sicily, between *Messana* and *Catana*, built on the site of an ancient city called *Naxos*. The hills in the neighbourhood were famous for the fine grapes which they produced, as well as for the extent and beauty of their prospects.

TAURUS, I., a celebrated range of mountains, extending from the frontiers of India to the *Ægean* Sea. The principal chain was between the *Caspian* Sea and *Euxine* on one side, and sources of the *Euphrates* on the other. Two chains of mountains enter the peninsula of Asia: the one first confines, and then crosses the channel of the *Euphrates* near *Samosata*; the other borders on the *Pontus Euxinus*. These two chains, one of which is in part the *Anti-Taurus*, the other the *Paryadres*, of the ancients, or the mountain *Tcheldir* or *Keldir* of the moderns, are united to the west of the *Euphrates* by means of the chain of *Argæus*, *Argeh-Dag*. The chain, which bounds the ancient *Cilicia* to the north, is more particularly known by the name of *Taurus*, which, in several languages, simply signifies "mountain." It sends off to the west several branches, some of which terminate on the shores of the *Mediterranean*, as the *Cragus* and the *Masiestes* of the ancients, in *Lycia*; the others extend to the coasts of the *Archipelago*, opposite the islands of *Cos* and *Rhodes*. — II. A mountain and promontory on the eastern coast of *Sicily*, near which *Tauromenium* was built. It is now *Capo di S. Croce*. — III. *Statilius*, a friend of *Agrippa's*, who conquered *Lepidus* in *Sicily*, and gained also many victories in *Africa*, for which he obtained triumphal honours, B. C. 26. He was twice consul; and is said also to have built the first durable amphitheatre of stone, at the desire of *Augustus*. — IV. *Statilius*, proconsul of *Africa*, A. D. 53, in the reign of *Claudius*. On his return, *Agrippina*, who was anxious to get possession of his fine gardens, induced *Tarquitius*, who had been his lieutenant in *Africa*, to accuse him of extortion, and also of having practised magic rites. *Taurus*, indignant at the charge, would not wait for the decision of the senate, but destroyed himself.

TAXILUS, or TAXILES, I., a king of *Taxila*, conquered by *Alexander*, who treated

him with great kindness.—II. A general of Mithridates, who assisted Archelaus against the Romans in Greece; and was afterwards conquered by Muræna, lieutenant of Sylla.

TAYĜĒTE, or **TAYĜĒTA**, a daughter of Atlas and Pleione, and mother of Lacedæmon, by Jupiter. She was one of the Pleiades.

TAYĜĒTUS, or **TAYĜĒTA** (-orum), part of a lofty ridge of mountains, which, traversing the whole of Laconia from the Arcadian frontier, terminates in the sea at the promontory of Tænarus. Its elevation was said to be so great as to command a view of the whole Peloponnesus. It abounded with various kinds of beasts for the chase, and supplied also the celebrated race of hounds, so much valued by the ancients on account of their sagacity and keenness of scent. It also furnished a beautiful green marble much esteemed by the Romans.

TEĀNUM, *Teano*, a town of Campanian, on the Appian road, called also *Sidicinum*, to be distinguished from another town of the same name at the west of Apulia. It became a Roman colony under Augustus.

TEARUS, a river of Thrace, rising in the same rock from thirty-eight different sources, some of which are hot, others cold.

TECHMESSA, daughter of a Phrygian prince, called by some Teuthras, by others Teleutas. When her father was killed in war by Ajax, she became the property of the conqueror, and by him had a son called Eurysaces.

TECTOSAGES, a numerous and powerful Gallic race, whose territory lay between the Sinus Gallicus and the Ausci, and in the immediate vicinity of the Pyrenees. A part of them were led off by Sigovesus in quest of other settlements, and, passing through the Hercynian forest, spread themselves over Pannonia and Illyricum, and subsequently made an inroad into Macedonia. From Europe a portion of them then passed into Asia Minor, and at last occupied the central portion of what was called, from its Gallic settlements, Galatia. Ancyra was their chief city.

TEGEA or **TEGEÆ**, *Paoli*, one of the most powerful and ancient cities of Arcadia, founded by Tegeates, son of Lycaon, or, according to others, by Alcus. Apollo and Pan were worshipped there, and Ceres, Proserpine, and Venus had each a temple. The inhabitants were called *Tegeates*; and the epithet *Tegeæa* was given to Atalanta, as a native of *Tegea*. *Tegea* furnished no less than 3000 soldiers to the confederate Grecian army at the battle of Platea; it was spoken of as a place of importance by

Thucydides and Xenophon, and enjoyed considerable prosperity long after the subjugation of the Peloponnesus by the Romans.

TEIOS. See **TEOS**.

TĒLĀMON, king of the island of Salamis, son of Æacus and Endeis, brother of Peleus, and father of Teucer and Ajax, the latter of whom is thence called *Telamonius heros*. After he had accidentally killed his step-brother Phocus, he fled from Megara, his native city, and sailed to the island of Salamis, where he married Glauce, daughter of Cychreus; and at the death of his father-in-law became king of Salamis. After the death of Glauce, by whom he had become the father of Ajax, he married Peribœa, the daughter of Alcathoüs; and, on the conquest of Troy by Hercules, whom he accompanied and aided, he received from that hero the hand of Hesione, daughter of Laomedon, and sister of Priam, from which union sprang Teucer, who was, therefore, the half-brother of Ajax. Telamon distinguished himself at the Calydonian boar-hunt, and also in the Argonautic expedition; and, when the Trojan war broke out, he despatched his sons Ajax and Teucer to sustain that glory, to which the feebleness of age precluded him from any longer aspiring. On the death of Ajax, Telamon, indignant at the supineness of Teucer in not having avenged his brother's death, banished him from his native island.

TELAMONIĀDES, a patronymic given to the descendants of Telamon.

TELCHĪNES, an ancient race in the island of Rhodes, said to have been originally from Crete. They were the inventors of many useful arts, and, according to Diodorus, passed for the sons of the sea. They were also represented as powerful enchanters, who held in control the elements, and could bring clouds, rain, hail, and snow at pleasure.

TELEBŌÆ, or **TELEBOËS**, a people of Ætolia, called also Taphians. See **TAPHIÆ**.

TELEBOÏDES, islands between Leucadia and Acarnania. See **TAPHIÆ**.

TELEGŌNUS, a son of Ulysses and Circe, born in the island of Æeæ, where he was educated. When arrived at the years of manhood, he went to Ithaca to make himself known to his father, but he was shipwrecked on the coast, and, being destitute of provisions, plundered some of the inhabitants of the island. Ulysses and Telemachus having come to defend the property of their subjects against this unknown invader, a quarrel arose, and Telegonus killed his father without knowing who he was. He afterwards returned to his native coun-

try, and, according to Hyginus, carried thither his father's body, where it was buried. Telemachus and Penelope also accompanied him in his return, and soon after the nuptials of Telegonus with Penelope were celebrated by order of Minerva. Penelope had by Telegonus a son called Italus. He was said to have founded Tusculum in Italy, and, according to some, he left one daughter called Mamilia, from whom the patrician family of the Mamilii at Rome were descended.

TĒLĒMĀCHUS, son of Ulysses and Penelope. He was still in the cradle when his father went to the Trojan war; and at the end of this war, being anxious to see his father, he went in search of him, and visited the court of Menelaus and Nestor to obtain information respecting him. He afterwards returned to Ithaca, where the suitors of his mother had conspired to murder him; but he avoided their snares, and by means of Minerva discovered his father, who had arrived in the island two days before him, and was then in the house of Eumæus. With this faithful servant and Ulysses, he concerted how to deliver his mother from the importunities of her suitors, and his efforts were crowned with success. After the death of his father he is said to have gone to the island of *Ææa*, where he married Circe, or, according to others, Cassiphone, daughter of Circe, by whom he had a son called Latinus.

TELĒPHUS, I., king of Mysia, son of Hercules and Auga, daughter of Aleus. After numerous adventures, which will be found related under **AUGA**, he married one of the daughters of king Priam, whom he valiantly assisted against the Greeks, and would have been victorious in the first onset had not Bacchus suddenly raised a vine from the earth, which entangled the feet of the monarch, and laid him on the ground. Achilles rushed on him, and wounded him mortally; but he was informed by the oracle that he who had inflicted the wound could cure it. Upon this application was made to Achilles, but in vain. At last, however, by the persuasion of Ulysses, who knew that Troy could not be taken without the assistance of one of the sons of Hercules, and who wished to make Telephus the friend of the Greeks, Achilles consented; and as the weapon which had given the wound could alone cure it, the hero scraped the rust from the point of his spear, and, by applying it to the sore, gave it immediate relief. Telephus showed himself so grateful to the Greeks, that he accompanied them to

the Trojan war, and fought with them against his father-in-law. — **II.** A friend of Horace, remarkable for beauty, and elegance of person.

TELESINUS, I., a general of the Samnites, who joined the interest of Marius, and fought against the generals of Sylla. He marched towards Rome, and defeated Sylla with great loss; but was afterwards routed in a bloody battle, and left in the number of the slain, after he had given repeated proofs of courage. — **II.** A poet of considerable merit in Domitian's reign.

TELLUS, the goddess of the Earth. See **OPS** and **TERRA**.

TELMESSUS, or **TELMISSUS**, a name given to three towns in Asia Minor: 1. in Lycia; 2. in Caria; 3. in Pisidia. Of these the city of Lycia was the most celebrated. Its inhabitants were famous for their skill in augury, and were consulted at an early period by Cræsus, king of Lydia. The ruins of Telmissus are found at *Méi*, the port of *Makri*; and the theatre, porticoes, and sepulchral chambers excavated in the rocks, are some of the most remarkable remains of antiquity in Asia Minor.

TELO MARTIUS, ancient name of Toulon.

TELPHŪSA, a city of Arcadia, north-east from Heræa, celebrated for the worship of the goddess Erinnyes and Apollo Oncaus, whose temples were to be seen at a place called Oncaum, on the banks of the Ladon. The city derived its name from Telphusa, a daughter of the river Ladon. There was a fountain here whose waters were so extremely cold that Tiresias is said to have died of drinking them.

TEMĒNUS, son of Aristomachus, and one of the Heraclidæ. See **HERACLIDÆ**.

TEMERINDA, the name of the Palus Mæotis among the natives.

TEMĒSA, an ancient maritime town of the Brutii, south of Terina, celebrated for its copper-mines, to which Homer is supposed to have referred. There was also a town of this name in Cyprus.

TEMPE (*pl.*) a valley in Thessaly, between Mount Olympus at the north, and Ossa at the south, through which the Peneus flows into the *Ægean*. The poets have described it as the most delightful spot on the earth; and hence the word Tempe has come to be applied to all delightful valleys.

TENCHTHĒRI, a nation of Germany, who, in conjunction with the Usipetes, crossed the Rhine, were defeated by the Romans, and found protection and new settlements among the Sicambri.

TĒNĒDOS, a small and fertile island of the *Ægean* Sea, opposite to Troy, twelve

miles from Sigæum, and fifty-six north from Lesbos. It was anciently called Leucophrys, till Tenes, son of Cynus, settled there and built a town, called *Tenedos*, from which the whole island received its name. The position of Tenedos, so near the mouth of the Hellespont, has always rendered it a place of importance in both ancient and modern times. But it was chiefly known for its connection with Troy, and for being the place to which the Greeks retired and lay in ambush while the wooden horse was received within the walls of the doomed city.

TENES, son of Cynus, king of Colonæ, a town of Troas, and of Proclea the daughter of Clytius. After the death of Proclea, Cynus married Philonome, daughter of Craugasus, who became enamoured of Tenes; but, finding it impossible to shake his principles of duty, she accused him to her husband of an act of violence. The father believed the charge, and, confining Tenes and his sister in an ark or coffer (*ἐς λάρνακα*), cast them into the sea. They both, however, came safe to Tenedos, then called Leucophrys, the name of which Tenes changed to Tenedos after himself, and became monarch of the island. Some time after, Cynus discovered the guilt of his wife Philonome, and, as he wished to be reconciled to his son, whom he had so grossly injured, he went to Tenedos; but, when he had secured his ship to the shore, Tenes cut the fastenings with a hatchet, and suffered his father's ship to be tossed about in the sea. From this circumstance, the *hatchet of Tenes* became proverbial to intimate a resentment that could not be pacified. Tenes was killed by Achilles as he defended his island against the Greeks, and received divine honours after death.

TENOS, a small island in the *Ægean*, near Andros, called also *Hydrussa*, from the number of its springs. It produced excellent wines. The capital was also called Tenos. Near the town was situated a temple of Neptune, held in great veneration, and much frequented by the inhabitants of the surrounding isles.

TENTYRA (*plur.*) and TENTYRIS, a city of Egypt in the Thebaid, situate on the Nile, to the north-west of Koptos. This city was at variance with Ombos, the former killing, the latter adoring, the crocodile. About half a league from the ruins of this city stands the modern village of *Denderah*. Among the remains of Tentyra is a temple of Isis, one of the largest structures in the Thebaid, and by far the most beautiful, and in the best pre-

servation. The famous zodiac, which was framed in the ceiling of the temple, was taken down by the French traveller, M. Lelorrain, after the most persevering exertions for twenty days, and transported down the Nile to Alexandria, whence it was shipped to France.

TEOS or TEIOS, *Boudroun*, a city on the east of Ionia, situated upon a peninsula south-west of Smyrna. It belonged to the Ionian confederacy, and had a harbour called Geræsticus. During the Persian sway the inhabitants abandoned their native city and retired to Abdera in Thrace. This colony became so flourishing in consequence, that it quite eclipsed the parent state. Teos is celebrated for having given birth to Anacreon, Hecataeus the historian, Protagoras the sophist, Scythinus an Iambic poet, Andron a geographical writer, and Apellicon the great book-collector, to whom literature is indebted for the preservation of the works of Aristotle. The chief produce of the Teian territory was wine; and Bacchus was the deity principally revered by the inhabitants.

TERENTIA, the wife of Cicero, mother of M. Cicero, and of Tulliola. Cicero having repudiated her, she married Sallust, Cicero's enemy, and afterwards Messala Corvinus. She lived to her one hundred and third, or, according to Pliny, to her one hundred and seventeenth year.

TERENTIĀNUS, I., a Roman to whom Longinus dedicated his treatise on the Sublime. — II. Maurus, a grammarian. See MAURUS TERENTIANUS.

TERENTIŪS PUBLIUS, a Latin Comic poet, a native of Carthage, born about the 560th year of Rome. In what manner he came or was brought to the latter city is uncertain. He was in his earliest youth the slave of one Terentius Lucanus at Rome, a Roman senator, who educated him, and manumitted him for the brilliancy of his genius. Scipio, the elder Africanus, and his friend Lælius, have been suspected of assisting the poet in the composition of his Comedies; and the fine language, pure expressions, and delicate sentiments, with which the plays of Terence abound, perhaps favour the supposition. After he had given six comedies to the stage, Terence left Rome for Greece, whence he never returned. According to one account he perished at sea while on his voyage from Greece to Italy, bringing with him one hundred and eight comedies, which he had translated from Menander. According to others, he died in Arcadia for grief at the loss of those comedies, which he had sent before him by sea to

Rome. In whatever way it was occasioned, his death happened at the early age of thirty-four. The titles of his six plays are: the *Andria*, *Eumuchus*, *Heautontimoroumenos*, *Adelphi*, *Phormio*, and *Hecyra*.

TERENTUS, a place on the edge of the Campus Martius, close to the Tiber, where there was an altar sacred to Pluto and Proserpine, buried under the earth, which was uncovered at the celebration of the secular games only.

TĒREUS, I., a king of Thrace, son of Mars and Bistonis. He married Progne, daughter of Pandion, king of Athens, whom he had assisted in a war against Megara, and became the father of Itys. (See PROGNE and PHILOMELA).—II. A friend of Æneas, killed by Camilla.

TERGESTE and TERGESTUM, *Trieste*, a town of Italy, on the Adriatic, at the north-eastern extremity of the Sinus Tergestinus, *Gulf of Trieste*, made a Roman colony. Traces of an amphitheatre, and of the Roman buildings, are to be seen in the modern city.

TERĪNA, *St. Eufemia*, a town of the Brutii, on the coast of the Mare Tyrrhenum. The adjacent bay is called *Sinus Terinaus*. It was destroyed by Hannibal, but afterwards restored.

TERIOLI, *Tirol*, a fortified town at the north of Italy, in the country of the Grisons.

TERMĪLĒ, a name given to the Lycians. See LYCIA.

TERMINALĪA, an annual festival at Rome, observed in honour of the god Terminus, in the month of February. It was then usual for peasants to assemble near the principal landmarks which separated their fields, and, after they had crowned them with garlands and flowers, to make libations of milk and wine, and to sacrifice a lamb or a young pig. This festival was originally established by Numa; and though at first it was forbidden to shed the blood of victims, yet, in process of time, landmarks were plentifully sprinkled with it.

TERMĪNUS, a divinity at Rome, who was supposed to preside over boundaries. His worship was first introduced at Rome by Numa. His temple was on the Tarpeian rock, and he was represented with a human head, without feet or arms, to intimate that he never moved, wherever he was. It is said that when Tarquin the Proud wished to build a temple on the Tarpeian rock to Jupiter, the god Terminus alone refused to give way.

TERPANDER, a lyric poet and musician of Lesbos, B.C. 670. When still young he came to Peloponnesus, and was crowned victor (B.C. 676), in the musical contests

then first introduced at the feast of Apollo Carneius. He was also victor four successive times in the musical contest at the Pythian temple of Delphi. Terpander added three strings to the lyre, which previously only had four.

TERPSICHŌRE, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over dancing, of which she was reckoned the inventress, and in which, as her name intimates, she took delight (from *τέρω*, to *delight*, and *χορός*, a *chorus* or *dance*). To her was sometimes ascribed the invention of the cithara, and not to Mercury. She is represented like a young virgin crowned with laurel, and holding in her hand a musical instrument.

TERRA, one of the most ancient deities in classical mythology, wife of Uranus, and mother of Oceanus, the Titans, Cyclopes, Giants, Thea, Rhea, Themis, Phœbe, Tethys, and Mnemosyne. See OPS and TELLUS.

TERRACĪNA, originally called Anxur, a famous maritime city of Latium, capital of the Volsci, situated north-east from the Circæan Promontory; and built long prior to the foundation of Rome. It was taken by the Romans B.C. 403, retaken by surprise four years afterwards, and taken again by the Romans B.C. 396. It afterwards became a Roman colony, and assumed the name of Tarracina. During the second Punic war the temple of Jupiter at Tarracina is mentioned by Livy as having been struck by lightning; but it continued to flourish down to the period of Alaric, by whom it was taken and sacked.

TERTULLĪANUS, J. SEPTIMĪUS FLORENS, a celebrated Christian writer of Carthage, flourished A.D. 196. He was originally a pagan, but afterwards embraced Christianity, of which he became an able advocate. His writings show an ardent and impassioned spirit, a brilliant imagination, powerful reasoning, a high degree of natural talent, and profound erudition.

TETHYS, the greatest of the sea-deities, wife of Oceanus, daughter of Uranus and Terra, and mother of the chief rivers of the universe, Nile, Peneus, Simois, Scamander, &c., and about three thousand daughters, called *Oceanides*. The name Tethys is said to signify *Nurse*.

TETRAPŌLIS, I., a name given to the city of Antioch, capital of Syria, because divided into four districts, each of which resembled a city. (See ANTIOCH).—II. The name of Doris in Greece. See DORIS.

TĒTHĪCA, a mountain of the Sabines, near the Fabaris.

TETRAICUS, a Roman senator, one of the so-called thirty tyrants, who sprang up in

the Roman empire during the third century of our era. After the death of Victorinus he was proclaimed emperor, and retained possession of Spain, Gaul, and Britain, till Aurelian was invested with the purple, when, disgusted with the means necessary to retain his powers, he resigned the crown to the latter at the very moment his troops were drawn up to fight in his behalf, A. D. 274. Together with his son, of the same name, he adorned the triumph of Aurelian, who, however, treated him humanely, and even made him governor of Lucania, in which capacity he died.

TEUCER, I., a king of Phrygia, son of the Scamander by an Idæan nymph. His daughter Batea married Dardanus, a Samothracian prince, who succeeded him. (See DARDANUS.) His subjects were called Teuceri.—II. A son of Telamon, king of Salamis, by Hesione, daughter of Laomedon. He was one of Helen's suitors, and accordingly accompanied the Greeks to the Trojan war, where he greatly signalled himself. His father (see TELAMON) having refused to receive him into his kingdom, for having left the death of his brother Ajax unrevenge, he left Salamis, and retired to Cyprus, where, with the assistance of Belus, king of Sidon, he built a town called *Salamis*, after his native country.

TEUCRI, a name given to the Trojans, from Teucer, their king. According to Virgil, the Teuceri were a colony from Crete, who settled in Troas previous to the founding of Troy, and were the founders of the Trojan race; but the general opinion is, that the inhabitants of Troas assumed this appellation from Teucer or Teucrus, son of the Scamander, one of their kings. See TEUCER.

TEUCRIA, a name given to Troy from Teucer, one of its kings.

TEUTA, a queen of Illyricum, B. C. 231, who ordered some Roman ambassadors to be put to death, an act of violence which gave rise to a war that ended in her overthrow.

TEUTAS, or TEUTATES, a name of Mercury among the Gauls and Britons. He was appeased by human victims.

TEUTHRAS, a king of Mysia on the borders of the Caicus. (See TELEPHUS.) The fifty daughters of Teuthras, who became mothers by Hercules, are called *Teuthrantia turba*.

TEUTOBURGIENSIS SALTUS, a forest of Germany, lying east from Paderborn, and reaching to the territory of Osnabruck, famous for the slaughter of Varus and his three legions by the Germans under Arminius.

TEUTŌNI, and TEUTŌNES, several united tribes of Germany, who with the Cimbri made incursions into Gaul, and cut to pieces two Roman armies; but were at last defeated by the consul Marius, near Aquæ Sextiæ, *Aix*. B. C. 102. — (See CIMBRI.) The name derived from their all worshipping the same deity, Tuiscon, *Teut*.

THAIS, a famous courtesan of Athens, who accompanied Alexander in his Asiatic conquests, and is said to have instigated him to burn the royal palace of Persepolis. After Alexander's death, she married Ptolemy, son of Lagus, king of Egypt, by whom she had two sons, and a daughter named Irene.

THALA, a town of Africa, in the dominions of Jugurtha, also called Telepte.

THALÆME, a town of Messenia, famous for a temple and oracle of Pasiphaë.

THALASSIUS, a young Roman, whose union with one of the Sabine maidens whom he had carried off was attended with so much happiness, that it was usual at Rome to use the word *Thalassius* at nuptials, and wish those who were married the felicity of Thalassius. He was afterwards deified, and worshipped, according to some, under the name of Hymen.

THALES, one of the seven wise men of Greece, born of Phœnician parents, at Miletus in Ionia, B. C. 640. He travelled in quest of knowledge in Crete, Phœnicia, and Egypt, and on his return took an active part in public affairs. Astronomical, as well as mathematical, science seems to have received considerable improvements from Thales; and he was so well acquainted with the celestial motions as to be able to predict an eclipse. He taught the Greeks the division of the heavens into five zones, and the solstitial and equinoctial points; he corrected their calendar, and made their year contain 365 days. Like Homer, he looked on water as the principle of every thing; and is said to have been the founder of the Ionian school. His most celebrated pupils and successors were Anaximander, Anaximenes, Anaxagoras, and Archelaus, the master of Socrates. He died at the age of ninety-six.

THALESTRIS, otherwise called Minithya, a queen of the Amazons, who, accompanied by 300 women, came twenty-five days' journey, through the most hostile nations, to have an interview with Alexander, during his Asiatic conquests.

THALIA, ("the Blooming one,") I., one of the Muses, generally regarded as the patroness of comedy. She was supposed by some, also, to preside over husbandry and planting, and is represented leaning on

a column, holding a mask in her right hand, by which she is distinguished from her sisters, as also by a shepherd's crook. — II. One of the Graces. See CHARITES.

THALPIUS, a son of Eurytus, one of Helen's suitors.

THAMIRAS, a Cilician, who first introduced the art of augury into Cyprus.

THAMYRIS, an early Thracian bard, son of Philammon and Argiope, who having challenged the Muses to a trial of skill, was conquered, and deprived of sight for his presumption.

THAPSACUS, an ancient, populous, and commercial city of Syria, on the western bank of the Euphrates, nearly opposite to the modern *Racca*. Near it was the celebrated ford crossed by Cyrus the Younger in his expedition against Artaxerxes; afterwards by Darius after his defeat by Alexander at Issus; and about three years later by Alexander in pursuit of Darius, previous to the battle of Arbela.

THAPSUS, I., *Demas*, a maritime city of Africa Propria, south-east of Hadrumetum, where Scipio and Juba were defeated by Cæsar. — II. A town on the eastern coast of Sicily, a little north of Syracuse. It was situated on a peninsula, which was sometimes called an island, and now bears the name of *Macronisi*.

THARGELIA, festivals celebrated in Greece in honour of Apollo and Diana: they lasted two days, during which the youngest of both sexes carried olive-branches, on which were suspended cakes and fruits.

THASĪUS, or THRASĪUS, I., a famous soothsayer of Cyprus, who, having told Busris, king of Egypt, that to stop a dreadful plague he must offer a foreigner to Jupiter, was himself sacrificed by the king, on the ground that he was a foreigner. — II. A surname of Hercules, worshipped at Thasos.

THASOS, or THASUS, now *Thaso* or *Tasso*, a small but celebrated island in the Ægean, on the coast of Thrace, opposite the mouth of the Nestus, anciently known by the names of Acte, Æria, Æthria, Ceresis, Chryse, Odonis, Ogygia. It received, at a very remote period, a colony of Phœnicians, under the conduct of Thasus, from whom it received its name, and was colonised by a party of Parians, among whom was the poet Archilochus, about B. C. 708. Histæus the Milesian, during the disturbances occasioned by the Ionian revolt, fruitlessly endeavoured to make himself master of this island, which was subsequently conquered by Mardonius, when the Thasians were commanded to

pull down their fortifications, and remove their ships to Abdera. On the expulsion of the Persians from Greece, Thasus, together with the other islands on this coast, became tributary to Athens. The Thasians, however, having subsequently revolted, were besieged for three years, and on their surrender their fortifications were destroyed, and their ships of war removed to Athens. After the great failure of the Athenians in Sicily it once more revolted, at which time a change was effected in the government of the island from democracy to oligarchy. Little notice is afterwards taken of Thasus in history. It fell into the possession of the Romans B. C. 197; and under the emperors it was called "Libera," or the free state. Besides its gold and silver mines, which yielded a large revenue, Thasus was celebrated for its wines, marble quarries, and numerous other valuable productions. The capital of the island, also called Thasos, occupied three eminences on the northern coast, and numerous ruins still exist to attest its former splendour.

THAUMĀCI, *Thaumakon*, a city of Thesaly, in the district of Phthiotis, north of the Sinus Maliacus, said to have derived its name from the singularity of its situation on the pinnacle of a lofty perpendicular rock, and the *astonishment* (*θαῦμα*) produced on the minds of travellers upon first reaching it.

THAUMANTĪAS and THAUMANTIS, a name given to Iris, messenger of Juno, because daughter of Thaumās (*Wonder*), son of Oceanus and Terra, by one of the Oceanides.

THEĀNO, I., daughter of Cisseus, and sister of Hecuba. She married Antenor, and, being priestess also of Minerva, was prevailed upon by her husband to deliver up the Palladium to the Greeks. — II. The wife of the philosopher Pythagoras, daughter of Pythanax of Crete, or, according to others, of Brontinus of Crotona. — III. The daughter of Pythagoras. — IV. The mother of Pausanias. She was the first who brought a stone to the entrance of Minerva's temple to shut up her son, when she heard of his perfidy to his country. See PAUSANIAS I.

THEBÆ, a name common to numerous cities in the ancient world, of which the most celebrated are, I., Thebæ, the capital of Bœotia, and one of the most ancient and important cities of Greece, situated near the Ismenus in the plain between Lake Hylce on the north, and a range of low hills on the south. It was founded by a colony of Phœnicians under Cadmus.

whence it was also called Cadmeia, and fortified by Zethus and Amphion, whose music is said to have made the stones move and form the walls around the city. Long previously to the Trojan war it was besieged by the Argive chiefs, the allies of Polynices: the Thebans successfully resisted their attacks, and finally obtained a signal victory; but the Epigoni, or descendants of the seven warriors, having raised an army to avenge the defeat and death of their fathers, the city was on this occasion taken by assault and sacked. It took no part in the siege of Troy; but in the time of Homer, who speaks of its seven gates, it appears to have once more attained considerable prosperity. It was invested by the Grecian army under Pausanias, after the battle of Platæa; but, on the surrender of those who had proved themselves most zealous partisans of the Persians, the siege was raised, and the confederates withdrew from the Theban territory. Her jealousy of the Athenians afterwards induced her to form an alliance with the Lacedæmonians, to whom she was of great service in the Peloponnesian war; but, after its conclusion, the Lacedæmonians, finding a favourable opportunity, reduced Thebes under their dominion, established in it their favourite form of government, aristocracy, and placed a garrison in the citadel. It was freed, however, by the valour of Pelopidas, under whose able conduct, and that of Epaminondas, it became for a time the most powerful city in Greece. After the battle of Chæronea, in which the Thebans bore a principal part, Philip placed a garrison in the citadel of Thebes; but, on his death, the Thebans rose in arms against his son, Alexander the Great. The latter, however, having taken the city by storm, B. C. 335, rased it to the foundations, the house that had been occupied by Pindar being alone excepted from the general destruction; such of the inhabitants, amounting, it is said, to 30,000, as had not been killed, being at the same time sold as slaves. But about twenty years after this catastrophe the city was rebuilt by Cassander, when the Athenians, forgetting the ancient animosities that had subsisted between them and the Thebans, generously contributed towards the reconstruction of the walls. Subsequently the city underwent many vicissitudes. It appears to have suffered from the exactions of Sylla; and in the time of Strabo it was reduced to a mere village. Inscriptions, and traces of monuments, and public buildings, are still found in *Theba* or *Stiva*, which occupies the site

of the ancient city. Besides Epaminondas and Pelopidas, Thebes gave birth to Hesiod and Pindar, and many other distinguished individuals. — II. An ancient and celebrated city of Africa, called also Diospolis, and in the Scriptures No, situated in the centre of Upper Egypt, which was thence called Thebaid. Its origin is lost in the obscurity of antiquity; but its foundation has been ascribed to Osiris, and its most flourishing period appears to have been about B. C. 1700. Its greatness, wealth, and splendour are mentioned by Homer, who calls it "the city with a hundred gates" (*Hecatompylos*). The seat of government had been removed from Thebes to Memphis (near Cairo), previously to the invasion and conquest of Egypt by the Persians under Cambyses. This event took place B. C. 525, when, according to Diodorus, the Persians plundered and set fire to Thebes. It appears, however, to have, in some degree, recovered from this disaster. But after the conquest of Egypt by the Greeks, their whole attention was directed to the improvement and embellishment of Alexandria, so that the cities in Upper Egypt, and especially Thebes, progressively declined in importance and population. Its fall was accelerated by its having revolted against Ptolemy Philopater, by whom it was subsequently reduced, and given up to military execution. The ruins of Thebes, consisting of temples, sphinxes, colossi and obelisks, occupy an extent of nearly six miles, and convey an indelible impression of the former grandeur and splendour of this once mighty city. — III. A city of Mysia, surnamed Hypoplacia, from lying under the woody mountain of Placos. At the commencement of the Trojan war it was possessed by the Cilicians, whose king was Eetion, the father of Andromache; but it was taken and sacked by Achilles, and never rebuilt. — IV. Phthioticæ, a city of Thessaly, in the district of Phthiotis, about 300 stadia from Larissa, and not far from the sea. It possessed considerable commercial importance from the excellence of its harbour; and in a military point of view its influence was also great, as it commanded the great roads of Magnesia and Thessaly, from its vicinity to Demetrias, Phæræ, and Pharsalus.

THEBÆIS, I., the name given to the territory or district in which Thebes, the capital of Bœotia, was situated. In a similar, though in a much wider, sense it was the name of one of the two great divisions of ancient Egypt. (See *ÆGYPTUS*

II.)—II. The title of one of Statius's poems.

THEBE, I. See **THEBÆ**. — II. Wife of Alexander, tyrant of Phæræ, persuaded by Pelopidas to murder her husband.

THEMIS, the Grecian goddess of Justice or Law, daughter of Heaven and Earth, and mother by Jupiter of the Fates, the Seasons, Peace, Order, Justice, and all deities beneficial to mankind. Themis is said to have succeeded her mother Earth in the possession of the Delphic oracle, and to have voluntarily resigned it to her sister Phœbe, who gave it as a natal gift to Phœbus Apollo. She is generally represented in a form resembling that of Athene, but carrying the horn of plenty in one hand, and a pair of scales in the other.

THEMISCYRA, an ancient city of Pontus, capital of a district of the same name, whose exact site has never been ascertained. Diodorus ascribes its origin to the Amazons, who are said to have founded a powerful kingdom on the Thermodon, where they were afterwards conquered by Hercules, and many slain. The city was destroyed in the course of the Mithridatic war.

THEMISON, a famous physician, born at Laodicea about B. C. 90. He was a disciple of Asclepiades, from whose opinions, however, he afterwards dissented, and, having repaired to Rome, became the founder of a sect called *Methodici*, because he wished to introduce a greater degree of precision into the science of medicine than existed before his time.

THEMISTYRUS of Paphlagonia, a celebrated orator and philosopher, in the fourth century A. D., called *Euphrades*, "fine speaker," from his eloquent delivery. Constantius elevated him to the rank of senator. Julian made him prefect of Constantinople, A. D. 362, and kept up an epistolary correspondence with him. He was highly regarded, too, by the successors of this prince down to Theodosius the Great, who confided to him, although he was a pagan, the education of his son Arcadius. He was employed also on various public matters, and on several embassies. Themistius was the master of Libanius and St. Augustin; and an intimate friendship subsisted between him and Gregory of Nazianzus, who styled him "the king of arguments." Themistius resided for some time also at Rome, and, both in this city as well as in Constantinople, he lectured on the systems of Pythagoras, Plato, and Aristotle, but more particularly the latter. Several of

his orations and philosophical works are still extant.

THEMISTO. See **ATHAMAS**.

THEMISTOCLES, I., a celebrated general, son of Neocles and Euterpe, or Abrotonum, a native of Caria, Thrace, or Acarnania, was born at Athens B. C. 514. Numerous anecdotes are told of his youthful waywardness, and of his assiduous preference of the useful to the elegant arts; but all his juvenile pursuits tended to develop those brilliant qualities, both as a statesman and a general, which he afterwards displayed. He fought at Marathon under Miltiades, and for several years afterwards took an active part in public affairs; but it was not till B. C. 482, the year after Aristides' banishment, of which he had been one of the chief authors, that he became archon Eponymus, the democratic party to which he was attached being then omnipotent at Athens. He then commenced that career of policy by which he sought to extend the naval power of Athens, and which resulted in making the Athenians the supreme power in Greece. With the design apparently of reducing Ægina, but in reality with the object of making preparations for the Persian invasion, which, as he anticipated, was at hand, he induced the people to consent to the produce of the silver mines of Laurion, which used to be divided among them, being devoted to the building of ships of war; and they soon had a fleet of two hundred triremes afloat in their harbours. He also prevailed on the Athenians to pass a decree that, for the purpose of keeping up their navy, twenty new ships should be built every year. The wisdom of his views soon became apparent. When Xerxes, son of Darius, flushed with the inglorious victory of Thermopylæ, was advancing towards Athens, B. C. 480, the Athenians, by the advice of Themistocles, sought refuge in Salamis and the adjacent islands; and the combined fleet of the Peloponnesians being entrusted to his care, Eurybiades, however, the Spartan commander, being the nominal head, he directed all his operations to destroy the armament of Xerxes, and ruin his maritime power. An engagement had been fought in the spring at Artemisium, in which the Greeks, aided by a storm, which damaged the ships of the Persians, gained a considerable advantage; but the numbers of the enemy had struck the Greeks with great alarm, and a decisive battle would never have been fought if Themistocles, finding threats and entreaties to be of no avail, had not had recourse to a stratagem to

compel them to fight. He sent a message to the Persian admiral, informing him that the Greeks were on the point of dispersing, and that if the Persians would attack them while they were assembled, they would easily conquer them all at once, whereas it would otherwise be necessary to defeat them one after another. This apparently well-meant advice was eagerly taken up by the enemy, who now hastened, as he thought, to destroy the fleet of the Greeks. But the event proved the wisdom of Themistocles. The unwieldy armament of the Persians, unable to perform any movements in the narrow straits between the island of Salamis and the mainland, became an easy prey to their opponents, who gained a most complete and brilliant victory, losing only forty ships, while the Persians lost two hundred, or, according to Ctesias, even five hundred. Very soon after the victory was decided, Xerxes, with the remains of his fleet, left the Attic coast, and sailed towards the Hellespont. Themistocles, in the mean time, in order to get completely rid of the king and his fleet, sent a message to him, exhorting him to hasten back to Asia as speedily as possible, for otherwise he would be in danger of having his retreat cut off. In accordance with this advice, Xerxes hastened from Greece, and his fleets became an easy conquest to the victorious Greeks. After the Persian army had been defeated at Platæa and Mycale, B. C. 479, Themistocles used his influence with the Athenians to have the fortifications restored on a much larger scale than before the invasion of Xerxes; and, notwithstanding the remonstrances of the Spartans, the three ports of Phalerum, Munychia, and Piræus were fortified with a double range of walls, and the last-mentioned harbour connected by long walls with the city of Athens. But in the midst of his glory the conqueror of Xerxes incurred the displeasure of his countrymen. He was accused of participating in the conspiracy of Pausanias; and although nothing was proved against him, he was banished by the ostracism, B. C. 471. He first took up his residence at Argos, but subsequently found refuge with Artaxerxes, son of the prince whom his skill and valour had driven from Greece, who received him with kindness, made him one of his greatest favourites, and bestowed three rich cities on him, to provide him with bread, wine, and meat. The manner of his death is uncertain: some affirm that he poisoned himself, others that he fell a prey to a violent distemper. His bones were con-

veyed to Attica, and honoured with a magnificent tomb by the Athenians, who began to repent too late of their cruelty to the saviour of his country. He died in his sixty-sixth year, about B. C. 449.

THEOCLYMĒNUS, son of Thestor, a sooth-sayer of Argolis, who foretold to Penelope and Telemachus the speedy return of Ulysses.

THEOCRĪTUS, a celebrated Greek Bucolic poet, son of Praxagoras and Philinna, a native of Syracuse, flourished under Ptolemy Philadelphus, king of Egypt, and Hiero II. of Syracuse, B. C. 270. He was instructed, in his earlier years, by Asclepiades of Samos and Philetas of Cos; subsequently he became the friend of Aratus, and passed a part of his days at Alexandria, and the remainder in Sicily. It has been supposed that he was strangled by order of Hiero, king of Sicily, in revenge for some satirical invectives. Of his poetical compositions thirty idylls and some epigrams are extant, which are universally admired for beauty, elegance, and simplicity.

THEODĀMAS, or **THIODAMAS**, a king of Mysia, in Asia Minor, killed by Hercules because he refused to treat him and his son Hyllus with hospitality.

THEODECTES, a Greek orator and poet of Phaselis in Pamphylia, son of Aristander, and disciple of Isocrates. He wrote fifty tragedies, and was one of the poets selected by Queen Artemisia to pronounce funeral eulogiums upon her husband Mausolus. He died at Athens.

THEODŌRA, a name common to many empresses of Rome and of the East, after the division of the empire.

THEODORĒTUS, one of the Greek fathers, a native of Antioch, and a disciple of Chrysostom, made bishop of Cyrrhus, in Syria, A. D. 420. He at first embraced the opinions of Nestorius, but subsequently wrote against that heresiarch. His zeal for the Catholic faith rendered him obnoxious to the Eutychians, by whom he was deposed in the synod which they held at Ephesus; but he was restored to his diocese by the council of Chalcedon, A. D. 451, and spent the remainder of his life in literary pursuits. He died A. D. 457, in the sixty-fifth year of his age. Besides various other works, Theodoret is the author of a history commencing A. D. 324, where that of Eusebius ends, and continued down to A. D. 457.

THEODORĪCUS, I., son of Alaric, succeeded Wallia, king of the Visigoths, A. D. 419. He invaded Gaul during the latter

years of the reign of Theodosius II., and laid siege to *Arles*, A. D. 425; but the city was relieved by Aetius, general of Valentinian III., with whom he concluded a peace which lasted three years. In consequence of a misunderstanding, Theodoric besieged Narbonne, A. D. 436; and shortly after, having defeated Count Litorius, an able general of Aetius, who had advanced at the head of an army of Huns to the very gates of Toulouse, he concluded a treaty of amity with Aetius himself, who had hastened with a powerful force to avenge the defeat of his friend. Theodoric thenceforth devoted himself to the promotion of the welfare of his subjects: but on the invasion of Gaul by Attila, A. D. 450, he took up arms in conjunction with Aetius; and having met the forces of the Huns at *Châlons sur Marne*, he fell at the commencement of an engagement in which his troops were victorious, A. D. 451.—II. Surnamed the Great, son of Theodemir, king of the Ostrogoths, was born A. D. 451. He received his education at Constantinople, whither he had been sent as a hostage in his eighth year. On his return, A. D. 472, he distinguished himself by the subjugation of some Slavonian tribes, and accompanied his father on an expedition into Thessaly, which resulted in a large accession of territory to the Goths. He succeeded to the throne A. D. 475; and after a long reign, during which his talents both as a general, a statesman, and a legislator, were conspicuous, died A. D. 526.

THEODŌRUS, I., a disciple of Arete, daughter of Aristippus, and afterwards the successor of Anniceris in the Cyrenaic school, lived about the beginning of the fifth century B. C. Having been banished from Cyrene, his native city, for the freedom of his religious opinions, he took refuge in Athens; but his impiety would have proved fatal to him there, had not Demetrius Phalereus interposed in his favour, and procured him an asylum at the court of Ptolemy Soter. After a long interval he returned to Athens, where he is said to have at last suffered death by hemlock for his contempt of the Grecian superstitions. Theodorus the philosopher of Cyrene must not be confounded with the mathematician of the same name and place, who is mentioned among the teachers of Plato.—II. A rhetorician of Gadara, or more properly of Rhodes. He was the preceptor of Tiberius, afterwards emperor, whom he is said to have described as a mixture of mud and blood (*πηλὸν αἷματι πεφυραμένον*).

THEODOSĪA, *Caffa*, a town on the south-east side of the Tauric Chersonese.

THEODOSIOPŌLIS, I., a town of Armenia, built by Theodosius, east of Arze, on the river Araxes. It was a frontier town of the lower empire, and is now called *Hasan-Cala*, and otherwise *Cali-cala*, or the *Beautiful Castle*.—II. More anciently called Resaina, now *Ras-ain*, a city of Mesopotamia, on the Chaboras, founded by a colony in the reign of Septimius Severus; hence it was sometimes called *Colonia Septimia Resainestorum*.

THEODOSIUS, I., a distinguished officer in the reign of Valentinian I., whose brave and skillful conduct preserved Britain and recovered Africa. He was unjustly put to death by Gratian shortly after the latter's accession to the throne, A. D. 376.

—II. Flavius, surnamed "the Great," a celebrated Roman emperor, son of the preceding, born A. D. 345. He was invested with the imperial purple by Gratian, who made him his colleague, and gave him the eastern empire, with the addition of Illyricum, A. D. 379. The first years of his reign were marked by different conquests over the barbarians. The Goths were defeated in Thrace, and 4000 of their chariots with an immense number of prisoners were the rewards of the victory. The inveterate enemies of Rome now sued for peace, and treaties of alliance were made with distant nations. His reign was not less devoted to religion than to politics; and his zeal for Christianity led him to adopt severe measures against pagans and heretics. During the civil wars in the West he made two successful campaigns in Italy; and, after the defeat and death of the usurper Eugenius, he became sole emperor of the Roman world. Convinced, however, of the necessity of an emperor in each of the imperial cities, he assigned to his younger son Honorius the sceptre of the Western empire, and associated Arcadius the elder with himself in the East. Scarcely had he completed this arrangement, when his constitution, which had always been feeble, gave way, and he expired, to the universal regret of the empire, A. D. 395, in the fifty-first year of his age.—III. Grandson of the preceding, was born A. D. 401, and succeeded his father Arcadius as emperor of the eastern Roman empire, though only in his eighth year. The reins of government were assumed by Athenius, the præfectus prætorio, who carried it on till A. D. 414, when he voluntarily resigned it into the hands of Pulcheria, sister of the emperor; but during the whole of his subsequent reign, Theodosius took no interest in

the affairs of government, leaving in the hands of his sister the disposal of all offices of state, and all places of trust and honour. He married Eudoxia, or Athenais (see *ATHENAI*), daughter of the philosopher Leontius, remarkable for virtue and piety, and died A. D. 450, leaving one daughter, Licinia Eudoxia, whom he had married to the emperor Valentinian. In the reign of this emperor was compiled the *Theodosian Code*, consisting of the chief institutions and laws of the Christian emperors, from Constantine the Great to his own time. — IV. A mathematician of Tripolis, in Lydia, who flourished probably under the emperor Trajan, about A. D. 100, and was the author of three books on the doctrine of the sphere, of which Ptolemy and succeeding writers availed themselves.

THEOGNIS, an elegiac poet of Megara, who lived about the close of the sixth century B. C., and is said to have attained to the age of eighty-eight years. He was exiled from Megara for his political sentiments; and after visiting Sicily, Eubæa, and Sparta, retired to Thebes, where he took up his permanent abode. He belonged to the class called Gnostic poets; but few of his verses have reached our times.

THEON, I., a Greek painter of Samos, who lived in the time of Philip and Alexander of Macedonia, and was reckoned one of the masters of his age, on account of his powers of invention and the gracefulness of his execution. — II. A native of Smyrna, usually called the Elder, who probably lived about the commencement of the second century of our era. He was a Platonist in his tenets, and wrote a treatise on the works of Plato, so far as they related to geometry, arithmetic, music, and astronomy. — III. A mathematician of Alexandria, (usually called the Younger, to distinguish him from the above,) contemporary with Pappus, who lived towards the end of the fourth century of our era. He observed a solar and lunar eclipse, A. D. 365; but he is chiefly known for his "Commentary on the Elements of Euclid." He was father of the celebrated but unfortunate Hypatia. See *HYPATIA*.

THEOPHANE, a daughter of Bisaltus, whom Neptune changed into a sheep, and conveyed to the island Crumissa, where she bore him the ram with a golden fleece, which carried Phryxus to Colchis.

THEOPHÂNES, a Greek historian, born at Mitylene. Being expelled from his native country he repaired to Italy, where he formed an intimate friendship with Pompey, the Roman general, whom he accompanied in all his expeditions, and from whom he

procured many favours for his countrymen. He was appointed ambassador to Ptolemy Auletes, B. C. 59. After the battle of Pharsalia, he advised Pompey to retire to the court of Egypt, while he himself repaired to Rome, where he lived in retirement till he died. He wrote a "History of the Wars of the Romans in various Countries, under the Command of Pompey," of which there remain only a few fragments.

THEOPHĪLUS I., the associate of Tribonianus and Dorotheus in compiling the Institutes, of which work he has left a paraphrase in Greek. He also wrote a commentary on the Pandects, of which some fragments remain. — II. A celebrated bishop of Antioch, who flourished in the second century. He was ordained bishop A. D. 168, and was the first who used the term Trinity to express the three persons in the Godhead.

THEOPHRASTUS, a celebrated Greek philosopher, was born at Eresus, in Lesbos, B. C. 382. He was a disciple of Plato, and afterwards of Aristotle. His original name was *Tyrtamus*; but Plato induced him to exchange it for *Euphrastus*, "fine speaker," to intimate his excellence in speaking, and afterwards for *Theophrastus*, "divine speaker." When Aristotle withdrew from the Lyceum, Theophrastus became his successor, and in a short time the number of his auditors was increased to 2000. He is said to have delivered his country twice from the oppression of tyrants; and died at the age of eighty-five, lamenting the brevity of human life. Several of his works are extant; the principal of which are the "History of Plants;" the "Treatise on Stones;" and the "Characteres," or "Characters of Men."

THEOPŌLIS, a name given to Antioch, because the Christians first received their name there.

THEOPOMPUS, I., a king of Sparta, of the family of the Proclidæ, who distinguished himself by the many new regulations he introduced. He died after a long and peaceful reign, B. C. 723. — II. A Greek historian, a native of Chios, born about B. C. 380. His father, Damasis-tratus, became an object of strong dislike to his fellow-citizens on account of his attachment to Sparta; and being eventually exiled, repaired to Asia Minor with his son, who soon acquired great reputation for his eloquence. At the age of forty-five, Theopompus returned to his native city, on the recommendation of Alexander the Great; but after the death of that prince he was again expelled. He next found protection in Egypt from Ptolemy, son of

Lagus; but finding that his successor, Ptolemy Philadelphus, was hostilely disposed to him, he quitted the country, and nothing is known of his future history. The loss of the works of Theopompus, of which numerous fragments remain, is one of the greatest that ancient history has sustained.

THEOXENIA, a festival celebrated in honour of all the gods in every city of Greece, especially at Athens. The Dioscuri established a festival of the same name in honour of the gods who had visited them at one of their entertainments.

Thera, *Santorini*, one of the Sporades in the Ægean Sea, anciently called *Calliste*; originally occupied by the Phœnicians, but subsequently colonised by the Lacedæmonians under Theras, a descendant of Cadmus. It always remained faithful to its mother city, Sparta. It has acquired its chief importance from having founded the colony of Cyrene in Africa, under the conduct of Battus, B. C. 631.

Theramenes, son of Hagnon, a pupil of Socrates, and afterwards one of the Athenian generals along with Alcibiades and Thrasybulus. He was appointed by the Lacedæmonians one of the thirty tyrants at Athens; but the moderation of his views giving offence to his colleagues, Critias denounced him to the senate; and when he perceived a disposition on the part of the judges to acquit the accused, he surrounded the tribunal with his creatures, and pronounced sentence of death against Theramenes by his own authority. Socrates endeavoured to save the life of his friend, but in vain; and Theramenes, finding himself overpowered by his enemies, drank off the fatal draught, B. C. 404, with the words, "To the health of my dear Critias." From the fickleness of his disposition, he has been called *Cothurnus*, this being the name of a sort of sandal equally adapted for both feet.

Therapne, or Terapne, a town of Laconia, west of the Eurotas, where Apollo had a temple called *Phœbeum*. It received its name from Therapne, daughter of Lelex. Castor and Pollux were born there, hence called *Therapnæi fratres*. Helen is called *Therapnæa virgo*, from this the place of her birth.

Theras, son of Autesion of Lacedæmon, who conducted a colony to Calliste, to which he gave the name of Thera.

Therasia, a small rocky island in the Ægean, separated from the north-west coast of Thera by a narrow channel. It still retains its ancient name.

Therma, a town of Macedonia, after-

wards called *Thessalonica*, in honour of the wife of Cassander. See *THESSALONICA*.

Thermæ (*warm baths*). This term is frequently used in connection with an adjective: thus, *Thermæ Selinuntia* are the warm baths adjacent to the ancient Selinus, now *Sciacca*; *Thermæ Himerenses*, those adjacent to Himeria on the northern coast of Sicily, now *Termini*, which has also become the modern name for the remains of the ancient city. So, also, in speaking of the warm baths constructed at Rome by various emperors, we read of the *Thermæ of Dioclesian*.

Thermaicus Sinus, or Macedonicus Sinus, now *Gulf of Saloniki*, a bay of Macedonia, on which stood the city of Therma, whence its name.

Thermōdon, *Termeh*, a famous river of Cappadocia, which rises in the mountains on the confines of Armenia Minor, and after flowing through the ancient country of the Amazons, falls into the Euxine Sea near Themiscyra.

Thermopylæ, a celebrated defile on the shore of the Malian gulf, leading from Thessaly into Locris and Phocis; so named from the *hot baths* in the neighbourhood. It has been immortalised in history for being the scene of the unequal engagement between Xerxes and the Greeks, B. C. 480, in which 300 Spartans, under Leonidas, resisted for three days the attacks of the most courageous of the Persian army, which, according to some historians, amounted to five millions, though this must be greatly exaggerated. After the final defeat of the Persians a magnificent monument, the ruins of which still remain, was erected in honour of Leonidas and his heroic companions. It had an inscription, said by Cicero, by whom it has been translated, to have been written by Simonides, and which has thus been rendered into English:—

"To Lacedæmon's sons, O stranger, tell
That here, obedient to their laws, we fell!"

Thermus, or Thermum, a city of Ætolia, north-east of Stratos, regarded as the capital of the country, and supposed to have derived its name from some warm springs in the neighbourhood. Its situation among the mountains rendered it very difficult of access, and hence it was regarded as a kind of citadel for all Ætolia. It was twice pillaged by Philip III. of Macedon.

Theron, I., a king of Agrigentum, who, from being a private citizen, became the head of the state, about B. C. 500. He gained the prize in the Olympic games, and by his justice, moderation, and cour-

age, obtained the respect and esteem of the nation. With the aid of his son-in-law, Gelon, he defeated the Carthaginians in a great battle; and employed the captives taken on that occasion in constructing some of the great works for which Agrigentum was celebrated.—II. A Rutulian, who attempted to kill Æneas, but perished in the attempt.

TERSANDER, a son of Polynices and Argia, and one of the Epigoni. After the capture of Thebes, he received the city from the hands of his victorious fellow chieftains. At a subsequent period, when already advanced in years, he accompanied the Greeks to the Trojan war, but was slain on the shores of Mysia by Telephus.

TERSITES, son of Agrius, brother of Ceneus, prince of Ætolia, and cousin of Tydeus and Meleager. Homer represents him as the most disgusting and most base in spirit of all the Grecian host who warred against Troy. He ultimately fell by the hand of Achilles, while he was ridiculing the sorrow of that hero for the death of Penthesilea.

THESĒIDÆ, a patronymic given to the Athenians, from Theseus, one of their kings.

THESEUS, king of Athens, and son of Ægeus by Æthra, the daughter of Pittheus, monarch of Træzene, was one of the most celebrated heroes of antiquity. He was reared in the palace of his grandfather; and when he had reached the proper age, his mother having led him to the rock under which his father had deposited his sword and sandals (see **ÆGEUS**), he removed the rock, and taking possession of what was deposited beneath it, he resolved to proceed to Athens, and present himself to Ægeus. On his way thither, he met with many adventures, and destroyed Periphatès, Sinis, Sciron, Procrustes, and the monstrous sow Phæa, which ravaged the country in the neighbourhood of Crommyon. Having overcome all the perils of the road, Theseus at length reached Athens, where new dangers awaited him. He found his father's court all in confusion. The Pallantidæ, or sons and grandsons of Pallas, the brother of Ægeus, had long seen with jealousy the sceptre in the hands of an old man, and now meditated wresting it from his feeble grasp. Thinking, however, that his death could not be very remote, they resolved to wait for that event; but they made no secret of their intentions. The arrival of Theseus threatened to disconcert their plan. They feared that if this young stranger should be received as a son of the old king he

might find in him a protector and avenger; and they resolved to poison his mind against him. Their plot so far succeeded that Ægeus was on the point of sacrificing his son, when he recognised him by the sword which he wore, and then acknowledged him in the presence of all the people. The Pallantidæ had recourse to arms, but Theseus defeated and slew them. The bull of Marathon next engaged the attention of Theseus. He caught the animal alive, led it through the streets of Athens, and sacrificed it to Minerva, or the god of Delphi. The Athenians were at this period in deep affliction on account of the tribute which they were forced to pay to Minos, king of Crete. (See **ANDROGEUS** and **MINOTAURUS**.) Theseus resolved to deliver them from this calamity, or die in the attempt. Accordingly, when the third time of sending off this tribute came, and the youths and maidens were, according to custom, drawn by lot to be sent, in spite of the entreaties of his father to the contrary, he voluntarily offered himself as one of the victims. The ship departed as usual under black sails, which Theseus promised his father to change for white ones in case of his returning victorious. When they arrived in Crete, the youths and maidens were exhibited before Minos, previously to their being consigned to the Minotaur; but Ariadne, the daughter of the king, who was present, becoming deeply enamoured of Theseus, furnished him with a clew of thread, which enabled him to penetrate in safety the windings of the labyrinth till he came to where the Minotaur lay, whom he caught by the hair and slew. He then got on board with his companions, and sailed for Athens. Ariadne accompanied his flight, but was abandoned by him on the isle of Dia or Naxos. (See **ARIADNE**.) On his return to Athens, Theseus turned his attention to legislation. He abolished the previous division of the people of Attica into four tribes, and substituted that of a distribution into three classes,—the nobles, the husbandmen, and the artisans (*Εὐπατρίδαι*, *Γεωμόροι*, and *Δημιουργοί*). As a farther means of uniting the people, he established numerous festivals, particularly the Panathenæa, solemnised with great splendour every fifth year, in commemoration of this union of the inhabitants of Attica. These civic cares did not prevent Theseus from taking part in military enterprises: he accompanied Hercules in his expedition against the Amazons, who then dwelt on the banks of the Thermodon; and he distinguished himself

so much in the conflict, that Hercules, after the victory, bestowed on him, as the reward of his valour, the hand of the vanquished queen. (See *ANTIOPE*.) Theseus was also a sharer in the dangers of the Calydonian hunt; he was one of the adventurous band who sailed in the *Argo* to Colchis; and he aided his friend Pirithoüs and the Lapithæ in their conflict with the Centaurs. (See *PIRITHOÛS*.) With the assistance of Pirithoüs, he carried off the celebrated Helen, daughter of Leda, then a child of but nine years, though already of surpassing loveliness, and placed her under the care of his mother Æthra, at Aphidnæ. Hethen prepared to aid his friend in a bolder and more perilous adventure, the abduction of Proserpina from the palace of Pluto; an attempt which resulted in the imprisonment of both by the monarch of Hades. From this confinement Theseus was released by Hercules; but Pirithoüs remained ever afterwards a captive. After the death of Antiope, who had borne him a son named Hippolytus, Theseus married Phædra, the daughter of Minos, and sister of Ariadne. On the invasion of Attica by Castor and Pollux, for the recovery of their sister Helen, Theseus retired to Lycomedes, king of the island of Scyros, where he met with his death, either by accident or by treachery of his host; for ascending with Lycomedes a lofty rock to take a view of the island, he fell or was pushed off by his companion, and lost his life by the fall. The Athenians honoured his memory by feasts and temples; placed him among the gods; and at a later day obtained his bones from the island of Scyros, and interred them beneath the soil of Attica.

THESMOPHŌRIA, a festival in honour of Ceres, surnamed *the Lawgiver* (*Δεσμοφωρος*), because she first taught mankind the use of laws. It was celebrated by many cities of Greece, but with most observation and ceremony by the Athenians. The worshippers were free-born women, whose husbands defrayed the expenses of the solemnity, assisted by a priest and band of virgins. The women were clothed in white garments, as emblematic of purity.

THESMŌTHETÆ, the six inferior archons at Athens, who presided at the election of the lower magistrates, received criminal informations in various matters, decided civil causes on arbitration, took the votes at elections, and performed a variety of other offices.

THESPIA, *Eremo Castro*, an ancient town of Bœotia, at the foot of Mount Helicon, named from Thespia, daughter of Asopus, or from king Thespius. The inhabitants of

Thespia took part in the most celebrated battles of antiquity, and are renowned in history for their valour.

THESPIADÆ, the offspring of Hercules by the fifty daughters of Thespius. On attaining to manhood, some of them were sent, by their father's directions, to Thebes and Bœotia, but the greater part as a colony to Sardinia.

THESPIADES, I. the fifty daughters of Thespius, mothers of the Thespiadæ by Hercules. — II. An appellation given to the Muses, from Thespia, near which was Helicon, one of the mountains sacred to them.

THESPIS, a Greek dramatic poet, born at Icaria, an Athenian borough, at the beginning of the sixth century B. C. He was a contemporary of Solon and Pisistratus, and is generally regarded as the inventor of tragedy. His birthplace derived its name, according to tradition, from the father of Erigone.

THESPIÛS, a king of Thespia in Bœotia, son of Eretheus, and father of the Thespiades. See *THESPIADES*.

THESPŌTŌIA, a district of Epirus around the Acheron, extending along the coast from the mouth of the Ambracian gulf to the Thyamis, and reaching inland as far as Mt. Tomarus. Thesprotia was one of the most ancient abodes of the Pelasgi, and the inhabitants are said to have been the parent-stock of the Thessali. The oracle of Dodona was situated within its limits.

THESSALIA, a country of Greece, whose boundaries differed at different periods; but, properly speaking, it was bounded on the north by the chain of Olympus, west by that of Pindus, south by that of Ceta, east by the Ægean Sea. It seems to have been the general opinion of antiquity, founded on very early traditions, that the great basin of Thessaly formed by the mountains just specified was at some remote period covered by the waters of the Peneus and its tributary rivers, until some great revolution of nature had rent asunder the gorge of Tempe, and thus afforded a passage to the pent-up streams. Early traditions ascribe to Thessaly the more ancient names of Pyrrha, Æmonia, and Æolis. The two former appellations belong rather to the age of mythology; the latter refers to that remote period when the plains of Thessaly were occupied by the Æolian Pelasgi, previously to the country being occupied by the Thessalians, who are said to have come originally from Thesprotia. At what precise period it assumed the name of Thessaly cannot, perhaps, now be determined. In the poems of Homer it

never occurs, although the several principalities and kingdoms of which it is composed are there distinctly enumerated and described, together with the different chiefs to whom they were subject. From very early times Thessaly was divided into four large districts, called Hestiatotis, occupying the mountainous country between Pindus and Olympus; Thessaliotis, or Thessaly properly so called; Pelasgiotis, or the Pelasgian Argos, in the southern part of the lower valley of the Peneus; and Phthiotis, the region which included the ancient Hellas. Besides these great divisions, Thessaly comprised politically, though not physically, within its limits, the Ænians, Malian Dolopes, and the district of Magnesia. It would be impossible within our limits to give even an outline of the varied fortunes of this celebrated country. Almost all the names of its towns, mountains, and rivers, recal some association connected with the primitive history and heroic age of the nation. After innumerable vicissitudes it became a Roman province, after the battle of Cy-nosecephalæ

THESSALŌTIS, a part of Thessaly, south of the Peneus, and west of Magnesia and Phthiotis.

THESSALONĪCA, I., *Saloniki*, an ancient town of Macedonia, at the north-eastern extremity of the Sinus Thermaicus. It was at first an inconsiderable town under the name of *Therma*, by which it was known to Herodotus, Thucydides, and Æschines. Xerxes stayed here some days with his army, and it was occupied for a short time by the Athenians during the Peloponnesian war. According to Strabo, Cassander changed its name to that of his wife Thessalonica, the daughter of Philip, and sister of Alexander the Great. After the conquest of Macedonia by the Romans it was made the capital of the second of the four districts into which that country was divided; it was the residence of Cicero during a part of the time he continued an exile. Valerian raised it to the rank of a colony; and it had an amphitheatre, a hippodrome, and numerous splendid public buildings. It is also extremely interesting from its connection with the early history of Christianity; having been visited by St. Paul, who made there many converts, to whom he addressed the Epistles to the Thessalonians. It was the scene of a dreadful calamity in the reign of Theodosius, who, enraged at the inhabitants for having put to death Botheric the commandant of the city, caused them to be indiscriminately massacred to

the number of 7000, A. D. 390. — II. A daughter of Philip, king of Macedonia, sister of Alexander the Great, and wife of Cassander, by whom she had Antipater, who put her to death.

THESSĀLUS, I., an ancient Greek physician, son of Hippocrates, lived at the court of Archelaus, king of Macedonia, B. C. 360. He was one of the founders of the sect called Dogmatici, and is supposed to be the author of several works which bear the name of his father. — II. One of the founders of the medical sect of the Methodici, was born at Tralles in Lydia, in the first century of our era. He originally followed the trade of a weaver; but though traces of his defective education were perceived in his writings, he attained to great reputation as a physician.

THESTOR, a son of Idmon and Laothoë, and father of Calchas, who is thence often called Thestorides.

THETIS, one of the sea-deities, daughter of Nereus and Doris. She was courted by Neptune and Jupiter; but when the gods were informed that the son she would bring forth must become greater than his father, their addresses were stopped, and Peleus, son of Æacus, was permitted to solicit her hand. (See PELEUS and DISCORDIA.) Thetis became mother of several children by Peleus; but these she destroyed by fire in attempting to see whether they were immortal; and Achilles, her most distinguished offspring, must have shared the same fate, if Peleus had not snatched him from her hand. When Achilles was killed by Paris, Thetis issued out of the sea with the Nereides to mourn his death, collected his ashes in a golden urn, raised a monument to his memory, and instituted festivals in his honour.

THIA, I., the mother of the Sun, Moon, and Aurora, by Hyperion. (See THEA.) — II. One of the Sporades, which rose out of the sea in the age of Pliny.

THIRNĪDA, a town of Numidia, where Hiempsal was slain by the soldiers of Jugurtha.

THISBE, I., a beautiful girl of Babylon. (See PYRAMUS.) — II. A town of Bæotia, north-west of Aspera, and near the confines of Phocis, famed for its wild pigeons. The modern *Kakosia* marks its site.

THOAS, I. a king of the Tauric Chersonese when Orestes and Pylades, in concert with Iphigenia, carried off from that country the statue of the Tauric Diana. (See ORESTES and IPHIGENIA.) — II. King of Lemnos, and father of Hypsipyle. See HYPISYPYLE.

THOMÿRIS, called also TAMYRIS, TAME-

RIS, THAMYRIS, and TOMERIS, queen of the Massagetæ. After her husband's death she marched against Cyrus, who wished to invade her territory, cut his army to pieces, and killed him on the spot. See CYRUS.

THOR, in Scandinavian mythology, the son of Odin and Freya, and the divinity who presided over all mischievous spirits that inhabited the elements. His power is represented as irresistible. Many of his deeds are preserved in the *Edda* (which see); but it is probable that the worship of this divinity under the name of Donan, or god of thunder, spread also into Germany, where traces of him are still to be found in numerous local appellations, as Donnersberg, Thorstein, &c. As the worship of this god extended, nothing was more likely than that the Germans should confound him with the Jupiter of the Romans, who were then invading their country; and hence in Germany the day sacred to Jupiter was denominated Donnerstag, while the Scandinavian equivalent of the same deity has been retained by the English in Thursday (Thor's day).

THORAX, a mountain near Magnesia ad Mæandrum, in Lydia, on which the poet Daphidas was crucified for having written some satirical lines against Attalus, king of Pergamus. Hence the proverb, "*Take care of Thorax.*"

THORNAX, *Thornika*, a mountain of Laconia, north of Sparta, and forming part of the range called Menelaïum, celebrated for a temple of Apollo.

THOTH, an Egyptian deity, corresponding in some degree to the Grecian Hermes and the Latin Mercurius, and regarded as the inventor of writing and Egyptian philosophy. He is represented as a human figure with the head of a lamb or ibis.

THRÆCES, the inhabitants of Thrace.

THRÆCĪA, a large country of Europe, bounded on the north by the Danube, on the south by the Propontis and the Ægean Sea, on the east by the Black Sea, and on the west by the Strymon, and the ridges of Mt. Pangæus and Mt. Hæmus, which separated it from Macedonia. The country is fabled to have derived its name from Thrax, a son of Mars; and the inhabitants were described by Herodotus as a barbarous and savage people; but that it must have attained to a high state of civilisation long prior to the age of Herodotus is evident from the fact that the earliest Greek poets, Orpheus, Linus, and Musæus, and Eumolpus, the institutor of the Eleusinian mysteries, are all represented as having been natives

of this country. At an early period, too, its inhabitants spread over southern Greece, and sent out numerous colonies. Thrace first emerges into authentic history when Megabyzus, general of Darius, reduced them under the sway of the Persians. It, however, soon recovered its independence; and a new empire was formed in that extensive country, under the dominion of Sitalces, king of the Odrysæ. The whole country was eventually overrun by Philip of Macedon. After the death of Alexander, it was erected into a separate kingdom under Lysimachus, on whose death it again revolted to Macedonia, and remained under the dominion of its sovereigns until the conquest of the latter by the Romans, B. C. 168. Byzantium was the capital of this country, which now forms the Turkish province of *Romania* or *Rumelia*.

THRÆSEAS, or THRASIUS, I., a soothsayer. (See THASIOS.) — II. Pætus, a senator in the reign of Nero, born at Patavium. He was a follower of the Stoic sect; and his contempt of the base adulation of the senate, and manly animadversions on the enormities of the emperor, caused his being condemned to death, A. D. 66.

THRASYBŪLUS, I., a famous general of Athens, the son of Lycus, was born at Steiria in Attica. He was one of the commanders in the naval battle of Arginusæ, and in various other engagements with the Spartans during the Peloponnesian war; but he is chiefly remarkable in history for being the deliverer of his countrymen from the yoke of the Thirty Tyrants, who, after the termination of the Peloponnesian war, had been imposed upon Athens by Sparta, her successful rival, B. C. 404. Leaving Athens with thirty of his friends, he took up his position on the borders of Attica, where he was joined by about 500 of his countrymen, and succeeded in taking the Piræus; and after defeating the Thirty, he restored the ancient democratic constitution, and proclaimed a general amnesty, B. C. 401. Thrasybulus was afterwards sent with a powerful fleet to recover the lost power of the Athenians on the coast of Asia; and, after many successes, he was killed in his camp by the inhabitants of Aspendus, whom his soldiers had plundered without his knowledge, B. C. 391. Thrasybulus of Steiria must not be confounded with his contemporary of the same name, usually called the "Collytian," because he was a native of Collytus in Attica. The latter joined his namesake in his attack upon the Thirty Tyrants; and having subsequently re-

ceived the command of eight Athenian galleys, was taken prisoner by Antalcidas, the Spartan admiral. — II. A son of Gelo, and brother of Hiero the Elder, whom he succeeded on the throne of Syracuse, B. C. 466. He was expelled for his tyranny within a year of his accession, and retired to Locri, in southern Italy, where he died.

THRASYLLUS, one of the Athenian commanders at the battle of Arginusæ, condemned to death with his colleagues for omitting to collect and bury the dead after the action.

THRASYMACHUS, a native of Carthage, who came to Athens, where he became the pupil of Isocrates and Plato. He afterwards opened a school; but met with so little success that he hanged himself in despair.

THRĀSĀMĒNUS LACUS, *Lago di Perugia*, a lake of Etruria, a few miles south of Cortona, on whose shores Hannibal gained his third victory over the forces of the Romans under Flaminius, B. C. 217. 15,000 Romans were left dead on the field of battle, and 10,000 taken prisoners; while the loss of Hannibal was only about 1500 men.

THRĚČĪS, of Thrace. Orpheus is called by Virgil *Threicius Sacerdos*.

THREISSA, an epithet applied to Harpalyce, a native of Thrace.

THRIAMBUS, one of the surnames of Bacchus.

THRINAKĪA, an island to which Ulysses came immediately after escaping Scylla and Charybdis. In consequence of a resemblance in name, it is sometimes, though erroneously, identified with Sicily, one of whose names was *Trinacria*.

THRONĪUM, I., *Bodonitza*, a town of the Locri Epicnemidii, in Greece, near the mouth of the river Boagrius. Thronium was taken by the Athenians during the Peloponnesian war, and several years after it fell into the hands of Onomarchus, the Phocian general, who enslaved the inhabitants. — II. A town of Illyricum, at some distance from the coast above Oricum, said to have been founded by the Abantes, in conjunction with the Locrians on their return from Troy.

THUCYDĪDES, I., a celebrated Greek historian, son of Olorus, or Orolus, and Hegesipyle, was born in Attica, in the village of Halinusia, and in the tribe of Leontium, B. C. 471. By the mother's side he was connected with the family of the great Miltiades. His youth was distinguished by an eager desire to excel in gymnastic exercises; but he afterwards became the pupil

of Anaxagoras and Antiphon. When he had reached manhood he appeared in the Athenian armies; and in the eighth year of the Peloponnesian war was commissioned to relieve Amphipolis; but the rapid march of Brasidas, the Lacedæmonian general having defeated his operations, he was banished from Athens in disgrace. He then retired to Scaptesyne in Thrace, where he had obtained possessions by marriage, and only returned to Athens after the lapse of twenty years, when Thrasylbulus had re-established the democracy and proclaimed an amnesty, B. C. 401. Nothing certain is known of the period or manner of his death. His "History of the Peloponnesian war" is one of the most valuable and authentic records which has come down to our times. It was so much admired by the Athenians, that Demosthenes, to perfect himself as an orator, transcribed it eight times. — II. A son of Milesias, who became leader of the aristocratic party at Athens after the death of Cimon; but he was ostracised by the influence of Pericles.

THUISO, one of the deities of the Germans.

THŪLE, an island in the most northern parts of the German ocean, called *ultima*, "farthest," on account of its remote situation, and its being regarded as the limit of geographical knowledge in this quarter. Some suppose that it is *Iceland*, or part of *Greenland*; others, the *Shetland Isles*; while some modern geographers think the ancients mean *Scandinavia*.

THURĪI, a city of Lucania, in Lower Italy, near the site of Sybaris, founded B. C. 443 by an Athenian colony, to which belonged Herodotus, and Lysias the orator. It attained a considerable degree of prosperity and power. In the Peloponnesian war, the Thurians are mentioned as allied to the Athenians, and as furnishing them with some few ships and men for their Sicilian expedition. Subsequently, the attacks of the Lucani, from whom they sustained a severe defeat, and, at a still later period, the enmity of the Tarentines, so reduced the power and prosperity of the Thurians, that they were compelled to seek the aid of Rome, which was thus involved in a war with Tarentum. About eighty-eight years afterwards, Thurii, being nearly deserted, received a Roman colony, and took the name of Copia,

THURĪNUS, a name given to Augustus when he was young, either because some of his progenitors were natives of Thurii, or because his father Octavius had been successful in some military operations near

Thurii, a short time after the birth of Augustus.

THYĀMIS, I., *Calama*, a river of Epirus, anciently dividing Thesprotia from the district of Cestrine. Atticus had an estate on the banks of the Thyamis. — II. *Cape Nissi*, a promontory of Epirus, near a cognominal river.

THYATIRA, *Ak-Hisar*, a city on the northern confines of Lydia, not far from the source of the small river Lycus, founded by a colony of Macedonians, and enlarged by Seleucus Nicator. It was originally called Pelopia. It was one of the churches mentioned in the Revelations.

THYESTES, a son of Pelops and Hippodamia, and grandson of Tantalus; for the legend relating to whom consult the article ATRÆUS.

THYMBRA, I., a plain in Troas, through which a small river, called Thymbrius, flows in its course to the Scamander. Apollo had a temple here, whence he was surnamed *Thymbræus*. — II. A small town of Lydia, near Sardes, celebrated for a battle between Cyrus and Cræsus, in which the latter was defeated.

THYMÆTES, I., a son of Oxinthus, the last of the descendants of Theseus who reigned at Athens. He was deposed because he refused to meet Xanthus, the Boeotian monarch, in single combat. Melanthus the Messenian accepted the challenge, slew Xanthus, and was rewarded with the kingdom of Attica. (See MELANTHUS.) — II. A Trojan prince, whose wife and son were put to death by order of Priam. He is said, on this account, to have used his best endeavours to persuade his countrymen to admit the wooden horse within their walls. — III. A son of Hicetaon, who accompanied Æneas into Italy, and was killed by Turnus.

THYNI, another name for the Bithyni, or inhabitants of Bithynia. Hence *Thynameræ* is applied to the commodities of that country. See BITHYNIA.

THYŌNE, a name of Semele, after she had been endowed with immortality.

THYŌNEUS, a surname of Bacchus, from his mother Semele, called *Thyone*.

THYRÆA, the principal town of Cynuria, in Argolis, near which a celebrated battle was fought between the Spartans and the Argives. See OTHRYADES.

THYRSAGĒLĒ or THYSSAGETĒ, a nation of European Sarmatia, dwelling on the banks of the Tanais, in the neighbourhood of the Iyrææ.

TIBERĪAS, a town of Galilee, built by Herod, near the lake of the same name, and named after the emperor Tiberius.

The lake was previously called *Gennesareth*. Tiberias was taken and destroyed by Vespasian; but, after the fall of Jerusalem, it gradually rose again into notice.

TIBERĪNUS, son of Capetus, and king of Alba, drowned in the Albula, which was afterwards called *Tiberis*, in his honour.

TIBĒRIS, TYBĒRIS, TIBER, or TIBRIS, a celebrated river of Italy, on whose banks Rome was built, which rises in the Apennines, and, after a course of about 150 miles, falls into the Tyrrhene Sea, sixteen miles below Rome. It was said to have been originally called *Albula*, from the whitish hue of its waters, and afterwards Tiberis from Tiberinus, king of Alba, who was drowned in it; but it is probable that *Albula* was the Latin name of the river, and *Tiberis* or *Tibris* the Tuscan one. It is often called by the Greeks *Thymbris*, ὁ Θύμβρις. This stream is also called *Tyrrhenus amnis*, "the Tuscan river," from its watering Etruria on one side in its course, and also *Lydius*, "the Lydian" stream or Tiber, on account of the popular tradition which traced the arts and civilisation of Etruria to Lydia in Asia Minor. The Tiber was capable of receiving vessels of considerable burden at Rome, and small boats to within a short distance of its source.

TIBĒRĪUS, CLAUDIUS DRUSUS NERO, I., the successor of Augustus on the imperial throne, was born B. C. 42. By the father's side he was descended from the ancient Claudian family. His mother, Livia Drusilla, who was also of the same family, became afterwards the celebrated wife of Augustus. In his early years he commanded popularity by entertaining the populace with magnificent shows and fights of gladiators. His first appearance in the Roman armies was in the war against the Cantabri, where he served as tribunes militum, and he subsequently obtained victories in different parts of the empire, and was rewarded with a triumph a second time B. C. 7. He now retired to Rhodes, where he continued seven years; and on his return to Rome he was nominated the successor of Augustus, and obtained the command of the Roman armies in Illyricum, Pannonia, and Dalmatia. On the death of Augustus, A. D. 14, Tiberius, then in his fifty-sixth year, assumed the reins of government; but though he at first appeared to rule with moderation and justice, his conduct soon presented a fearful contrast to the reign of his predecessor. The establishment of an uncontrolled despotism seemed to be the object of his ambition; and for the period of twenty-two years

during which he held sway, Rome was deluged by the blood of some of her best and bravest citizens. While he was gaining honours by the valour of Germanicus (see GERMANICUS) and his other faithful lieutenants in different parts of the globe, he left the care of the empire to Sejanus, and retired to the island of Capreæ, A. D. 26, on the coast of Campania, where he buried himself in unlawful pleasures. It would be disgusting to detail the numerous cruelties and excesses in which Tiberius indulged during his sojourn in this island; suffice it to say, that, having at last discovered the perfidy of Sejanus, who had been so long the minister of his crimes, he procured his condemnation and execution from the senate, and then leaving his retreat in Capreæ, he retired to Misenum, when he fell into a lethargy, and on appearing to recover, was suffocated by Macro, commander of the Prætorian guards, A. D. 37. He was succeeded by Caligula, son of Germanicus. Tiberius was twice married. His first wife was Viprania Agrippina, daughter of Agrippa. This lady, to whom he was deeply attached, he divorced at the instance of Augustus. He then married Julia, daughter of Augustus, and widow of Marcellus and of Agrippa; but her scandalous conduct so disgusted him, that he soon found himself obliged to withdraw from all intimate intercourse with her. — II. One of the Gracchi. (See GRACCHI). — III. Father of the emperor, was quæstor to C. Julius Cæsar, and distinguished himself as commander of the fleet in the Alexandrian war. He became successively prætor and pontifex, and in the civil troubles during the triumvirate he followed the party of M. Antonius. Being compelled by Octavianus to fly from Rome, he escaped by sea and hastened to M. Antonius, who was then in Greece. He afterwards made his peace with Octavianus, by giving up to him his wife Livia Drusilla, then pregnant with Nero Claudius Drusus, and died shortly afterwards, B. C. 38.

TIBESIS, a river of Scythia, flowing from Mount Hæmus into the Ister.

TIBISCUS, *Teisse*, a river of Dacia, called also Pathyssus, falling into the Danube, and forming the western limit of Dacia. — II. or Tibiscum, *Cavaran*, a city of Dacia, on the river Temes, one of the tributaries of the Danube, and near the junction of the Bistra with the former stream.

TIBRIS. See **TIBERIS**.

TIBŪLA, *Longo Sardo*, a town on the northern coast of Sardinia, and on the

strait which separates that island from Corsica.

TIBULLUS, **AULUS ALBIUS**, a Roman knight, the representative of an ancient and wealthy family, and a contemporary of Horace and Virgil, was born B. C. 59. He was in possession of a small portion only of the estates of his forefathers; but whether this diminution of fortune was caused by the confiscations of the triumvirate, in which so many Italian estates were involved, or by his own extravagance, or by unknown circumstances, cannot be ascertained. Tibullus was distinguished by the beauty of his person. At an early period he attached himself to the famous M. Valerius Messala Corvinus, and enjoyed through life his patronage and friendship. He formed one of his retinue during a campaign against the tribes of Aquitania, the glories of which are commemorated in one of his most spirited elegies, and was accompanying his protector on an Asiatic mission, when he was attacked by illness, and obliged to remain behind at Corcyra. After his recovery he returned home, and spent the rest of his life at Pedum, a small town of Latium, between Præneste and Tibur. He died in the prime of life; but the exact period has not been ascertained. Four books of *Elegies* are the only remaining pieces of his composition; but these entitle him to be ranked as the prince of elegiac poets.

TIBUR, *Tivoli*, an ancient town of Latium, twenty miles north-east of Rome, on the banks of the Anio, founded by Catillus, a son of Amphiaraus, who, with his two brothers, migrated to Italy, and, having conquered the Siculi, gave to one of their towns the name of Tibur, from his brother Tiburtus. Along with the other cities of Latium, Tibur was subjected by the Romans B. C. 337. In remote antiquity Tibur was a populous and flourishing city, hence called *Superbum* by Virgil; but it appears to have been thinly inhabited even in the time of Augustus, hence called *Vacuum* by Horace. Its neighbourhood, however, from the wholesomeness of the air, was crowded with country seats. At the bottom of the eminence on which *Tivoli* stands are the ruins of a magnificent villa built by the emperor Hadrian. Julius Cæsar, Cassius, Augustus, Mæcenas, and other illustrious Romans, had also villas here. But Tibur is rendered chiefly interesting from its being so often celebrated by Horace, whose farm is generally thought to have been near it. Hercules was the deity held in the greatest veneration at Tibur; and his temple, on the foundations

of which the present cathedral is said to be built, was famous throughout Italy. Hence the epithet of Herculean given by the poets to this city.

TIBURTUS, a son of Amphiaraus, and brother of the founder of Tibur, which is hence often called *Tiburta Mœnia*. See **TIBUR**.

TICINUM, a city of Cisalpine Gaul, on the river Ticinus, founded by the Lævi and Marici. Ticinum was an important city in the time of Augustus. Under the Lombards it assumed the name of Pavia, whence its modern name *Pavia* has been derived.

TICINUS, *Tesino*, a river of Gallia Cisalpina, rising on the Lepontine Alps, near the sources of the Rhodanus, and falling into the Po near Ticinum. It traversed in its course the Lacus Verbanus, or *Lago Maggiore*. At the mouth of this river, the Romans, under Cornelius Scipio, the father of Scipio Africanus the elder, were defeated by Hannibal.

TIFĀTA, a mountain range of Campania, about a mile to the east of Capua, celebrated for its temples consecrated to Diana and Jove.

TIFERNUM, I., *St. Angelo in Vado*, a town of Umbria, near the Metaurus, called *Metaurense* for the sake of distinction.—II. *Citta di Castello*, a town of Umbria, towards the sources of the Tiber, distinguished by the epithet of *Tiberinum*. Tifernum is chiefly known from having been situated near the villa of the younger Pliny.—III. A town of Samnium, on the right bank of the river Tifernus. The Mons Tifernus was near the source of the same river, above *Boiano*, and is now called *Monte Matese*.

TIFERNUS, a mountain of Campania. See **TIFERNUM** III.

TIGELLĪNUS SOPHONIUS, prætorian præfect at the trial of the conspirators leagued against Nero, who rewarded him, and admitted him to his confidence. He was compelled by Otho to commit suicide A. D. 68.

TIGELLĪUS, M. **HERMOGENES**, a native of Sardinia, and a favourite of Julius Cæsar, Cleopatra, and Augustus successively. He was celebrated for the melody of his voice and his courtly and insinuating address.

TIGRĀNES, king of Armenia, the son-in-law and ally of Mithridates. He rendered himself master of Armenia Minor, Cappadocia, and Syria, but lost all these conquests after the defeat of Mithridates. The peace concluded with the Romans in the year 63 B. C. left him only Armenia. (See **MITHRIDATES** VI.) His second son, of the same name, attempted to dethrone

him with the assistance of the king of Parthia, whose daughter he had married, but was afterwards sent in chains to Rome for his insolence to Pompey. The period of his death is unknown.

TIGRANOCERTA, *Sered*, the capital of Armenia, a large, rich, and populous city, built by Tigranes during the Mithridatic war, east of the Tigris, on the river Nicephorius, by which it was nearly surrounded. It was inhabited not only by Orientals, but by many Grecian colonists, and by captives who had been carried off by Tigranes from some of the Greek cities of Syria which had been conquered by him from the Seleucidæ. Lucullus, during the Mithridatic war, took it with difficulty, B. C. 69, and found in it immense riches. He also sent home the greater part of the foreign inhabitants, but still the city remained a considerable place.

TIGRIS, a large river of Asia, rising on the mountains of Armenia Major, and falling into the Euphrates, near the modern *Koma*. Besides this branch, another issues from a chain of mountains, now called *Kurdistan*, to the west of the Arsissa Palus, *Lake of Van*, and afterwards joins the western Tigris. The river formed by the junction of the Tigris and Euphrates was called *Pasitigris*, now *Shat-el-Arab*, "River of Arabia." The Tigris, though a far less noble stream than the Euphrates, is one of the most celebrated rivers in history, and many famous cities, at various periods, have decorated its banks; among these may be mentioned Nineveh, Seleucia, Ctesiphon, and in modern times, *Bagdad*, *Mousul*, *Diarbekr*. The length of the Tigris is eight hundred miles.

TIGURINI, a warlike people among the Helvetii, whose territory is supposed to have corresponded to the modern *Zurich*.

TIMÆUS, *Timok*, a river of Mœsia, falling into the Danube.

TIMEA, wife of Agis, king of Sparta, to whom she was unfaithful.

TIMÆUS, I., a Pythagorean philosopher of Locri, born B. C. 380. He was a contemporary of Plato, and is said to have been connected with him by ties of friendship. A poem, entitled "De Animâ Mundi," exists, which has been attributed to Timæus. Plato named one of his Dialogues after him.—II. Son of Andromachus, born at Tauromenium, in Sicily, B. C. 352. Having been driven into exile by Agathocles, he repaired to Athens, where he spent fifty years, and occupied himself with the composition of a great historical work on the affairs of Greece and Sicily, and the wars of Pyrrhus and

Agathocles, &c. On the capture of Athens by Antigonus, B. C. 260, he returned to Tauromenium, where he spent the remainder of his life, and died B. C. 256, in his ninety-seventh year. — III. A Greek Sophist, who lived in the third century of our era, and wrote a work entitled "*Lexicon Vocum Platonicarum*."

TIMAGÈNES, a Greek historian of Alexandria, brought to Rome by Gabinius B. C. 54, and sold as a slave to Faustus, the son of Sylla, who gave him his freedom. After practising the humble trade of a cook and of a litter bearer, he opened a school for rhetoric, and attracted the notice of Augustus, who appointed him his historiographer. Being afterwards banished from the presence of the emperor for impertinence, Timagenes, to revenge himself on his patron, burnt the interesting history he had composed of his reign.

TIMAGÖRAS, an Athenian capably punished for paying homage to Darius, according to the Persian manner of kneeling on the ground, when sent to Persia as ambassador.

TIMANTHES, I., a celebrated painter of Sicyon or of Cythnus, contemporary of Zeuxis and Parrhasius, B. C. 400. The most important passage relating to him is in Pliny (35, 10). — II. A painter who flourished in the age of Aratus, and executed a picture representing the battle between this general and the Ætolians near Pellene.

TIMASÏTHEUS, a prince of Lipara, who, having obliged a number of pirates to spare some Romans going to offer the spoils of Veii to the god of Delphi, was rewarded liberally by the Roman senate, and the same generosity was extended to his descendants.

TIMĀVUS, *Timaus*, a celebrated river of Italy, in the territory of Venetia, north-east of Aquileia, and falling into the Adriatic. Few streams have been more celebrated in antiquity or more sung by poets than the Timavus; but its numerous sources, its lakes and subterranean passage, which have been the theme of the Latin muse from Virgil to Claudian and Ausonius, are now so little known, that their existence has even been questioned, and ascribed to poetical invention.

TIMESIUS, a native of Clazomenæ, who began to build Abdera, but was prevented by the Thracians.

TIMOCRĒON, a comic poet of Rhodes, who lived about B. C. 476, and was distinguished for his hatred of Simonides and Themistocles.

TIMOLĒON, a celebrated Corinthian, son of Timodemus and Demariste. Little is

known respecting his early history; but when he attained to manhood he displayed such an invincible hostility to tyranny in every form, that he did not hesitate to murder his own brother Timophanes, when he attempted, against his representations, to make himself absolute in Corinth. When the Syracusans solicited the aid of the Corinthians against the tyranny of Dionysius the Younger, he sailed for Syracuse in ten ships, accompanied by about 1000 men, and after compelling Dionysius to withdraw from Syracuse, he defeated the Carthaginians in a great battle on the Crimessus, B. C. 339; and having thus restored Syracuse to liberty, brought the whole island of Sicily into a more prosperous and tranquil state than it had been in for many years. He then reviewed the code of Syracusan laws, and though he might easily have assumed the sovereign power, he withdrew into private life, and died B. C. 337, respected by the Sicilians as their liberator and benefactor.

TIMOMĀCHUS, a painter of Byzantium, who flourished in the age of Julius Cæsar, and executed for him pictures of Ajax and Medea, which were placed in the temple of Venus Genetrix. For these paintings the artist received eighty talents.

TIMON, I., a Greek poet and philosopher, a son of Timarchus, born at Phlius in Sicyon about B. C. 240. He studied under Stilpo at Megara, and Pyrrho at Elis; and subsequently retired to Athens, where he died in his ninetieth year. Of his numerous productions only a few fragments remain. — II. Surnamed the *Misanthrope*, a native of the borough of Colyttus in Attica. He lived during the Peloponnesian war; and it is said that his hatred towards his fellow-men was originally excited by their false and ungrateful conduct. His eccentricities gave rise to numerous anecdotes, which are too well known to be repeated here. He died from the effects of a broken limb, which might have been cured had not his aversion towards his fellow-men induced him to decline all medical assistance.

TIMOPHĀNES, a Corinthian, brother of Timoleon. See TIMOLEON.

TIMŌTHEUS, I., a poet and musician of Miletus, born B. C. 446. He was a contemporary of Euripides; and after having distinguished himself in most of the Grecian cities, he retired to Macedonia, to the court of King Archelaus, where he died B. C. 357. He increased the number of the strings of the lyre to eleven—an innovation for which he was censured by a decree of Sparta; and wrote numerous

pieces, of which only a few fragments remain. — II. An Athenian commander, son of Conon, whose valour and abilities he inherited. B. C. 375 he gained a signal victory over the Lacedæmonian fleet off Corcyra, and made himself master of this island. Then directing his course towards Thrace, he took several important cities in this quarter, and afterwards delivered Cyzicus from the foe. He subsequently shared the command of the fleet with Iphicrates against the Athenian allies who had rebelled, and especially against Samos; but the expedition being unsuccessful, the generals were charged with the failure, and brought to trial. Timotheus especially was accused of having received bribes from the enemies of his country, and was condemned to pay a fine of 100 talents; but being unable to raise so large a sum, he retired to Chalcis, where he ended his days B. C. 354. — III. An Athenian poet of the Middle Comedy. A fragment of one of his plays has been preserved by Athenæus.

TINGIS, *Tangier*, the capital of Mauritania Tingitana, on the north-western coast of Africa, fabled to have been built by the giant Antæus. Sertorius took it, and, as he caused the tomb of the founder to be opened, is said to have found in it a skeleton six cubits long.

TIRHYS, the pilot of the ship of the Argonauts, son of Hagnius, or, according to some, of Phorbas. He died before the Argonauts reached Colchis, at the court of Lycus, in the Propontis. Erginus was chosen in his place.

TIRESIAS, a celebrated prophet of Thebes, son of Everus and the nymph Chariclo, struck blind by Juno, according to one account, because he had seen Minerva bathing, and for having divulged to mankind the secrets of the gods; while another story is related in the *Melampodia*. Jupiter, to compensate for his blindness, gave him an extent of life for seven generations, and the power of foreseeing coming events. Tiresias was contemporary with all the events of the times of Læus and Œdipus, and the two Theban wars. At the conclusion of the last he recommended the Thebans to abandon their city, and he was the companion of their flight. It was still night when they arrived at the fountain of Tilphussa. Tiresias, whose period of life was fated to be co-extensive with that of the city of the Cadmeans, drank of its waters, and immediately died.

TIRIDATES, I., a monarch of Parthia, raised to the throne after Phraates had been expelled for his cruelty and oppres-

sion. Tiridates, however, upon learning that Phraates was marching against him with a numerous army of Scythians, fled with the infant son of Phraates to Augustus. The latter restored his son to Phraates, but refused to deliver up Tiridates. — II. A Parthian prince, brother of Vologeses, king of the Parthians in the reign of Nero. Vologeses, having conquered Armenia, A. D. 58, conferred the sovereignty upon his brother; but the Romans refused to acknowledge his pretensions; and after a long contest of various success, an arrangement was at length effected by Corbulo the Roman general, who agreed that Tiridates should remain king of Armenia on condition of his acknowledging the supremacy of Rome, and receiving his crown from the hands of the Roman emperor. For this purpose Tiridates proceeded to Rome, A. D. 66, and the crown was placed upon his head by Nero amid the acclamations of the people. The latter circumstances of his life are unknown.

TIRO, M. TULLIUS, a freedman of Cicero's, held in high esteem by his master, and made eventually his private secretary and the superintendent of all his affairs. He performed many important services for Cicero, who gave him a small rural domain, where he passed the rest of his days in retirement. Tiro wrote a biography of Cicero, now lost; and to him, likewise, is attributed the invention of stenography.

TIRYNS or **TIRYNTHUS**, a city of Argolis, south-east of Argos, and about twelve stadia from Nauplia, said to have been founded by Prætus, brother of Acrisius, who employed for the construction of his citadel workmen from Lycia, called Cyclopes. Prætus was succeeded by Perseus, who transmitted Tiryns to his descendant Electryon. Alcmena, the daughter of this prince, was married to Amphitryon, on whom the crown would have devolved had he not been expelled by Sthenelus of Argos. His son Hercules, however, afterwards regained possession of his inheritance, whence he derived the name of Tirynthius. Homer represents the city of Tiryns as subject to the kings of Argos at the time of the Trojan war. But it was afterwards destroyed by the Argives, probably about the same time with the city of Mycenæ, B. C. 468.

TIRYNTHIA, a name given to Alemena, as being a native of Tiryns.

TISAMÉNUS, a son of Orestes and Hermione, the daughter of Menelaus, and king of Argos and Lacedæmon. The Heracleidæ entered his kingdom in the third

year of his reign, and he was obliged to retire with his family into Achaia. He was some time after killed in a battle against the Ionians, near Helice.

TISIPHŌNE, one of the Furies. See **ERINNYES**.

TISSAPHERNES, a satrap of Persia, commander of part of the forces of Artaxerxes at the battle of Cunaxa against Cyrus, and the one who first gave information to Artaxerxes of the designs of his brother. He afterwards obtained a daughter of Artaxerxes in marriage, and all the provinces over which Cyrus had been governor. This was the same Tissaphernes who seized Alcibiades, and sent him prisoner to Sardis, after the naval victory which the latter had gained over the Lacedæmonians. Tissaphernes was afterwards defeated by Agesilaus, upon which the king of Persia sent Tithraustes, another satrap, against him, who cut off his head, B. C. 395.

TITÆA, mother of the Titans; supposed to be the same as *Rhea*, *Terra*, *Thea*, &c.

TITAN, in Grecian mythology, according to the more modern account, the eldest son of Uranus and Gaia, who relinquished the sovereignty of gods and men to his younger brother Saturn, the latter undertaking to destroy all his children, so that the monarchy might revert to those of Titan. He afterwards recovered the sovereignty from Saturn; but Jupiter, the son of the latter, vanquished him, and restored it to his father. This, however, is a tale altogether unknown to the original mythologists. (See **TITANES**.)—II. A name applied to the sun, as the offspring of Hyperion, one of the Titans.—III. An epithet sometimes applied to Prometheus by the poets, from his being the son of Iapetus, one of the Titans.

TITĀNES, a name given to the children of Coelus (or Uranus) and Terra. They were six males, Oceanus, Coios, Crios, Hyperion, Iapetus, and Kronus; and six females, Theia, Rheia (or Rhea), Themis, Mnemosyne, Phœbe, and Tethys. These children, according to the commonly-received legend, were hated by their father, who, as soon as they were born, thrust them out of sight into a cavern of Earth, who, grieved at his unnatural conduct, produced the "substance of hoary steel," and, forming from it a sickle, roused her children, the Titans, to rebellion against him. (See **SATURNUS**.) The wars of the Titans against the gods, so celebrated in mythology, are often confounded with that of the Giants; but it is to be observed that the war of the Titans was against Saturn, and that of the Giants against Jupiter.

TITĀNĪA, a patronymic applied to Pyrrha, as grand-daughter of Titan, and likewise to Diana.

TITANIDES, the daughters of Coelus and Terra. See **TITANES**.

TITARESĪUS, *Saranta Poros*, a river of Thessaly, called also Eurotas, flowing into the Peneus, a little above the vale of Tempe. The waters of the two rivers did not, however, mingle; as those of the Peneus were clear and limpid, while those of the Titaresius were impregnated with a thick unctuous substance, which floated like oil upon the surface. Hence the fabulous account of its being a branch of the Styx.

TITHŌNUS, son of Laomedon, king of Troy, by Strymo, daughter of the Scamander. He was so beautiful, that Aurora having become enamoured of him carried him away, and obtained for him from Jupiter the gift of immortality. She unfortunately neglected, however, to combine this privilege with an immunity from age, and in the course of time Tithonus became so decrepid, that Aurora out of pity transformed him into a grasshopper, in which shape he still retained the garrulity of old age.

TITHORĒA, a city on Mount Parnassus, called also Neon, taken and burned by the army of Xerxes. In its vicinity, Philomelus, the Phocian general, was defeated and slain by the Thebans.

TITHRAUSTES, a Persian satrap, B. C. 395, ordered by Artaxerxes to murder Tissaphernes. He was afterwards defeated by the Athenians under Cimon. This name was common to some officers of state in the court of Artaxerxes.

TITIANUS, JUL., a Latin geographical writer in the third century of our era. He possessed a great talent of imitation.

TITRUS and **SEIUS**, the names of two fictitious personages, who, like John Doe and Richard Roe among ourselves, were introduced into all law processes at Rome.

TITORMUS, a shepherd of Ætolia, called *Hercules*, from his prodigious strength.

TITUS I. (See **TATIUS**.)—II. (See **LIVIVS**.)—III. A son of Junius Brutus, put to death for conspiring to restore the Tarquins.—IV. Vespasianus, son of Vespasian and Flavia Domitilla, emperor of Rome, was born A. D. 40. He received his education with Britannicus, who was poisoned by Nero A. D. 55; and served with great distinction at an early age in Britannia and Germany, A. D. 66. He subsequently accompanied his father as quæstor to Judæa, where he displayed great skill and courage; and when Vespasian returned to Rome he remained in command of the army, and sig-

nalised himself by the siege and subsequent destruction of Jerusalem, A. D. 70. On his father's accession to the throne, he was created Cæsar, and, after filling various important offices, was unanimously invested with the imperial purple, A. D. 79. Previously to his accession to the throne his private life had not inspired the Roman people with a lofty idea of his character; but no sooner was he raised to the throne, than he became conspicuous for wisdom and beneficence. To do good to his subjects seemed to be his ambition; and he received the appellation of the "Darling of Mankind." But the Romans did not long enjoy the blessings of his administration, for he was seized with a violent fever, which carried him off, in the forty-first year of his age, after a reign of little more than two years, A. D. 81. During his short reign the empire was visited by great calamities. An eruption of Vesuvius destroyed the towns of Herculaneum, Stabiae, and Pompeii, and carried ruin over the fertile coast of Campania, A. D. 79; in the following year a conflagration broke out in Rome, which lasted three days, and destroyed a great part of the city; the buildings on the Campus Martius, the Capitol, the library of Octavianus were laid in ruins, and the Pantheon was damaged; and no sooner had the people recovered from their consternation than a plague broke out, of which 10,000 persons died every day for a considerable period. In these unhappy circumstances, Titus treated his subjects with the greatest humanity and liberality. He undertook to restore the city at his own expense, refusing all the presents that were offered him for that purpose. He also finished a splendid amphitheatre, of which his father had laid the foundation, and the baths which still bear his name. His first wife was Aricidia Tertulla, the daughter of a Roman knight, and after her death he married Marcia Furnilla, a lady of a noble family, but from whom he was subsequently divorced. He afterwards formed a strong attachment for Berenice, daughter of Agrippa, and brought her with him from Judæa to Rome; but when he found that their union was disagreeable to his subjects, he at once, though with great regret, consented to separate himself from her. See BERENICE.

TITŪRUS, I., a shepherd introduced by Virgil.—II. A large mountain of Crete.

TITŪS, a celebrated giant, son of Terra, and, according to others, of Jupiter, by Elara, daughter of Orchomenos. He insulted Latona; but her children Apollo

and Diana came to her assistance, and slew him with their arrows. His punishment, however, did not end with life: he lay extended in Erebus, covering with his vast frame nine entire *jugera*, while a vulture kept feeding upon his liver and entrails, which were continually reproduced. The fable of Tityus is considered by Lucretius as an allegorical representation of the tortures caused by the unrestrained passions and desires.

TLĒPŌLEMUS, son of Hercules and AsTyochia. He left his native country, Argos, after the accidental murder of Licymnius, and retired to Rhodes, where he was chosen king, as one of the sons of Hercules. He afterwards went to the Trojan war with nine ships, and was killed by Sarpedon.

TMARUS or TOMARUS, a mountain of Epirus, near Dodona, where was a celebrated temple of Jupiter.

TMOLUS, I., a king of Lydia, son of Sipylus and Clithonia, married Omphale. He was killed by a bull for having insulted the nymph Arriphe, at the foot of Diana's altar, and the mountain on which he was buried bore his name.—II. *Bouz-dag*, the name of a lofty chain of hills in the centre of Lydia, from which flow the sources of the Pactolus and the Cayster. Its slopes were celebrated for the wine which they yielded; hence the district was called "Nemus Bacchi." Its saffron was also celebrated.—III. A city of Lydia, in the vicinity of Mount Tmolus, destroyed by an earthquake under Tiberius.

TOGĀTA, an epithet applied to Cisalpine Gaul, where the inhabitants wore the Roman toga, *i. e.* enjoyed the rights of Roman citizenship.

TOLENUS, *Salto*, a river of Latium, falling into the Velinus.

TOLĒTUM, *Toledo*, a town of Hispania Tarraconensis, on the river Tagus, and the capital of the Carpetani. Its origin is lost in obscurity. Cæsar made it a place of arms, and Augustus rendered it one of the seats of justice in Spain. Few traces of Roman edifices exist in the modern city.

TOLISTOBOII, one of the Celtic tribes in Galatia, in Asia Minor, occupying that portion of the country which extended along the left bank of the Sangarius from its junction with the Thymbris to its source. Their principal town was Pessinus.

TOLMĪDAS, son of Tolmæus, an Athenian general, who, after the death of Cimon, engaged in many successful expeditions; but having, contrary to the advice of Pericles, marched against the Thebans, B. C. 447,

he fell with the flower of the Athenian troops at Coronea.

TOLŌSA, now *Toulouse*, a town of Gallia Narbonensis, which became a Roman colony under Augustus. The situation of Tolosa was very favourable for trade, and under the Romans it became the centre of the traffic which was carried on between the Mediterranean and the Atlantic coast of this part of Gaul. Minerva had here a rich temple, which was plundered by Cæpio the consul. The Romans embellished this city with numerous splendid edifices, few traces of which however now remain.

TOLUMNIUS. See **LARS TOLUMNIUS**.

TOLUMNUS, I., an augur in the army of Turnus, against Æneas.—II. A king of Veii, killed by a Roman, for having ordered the Roman ambassadors to be put to death.

TOLUS, the name of a man whose head (*caput*) was found in digging for the foundation of the Capitol, in the reign of Tarquin, whence the Romans concluded that their city should become the head or mistress of the world; hence, according to some, the origin of the word *Capitolium*.

TOMARUS. See **TMARUS**.

TOMI, or **TOMIS**, a town on the western shores of the Euxine Sea, about ninety miles south of the most southern mouth of the Danube. It was founded by a Milesian colony, B. C. 633, and its name was fabled to have been derived from *τόμος*, a cutting or separation, because Medea had here, as was maintained, cut to pieces her brother Absyrtus, and strewed his remains along the road in order to stop her father's pursuit. Tomi is still called *Tomeswar*, though sometimes otherwise styled *Baba*. It is celebrated as being the place to which Ovid was banished by Augustus.

TOMYRIS. See **THOMYRIS**.

TONEA, a solemnity observed at Samos, in commemoration of the Tyrrhenians attempting to carry away the statue of Juno.

TOPĀZOS, an island on the western side of the Sinus Arabicus, called also Ophiodes, from its containing many serpents. The stone *topazus* was found here, whence the name of the island.

TORŌNE, or **TORŶNE**, I., a haven of Epirus, below the river Thyamis, opposite Coreyra, near the modern *Parga*. The fleet of Augustus was moored here for a short time previous to the battle of Actium.—II. A town of Macedonia, on the southern extremity of the Sithonian peninsula, giving name to the Sinus Toronaicus, or *Gulf of Cassandria*. The harbour of Torone was called *Cophos* (*κωφός*, *mute, silent*), from the circumstance that

the noise of the waves was never heard there.

TORQUĀTA, daughter of C. Silanus, and one of the Vestal virgins for sixty-four years. **TORQUĀTUS**. See **MANLIUS II**.

TRABEA, Q., a Roman comic poet, who flourished about B. C. 132. Some of his verses are cited by Cicero.

TRACHIS or **TRACHIN**, so called from the mountainous character of the country, a town of Thessaly, in the Melian district, and near the shore of the Sinus Maliacus. It was to this place that Hercules retired after having committed an involuntary murder, as we learn from Sophocles, who has made it the scene of one of his deepest tragedies. Trachis forms the approach to Thermopylæ on the side of Thessaly. In the sixth year of the Peloponnesian war, B. C. 426, the Lacedæmonians, at the request of the Trachinians, sent a colony into their country, who, jointly with the Trachinians, built a town, to which the name of Heraclea was given. (See **HERACLEA VI**.)—II. A town of Phocis, east of Panopeus, and close to the Boeotian frontier. It was surnamed Phocica to distinguish it from the city of Thessaly of the same name. It was destroyed in the Sacred War.

TRACHONĪTIS, a part of Judæa, on the other side of the Jordan, on the northern confines of Palestine. Its name is derived from *τραχύς*, *rough*, and has reference to its being a rugged and stony country.

TRAJANOPŌLIS, I., a city of Cilicia, the same as Selinus. (See **SELINUS**.)—II. *Ari-chora*, a city of Thrace, on the Hebrus, below its confluence with the Zerna. It became the capital of the Roman province of Rhodope.

TRAJĀNUS, **M. ULPĪUS NERVA**, I., surnamed **CRINĪTUS**, from his long hair, a Roman emperor, born at Italica in Spain, A. D. 53. Very little is known respecting his youth; but he distinguished himself at an early age against the Parthians, was made joint consul with Acilius Glabrio, A. D. 91, and A. D. 97 was solemnly adopted by the emperor Nerva, who gave him the names of *Cæsar* and *Germanicus*. Three months later Trajan ascended the imperial throne; and the wisdom and benevolence with which he immediately entered upon his new duties amply justified the discernment of Nerva in having nominated him his successor. He introduced order and economy into the imperial household, constructed numerous public monuments, and also formed the great road which traversed the empire from Gaul to the Euxine Sea. These and other peaceful

cares did not prevent him from watching the barbarous nations already hovering on the Roman frontiers. Decebalus, the warlike monarch of Dacia, having begun hostilities, the emperor entered the enemy's country by throwing a bridge across the rapid streams of the Danube; and after a determined battle, obtained the victory. An expedition was then undertaken into the east, and Parthia threatened with war. Trajan passed through Armenia, and having made himself master of the provinces of Assyria and Mesopotamia, extended his conquests in the east to the extremities of India, where he lamented that he possessed not the vigour of an Alexander, that he might add unexplored provinces to the Roman empire. The return of the emperor towards Rome was hastened by indisposition; and in the town of Selinus, afterwards *Trajanopolis*, he was seized with a flux, and expired, A. D. 117, after a reign of nineteen years, in his sixty-fourth year, being succeeded on the throne by Hadrian, whom the empress Plotina introduced to the Roman armies as the adopted son of her husband. The ashes of Trajan were carried to Rome, and deposited under the stately column which he had erected to commemorate his victories over the Dacians, and which is still to be seen at Rome. For nearly three centuries after his death, it was usual to salute each new emperor with a prayer that he might be more fortunate than Augustus, and more virtuous than Trajan. — II. The father of the emperor, descended from an old Spanish or Iberian family. He was honoured with the consulship, and a triumph, and the rank of a patrician, by Vespasian.

TRAJECTUS RHENI, *Utrecht*, the capital of one of the provinces of Holland.

TRALLES, a town of Lydia, a short distance north of Magnesia ad Mæandrum, founded by some Argives, together with a body of Thracians, from whom it took the name of Tralles. In Strabo's time it was one of the most flourishing cities of Asia Minor, and was noted for the opulence of its inhabitants. The country around Tralles was much subject to earthquakes.

TRAPEZUS, I., *Trebisond*, a city on the north-eastern coast of Pontus, which derived its name from the square form in which it was originally laid out, resembling a table (τραπέζα). It was founded by a colony from Sinope, but subsequently outstripped its parent city, and all its sister ports along the coast, in wealth and importance. It was a flourishing emporium when it was reached by Xenophon and

the ten thousand at the close of their memorable retreat. It continued to be an important city of the Greek empire till the subjugation of the latter by the Crusaders. — II. A city of Arcadia, in the south-western angle of the country, and between the Achelous and Alphæus.

TRASIMENUS. See THRASYMENUS.

TREBA, *Trevi*, a town of the Æqui, near the source of the Anio, distinguished by the name of Augusta.

TREBATIUS TESTA, C., a distinguished lawyer in the time of Julius Cæsar and Augustus, celebrated for his wit. Cicero held him in high estimation.

TREBELLIIUS POLLIO, one of the "Historiæ Augustæ Scriptores." He lived under Constantine the Great, and wrote the lives of the Roman emperors from Philip to Claudius II.

TREŖIA, a river of Gallia Cisalpina, commencing in Liguria, and falling, after a course of about fifty miles, into the Po near Placentia. At the mouth of this river Hannibal obtained a victory over the Romans, and defeated them with the loss of 20,000 men.

TREBONIA LEX, *De Provinciis*, a law enacted by L. Trebonius, the tribune, A. U. C. 698. It assigned provinces to the consuls for five years: Spain to Pompey; Syria and the command of the Parthian expedition to Crassus; and prolonged for a time the command in Gaul, which had been bestowed on Cæsar by the Vatinian law. Cato, for opposing this law, was led to prison.

TREBONIUS, CAIUS, I., one of Cæsar's friends, through whose interest he became prætor and consul. But he was afterwards one of the conspirators against Cæsar; and was ultimately killed by Dolabella at Smyrna. — II. Garucianus, governor of Africa, who put to death the proconsul Clodius Maca, by order of Galba. — III. A tribune. See TREBONIA LEX.

TRES TABERNÆ, a station on the Appian Way, about seven miles from Aricia, where it was joined by a cross-road from Antium. It is mentioned by St. Paul in his journey to Rome, and likewise by Cicero when proceeding thither from Antium.

TREVERI, an ancient and powerful nation of Gallia Belgica, between the Mosella or *Moselle*, and Silva Arduenna. Their chief city, to which the Romans gave the name of Augusta Treverorum, now *Treves*, was the most ancient city of Germany, and, according to some, of Europe. It became the residence of several of the later Roman emperors; and Ausonius, the friend and

instructor of Gratian, who resided there, calls it the second metropolis of the empire. It was successively laid waste by the Huns, the Goths, and the Vandals, but was as often rebuilt; and, in more modern times, almost regained its ancient splendour under its archbishops. Numerous buildings (among which are a bridge, a gate (*Porta Martis*), an amphitheatre, and an aqueduct), and other Roman monuments, still exist to attest the splendour which this ancient city must have attained under its Roman masters.

TRIBALLI, by far the most numerous and powerful tribe of Thracia. Alexander commenced his reign by an invasion of their territory, and, having defeated them in a general engagement, pursued them across the Danube, whither they had retreated, and compelled them to sue for peace.

TRIBOCCI, a German tribe on the left bank of the Rhine, and between that river and the *Mediomatrici* and *Leuci*. Their chief city was *Argentoratum*, now *Strasbourg*.

TRIBONIĀNUS, a celebrated jurist, who was mainly instrumental in the compilation known by the name of the *Institutes of Justinian*, was a native of *Pamphylia*. He practised first at the bar of the *prætorian præfects* at Constantinople, became afterwards *quæstor*, master of the imperial household, and consul, and possessed for about twenty years the favour and confidence of Justinian. His manners are said to have been remarkably mild and conciliating. It is well known that he was a courtier, and fond of money, but in other respects he appears to have been calumniated by his enemies. His death took place A. D. 545.

TRIBUNUS, properly, as the name denotes, the chief magistrate of a *tribe*. There were several kinds of officers in the Roman state that bore the title. 1. The plebeian tribunes, who were first created after the secession of the commonalty to the *Mons Sacer* (A. U. C. 260), as one of the conditions of its return to the city. They were especially the magistrates and protectors of the commonalty, and no patrician could be elected to the office. At their first appointment the power of the tribunes was very small, being confined to the assembling the plebeians, and the protection of any individual from patrician aggression; but their persons were sacred and inviolable, and this privilege consolidated their other powers, which, in the later ages of the republic, grew to an enormous height, and were finally incorporated

with the functions of the other chief magistracies in the person of the emperor. The number of the tribunes varied from two to ten, and each of these might annul the proceedings of the rest by putting in his veto. 2. Military tribunes were first elected in the year A. U. C. 310, in the place of the consuls, in consequence of the demands of the commonalty to be admitted to a share of the supreme power. This measure was not, however, a complete concession of their demands, but, in fact, evaded them in a great degree; for the tribunate was not vested with the full powers or honours of the consulate, not being a *curule* magistracy, and though it was open to all the people, patricians were almost invariably chosen. The number of the military tribunes was sometimes six, and sometimes three. For above seventy years sometimes consuls were elected and sometimes military tribunes; at last the old order was permanently restored, but the plebeians were admitted to a share of it. 3. Legionary tribunes, or tribunes of the soldiers, were the chief officers of a legion, six in number, who commanded under the consul, each in his turn, usually about a month: in battle each led a cohort.

TRICĀLA, also called *Triocala* and *Triocla*, a mountain fortress and town in Sicily, near the lower coast, east of *Selinus*, and north of the mouth of the *Crimisus*. It came into notice during the *Servile* war in Sicily, as being the residence of the slave-king *Tryphon*.

TRICASSES, a people of Gaul, north-east of the *Senones*, and through whose territories flows the *Sequana* or *Seine*, in the earlier part of its course. Their chief city was *Augusta Bona*, now *Troyes*.

TRICCA, a city of Thessaly, south-east of *Gomphi*, and near the junction of the *Peneus* and *Lethæus*. It is mentioned as early as the time of *Homer*, who places it under the dominion of the sons of *Æsculapius*. *Tricca* possessed a temple of *Æsculapius*, which was held in great veneration. The modern *Tricala* appears to correspond to the site of the ancient city.

TRICORŪ, a Gallic tribe in *Gallia Narbonensis*, in the territory of *Massilia* and *Aquæ Sextiæ*.

TRIDENTUM, now *Trent* or *Trento*, a city of *Rhætia*, on the river *Athesis* or *Adige*, and a short distance from the northern confines of *Venetia*. It was built by the *Cenomani*, who were dispossessed by the Romans. *Trent* is famous in modern history for the council of ecclesiastics which sat there for the purpose of regu-

lating the affairs of the church. It was assembled by Paul III. in 1545, and continued by twenty-five sessions till the year 1563, under Julius III. and Pius IV.

TRITEPICA, festivals in honour of Bacchus, celebrated every three years.

TRIGABÖLLI, a town of Italy, in the territory of Venetia, where the Padusa, or southern arm of the Po, separates itself from the main stream. Its site is near that of the modern *Ferrara*.

TRIGEMINA, one of the Roman gates, so called because the three Horatii went through it against the Curiatii.

TRINACRIA, one of the ancient names of Sicily, from its *three promontories* (τρεις ἄκραι).

TRINOBANTES, a people of Britain, in *Essex* and *Middlesex*.

TRIOPAS or TRIOPS, a son of Neptune by Canace, the daughter of Æolus. He was father of Erisichthon, thence called *Triopeus*, and his daughter *Triopëis*.

TRIOPIUM, a city of Caria, founded by Triopas, son of Erisichthon, near the promontory of Triopium, at the extremity of Doris. On the promontory, which took its name from the city, was a temple of Apollo, known under the name of the Triopæan temple. The Dorians here celebrated games in honour of Apollo; here also was held a general assembly of the Dorians in Asia, upon the model of that of Thermopylæ.

TRIPHYLIA, the southern portion of Elis, which derived its name from the union of *three different tribes* (τρεις φυλαί), the Epei, or original inhabitants, the Minyæ, who migrated thither, and the Elei.

TRIPOLIS, I., *Tarabolus*, a maritime city of Syria, so called because the three cities (τρεις πόλεις), Tyre, Sidon, and Aradus, sent each a colony thither. — II. A region of Africa, on the coast of the Mediterranean, between the two Syrtes. It received its name from its containing three principal cities, Leptis Magna, Cæa, and Sabatra. The second of these is the modern city of *Tripoli*. — III. *Triboli*, a city of Pontus, on the coast, at the mouth of the river Tripolis, and north-east of Cerasus. — IV. A city of Lydia, on the western bank of the Mæander, north-west of Hierapolis, and near the confluence of the Mæander and Cludrus.

TRIPTOLEMUS, according to the more received opinion, son of Celeus, king of Attica, by Neæra, whom some have called Cothonea, Hyona, Metanira, or Polymnia. He was born at Eleusis in Attica, and cured of a severe illness by Ceres, who

had been invited into the house of Celeus as she travelled in quest of her daughter. To repay the kindness, the goddess took notice of his son, fed him with her own milk, and placed him on burning coals, to destroy whatever of mortality he had. The mother, astonished at his growth, had the curiosity to watch Ceres, and disturbed the goddess by a sudden cry, when Triptolemus was on the burning ashes. Ceres therefore, foiled in her attempt to make him immortal, taught him agriculture, and instructed him how to sow corn, and make bread: she also gave him her chariot, drawn by two dragons, in which he travelled over the earth, and distributed corn to all the inhabitants of the world. At his return he restored to Ceres her chariot, and established festivals and mysteries in her honour. After his death he received divine honours.

TRIQUËTRA, a name given to Sicily by the Latins, from its triangular form.

TRISMEGISTUS, or "the Thrice Great," an epithet given to the Egyptian Hermes, who was said to have invented the art of writing, and to have first taught the sciences of astronomy, astrology, &c. Several works on astrological and philosophical subjects have been attributed to him.

TRITÆA, a city of Achaia, near the confines of Elis, said to have been founded by a colony from Cumæ in Italy under Callidas. Extensive ruins of this ancient city still exist at *Goumenitza*.

TRITOGENIA, a surname of Pallas. See TRITONIS.

TRITON, I., a powerful sea-deity, son of Neptune by Amphitrite, or, according to some, by Celeno or Salacia. (See TRITONIS.) He could calm the ocean, and abate storms. He was generally represented as blowing a shell, and with a body above the waist like that of a man, and below like a dolphin. Many of the sea-deities were called Tritons. — II. *Gabs*, a river of Africa, rising in Mount Usaleton, and, after forming in its course the two lakes of Tritonis and Libya, discharging its waters into the Syrtis Minor, near Tacape.

TRITONIS, a lake and river of Africa, inland from the Syrtis Minor, near which Minerva had a temple, hence surnamed *Tritonis* or *Tritonia*. The true etymology, however, is from τριτῶν, "head;" hence *Tritonia*, *Τριτογένεια*, have reference to her having sprung from the head of Jupiter. Athens was also called *Tritonis*, because dedicated to Minerva.

TRIUMPHUS, the highest military honour that could be obtained by a Roman general. It was a solemn procession, with

which the victorious leader and his army advanced through the city to the capitol, accompanied by the captives taken in war, and vehicles bearing the spoils, and all the furniture that could add magnificence to the spectacle. On arriving at the capitol, the general offered up a prayer of thanksgiving to Jupiter and the other gods, and sacrificed white bulls. A triumph was decreed by the senate, and sometimes by the people against the will of the senate, to the general who, in a just war with foreigners, and in one battle, had slain above 5000 enemies of the state, and enlarged the limits of the empire. A lesser kind of triumph was called *ovatio*, from *ovis*, a sheep, which the general offered to Jupiter instead of a bull. The chief difference between the *ovatio* and the triumphus was, that in the former the general entered the city on foot, and in later times on horseback. He also wore only the toga prætexta, and was frequently unaccompanied by his army.

TRIUMVIRATUS, a term applied to two great coalitions of the three most powerful individuals in the Roman empire for the time being. The first of these was effected in the year B. C. 60, between Julius Cæsar, Pompey, and Crassus, who pledged themselves to support each other with all their influence. This coalition was broken by the fall of Crassus at Carrhæ in Mesopotamia; soon after which the civil war broke out, which ended in the death of Pompey, and establishment of Julius Cæsar as perpetual dictator. After his murder, B. C. 44, the civil war again broke out between Antony, who wished to avenge the death and succeed to the fortunes of Cæsar, and the republic, on whose side were ranged Octavius and Brutus. Lepidus with a large army remained in suspense which side to take. But after the battle of Mutina, in which both consuls fell, B. C. 43, Antony, Octavius, and Lepidus coalesced; thus forming the second triumvirate, each party confirming the bond of union by the sacrifice of some of his friends to the hatred of the others,—among these was Cicero, who was delivered up by Octavius to the vengeance of Antony. Against this confederation Brutus still held out with the rest of the conspirators against Cæsar, till their destruction at the battle of Philippi. The triumviri divided the provinces of the empire; Octavius taking the west, Lepidus Italy, and Antony the east: but this union was soon broken by the passion of Antony for Cleopatra, which induced him to repudiate Octavia, the sister of Octavius.

War ensued, which was terminated by the defeat and death of Antony at Actium, in B. C. 32; after which every thing fell into the hands of Octavius, Lepidus offering no obstacle.

TRIUMVIRI, I. (See **TRIUMVIRATUS**.) — II. The name given to a class of persons who filled various offices at Rome, which were considered as the first steps to preferment. Of these the chief were the *Triumviri Monetales*, *Commissioners of the Mint*; *Triumviri Capitaes*, *Commissioners who had the charge of prisoners, and attended the execution of criminals*; *Triumviri Nocturni*, *Commissioners of the Night Police*; *Triumviri Agrarii*, *Colonial Commissioners*, &c.

TRIUMVIRORUM INSŪLA, an island in the small river Rhenus, one of the tributaries of the Po, where the triumvirs Antony, Lepidus, and Augustus, met to divide the Roman empire after the battle of Mutina.

TRIVIA, a surname given to Diana, because she presided over places where three roads met.

TRIVÆ ANTRUM, a place in the valley of Aricia, where the Nymph Egeria resided.

TRIVICUM, *Tripico*, a place situated among the mountains that separate Samnium from Apulia.

TROADES, the inhabitants of Troas.

TROAS, a district on the Ægean coast of Mysia, in Asia Minor, extending as far south as the promontory of Lectum, now *Cape Baba*, of which Troy was the capital. The kingdom of Priam, if we form our ideas of it from the poems of Homer, must have been of very limited extent. Strabo, indeed, makes it to have comprised the country on the coast of the Propontis as far as the river Æsepus, near Cyzicus. Homer, however, names many expressly as *allies* of the Trojans whom Strabo would wish to consider as the *subjects* of Priam. The northern part of Troas was termed Dardania, from Dardanus, a city founded by Dardanus, one of the ancestors of Priam. The Trojans were very probably of Thracian origin.

TROCHOÏS, a lake in the island of Delos, near which Apollo and Diana were born.

TROCMI, a people of Galatia between the Halys and Cappadocia.

TRÆZENE, *Tamala*, more anciently called Posidonia, an important city in the east of Argolis in Peloponnesus, near the Saronicus Sinus, named from Træzen, son of Pelops, one of its earliest sovereigns. Træzene was an independent city, with a considerable territory, and several town-

ships attached to it. The inhabitants had enriched themselves by commerce, and have become celebrated for their generous treatment of the Athenian women and children who had quitted Athens on the invasion of Xerxes. The harbour of Trœzene, at the entrance of which lay the island Calauria, where Demosthenes put an end to his existence, was called Pogon (*a beard*), whence the Latin proverb "Trœzenen navigare," to wear a false beard. Trœzene remained an important city down to the time of Pausanias, who has left an account of its temples and other public buildings and works of art. In mythological times Trœzene was the residence of Pittheus, grandfather of Theseus; hence it was called Pittheia regna; hence also the epithet Trœzenius heros is applied to Lelex, one of the companions of Theseus.

TROGILÆ, three small islands near Samos.

TROGILŪM, *Cape Santa Maria*, a bold promontory of Ionia, nearly opposite to Cape Posidium in the island of Samos. It is mentioned in the Acts of the Apostles.

TROGLODYTÆ, tribes of men who have their dwellings in subterraneous caverns. Several such tribes are mentioned by ancient authors, and the remains of their dwellings still attest their existence; especially along the banks of the Nile, in Upper Egypt and Nubia, and in parts of Syria and Arabia.

TROGUS POMPEIUS, a Latin historian, who flourished in the time of Augustus. He was descended from a Gallic family, to which Pompey the Great had extended the rights of Roman citizenship, and from him, in all probability, the name Pompeius was derived, the family name having been Trogus. Trogus wrote an "Universal History from the time of Ninus, king of Assyria, down to B. C. 6," of which an abridgment by Justinus has reached our times.

TROÏLUS, a son of Priam and Hecuba, remarkable for youthful beauty, slain by Achilles during the Trojan war. The manner of his death is differently related by ancient writers.

TROJA, I., a celebrated city, the capital of Troas, which appears from Homer to have stood in the immediate vicinity of the sources of the Scamander, on a rising ground between that river and the Simois. The Trojans, or Teuceri, appear to have been of Thracian origin, and their first monarch is said to have been Teucer. In the reign of this king Troy was not as yet built. Dardanus, probably a Pelasgic

chief, came from the island of Samothrace to the Teucrian territory, received from Teucer his daughter Batia in marriage, together with the cession of part of his kingdom, founded the city of Dardanus, and called the adjacent region Dardania. Dardanus had two sons, Ilus and Erichthonius. Ilus died without issue, and was succeeded by Erichthonius, who married Asyoche, daughter of the Simois, and became by her the father of Tros. This last, on succeeding to the throne, called the country Troas or Troja, and had three sons, Ilus, Assaracus, and Ganymedes. Ilus founded a city lower down in the plain than the city of Dardanus, which he called Ilium or Troy. This city, the citadel of which was called Pergamus, became now the capital of all Troas, and, during the reign of Laomedon, the successor of Ilus, was surrounded with walls, which the poets fabled were the work of Apollo and Neptune. (See LAOMEDON.) During the reign of this last-mentioned monarch, Troy was taken by Hercules, assisted by Telamon, son of Æacus, but was restored by the victor to Priam, the son of its conquered king. (See LAOMEDON and PRIANUS.) Priam reigned here in peace and prosperity for many years, having a number of adjacent tribes under his sway, until his son Paris, attracted to Laconia by the fame of Helen's beauty, abused the hospitality of Menelaüs by carrying off his queen in his absence. All the chiefs of Greece thereupon combined their forces under the command of Agamemnon, to avenge this outrage, sailed with a great armament to Troy, and, after a siege of ten years, took and razed it to the ground B. C. 1184. Long subsequently to the destruction of Troy, a city called Novum Ilium, by way of distinction, was built in the Troad; but whether it occupied the site of the ancient city or not has never been satisfactorily ascertained. Numerous elaborate disquisitions have been written upon the topography of this celebrated city; but it would be impossible within our limits to enter upon so extensive a question, and we can only refer the reader, for an excellent summary of the chief views that have been entertained respecting it, to Mr. M'Culloch's *Geographical Dictionary*, art. TROAD. — II. A small town, or rather village, in Egypt, east of Memphis, fabled to have been founded by some Trojan captives under Menelaüs. In its vicinity was the Mons Troicus, whence the stones for the Pyramids were obtained.

TROJĀNI and TROJUGĒNÆ, inhabitants of Troy.

TROJANI LUDI, a sort of sham fight performed on horseback, said to have been invented by Æneas, but often exhibited by Augustus and the succeeding emperors. It is described by Virgil (*Æn.* v.).

TROPHONIUS, in Greek mythology, a son of Erginus, king of Orchomenos, who, together with his brother Agamedes, built the temple of Apollo at Delphi. Having prayed for a reward from the god, it was promised him on the seventh day; but on the day on which he was to receive it, he and his brother were both found dead. The story is told in other ways. He had a temple at Lebadea, as Jupiter Trophonius. In this temple was the celebrated cave into which those who descended spoke oracularly on their return; and in this way responses were made. But the impressions produced by the descent were thought so to work upon the spirit of a visitor, that he remained a victim to melancholy the remainder of his life. Hence arose the proverb applied to a serious man — that he looked as if he came out of the cave of Trophonius. Some thought that the priests had secret access to the cavern, and that those whose minds did not give way under the terror of the scene which they encountered were murdered by them. See **AGAMEDES**.

TROS, a son of Erichthonius, king of Troy. He married Callirrhœ, daughter of the Scamander, by whom he had Assaracus, Ganymedes, and Ilus, and gave the name of Troja to the adjacent country.

TROSSŪLUM, a town of Etruria, west of Ferentinum, which gave the name of *Trossuli* to the Roman knights, who had taken it without the assistance of foot-soldiers.

TRYPHIODORUS, a Greek poet in the sixth century. A poem on the destruction of Troy is the only one of his productions which has reached us.

TRYPHO, a grammarian of Alexandria in the age of Augustus, some of whose works are still extant.

TUBERO, Q. ÆLIUS, a Roman consul, son-in-law of Paulus, conqueror of Perseus, celebrated for his poverty and integrity.

TUBURBO, two towns of Africa, *Major* and *Minor*: the first is now *Tubernok*; the latter, on the Bagradas, retains its ancient name.

TUCCA, PLAUTIUS, a friend of Horace and Virgil, ordered by Augustus to revise the *Æneid*, which, from the premature death of the author, had remained uncorrected.

TUDER, *Todi*, a strong town of Umbria,

north-west of Spoletium, and near the Tiber. It was famous for its worship of Mars.

TUISCON or **TUISTON**, an ancient German divinity, said to have sprung originally from the earth, and to have been the founder of the German race. His son's name was Mannus, a term equivalent to the German word *männ*, and the English *man*.

TULINGI, a people of Gaul, but of Germanic origin. The modern *Stuhlingen* is thought to preserve traces of their name.

TULLIA, I., a daughter of Servius Tullius, king of Rome. She married Tarquin the Proud after she had made away with her first husband, Aruns Tarquinius. (See **SERVIUS TULLIUS**.) — II. Another daughter of Servius Tullius, and wife of Tarquin the Proud, by whom she was murdered that he might marry her ambitious sister of the same name. — III. or **TULLIOLA**, a daughter of Cicero by Terentia. She was three times married; first to Caius Piso, secondly to Furius Crassipes, and thirdly to P. Cornelius Dolabella. Cicero entertained the deepest affection for this his favourite child, and her death, B.C. 44, at the age of thirty-two, proved to him a source of the bitterest sorrow.

TULLIANUM, a name given to part of the public prison at Rome. The prison was originally built by Ancus Marcius, and was afterwards enlarged by Servius Tullius, whence that part of it which was built by him received the name of *Tullianum*. This dungeon now serves as a subterranean chapel to a small church built on the spot, called *San Pietro in Carcere*, in commemoration of St. Peter, who is supposed to have been confined there.

TULLIOLA. See **TULLIA** III.

TULLIUS, I., Cimber. See **CIMBER**. — II. Cicero. See **CICERO**. — III. Servius. See **SERVIUS**. — IV. Senecio. See **HERENNII**.

TULLUS HOSTILIUS, the third king of Rome. After the death of Numa, B.C. 673, a short interregnum took place; but Tullius Hostilius was at last chosen his successor. The new king sought to rival the military glory of Romulus. He first turned his arms against the people of Alba, whom he conquered and transferred to Rome (see **HORATIUS** and **CURIATII**), and afterwards carried his arms against the Latins and neighbouring states with success. He is said to have been struck by lightning, and to have perished with all his family about B.C. 640, after a reign of thirty-two years. The tribe of the Lu-

cees is said to have received its development in the reign of Tullus Hostilius.

TUNES, *Tunis*, a city of Africa, 120 stadia south-west of Carthage. It first rose into consequence after the fall of Carthage.

TUNGRI, a German tribe, probably the same with the Aduatici of Cæsar, and the first that crossed the Rhine. They became subsequently a powerful people in Germania Inferior.

TURANIUS, C., a Latin tragic poet in the age of Augustus.

TURDETANI, a people of Hispania Bætica, extending along the coast from the Anas to the Bastuli Pœni. Their territory was famed for its beauty and fertility. The inhabitants carried on an extensive commerce with the interior by means of the Bætis, which traversed it.

TURDŪLI, a people of Hispania Bætica, north and north-east of the Turdetani.

TURIAS, *Guadalaviar*, a river of Spain, in the territory of the Edetani, flowing past Valentia into the Mediterranean.

TURNUS, king of the Rutuli, son of Daunus, king of Apulia, and Venilia, a nymph, who was sister to Amata, the wife of Latinus. Lavinia, the daughter of Latinus, was betrothed to him; but the arrival of Æneas deprived him of his intended bride, and in the war which took place between the Latins and the Trojans Turnus was slain by Æneas.

TURŌNES, I., a people in the interior of Gallia Lugdunensis, whose territory answers to the modern *Touraine*. — II. A German tribe settled in what is now the southern part of Hesse.

TURRIS HANNIBALIS, I., *Mahdia*, a small place on the coast of Africa, below Thapsus, from which Hannibal took his departure for Asia when banished by his ungrateful countrymen. — II. Stratonis. See CÆSAREA.

TUSCI, the inhabitants of Etruria. See **ETRUSCI**.

TUSCULANUM, the name of Cicero's villa near Tusculum, where the scene of his *Tusculan Disputations* is laid.

TUSCŪLUM, a town of Latium, on the summit of the ridge of hills which forms the continuation of the Alban Mount, and above the modern town of *Frascati*. This was one of the most ancient cities of Italy, its foundation being ascribed to Telegonus the son of Circe. It was strong, as well from its position as from the walls by which it was surrounded, portions of which still exist. It was also one of the most faithful of the allies of Rome; and successfully resisted an attack by Hannibal. The top

of the hill on which Tusculum was built, 2,079 French feet above the level of the sea, was surmounted by a citadel, now wholly destroyed. Like Frascati, in modern times, Tusculum was crowded with the villas of distinguished Roman citizens, among which may be mentioned those of Lucullus and Mæcenas.

TUSCUM MARE, a part of the Mediterranean, on the coast of Etruria. See **TYRRHENUM**.

TUSCUS, belonging to Etruria; hence the Tiber is called *Tuscos Amnis*, because it formed the boundary between Latium and Etruria.

TUSCUS VICUS, a small village near Rome, named from the Etrurians of Porsenna's army, who settled there.

TUTA. See **TEUTA**.

TUTIA, I., a Vestal virgin, who, when accused of having violated her vow, proved her innocence by carrying water from the Tiber to the temple of Vesta in a sieve. — II. A small river six miles from Rome, where Hannibal pitched his camp when he retreated from the city.

TYANA, *Ketch-Hissar*, a strongly fortified city of Cappadocia, at the foot of Mt. Taurus, said to have been founded by Thoas, king of the Tauric Chersonesus. It was the birthplace of Apollonius; and at a later period it became the see of a Christian bishop, and the capital of Cappadocia Secunda.

TYANĒNIS, a district in the southern part of Cappadocia, near Cilicia. It derived its name from Tyana, its chief city.

TYBRIS. See **TIBERIS**.

TYCHE, I., one of the Oceanides. — II. A part of the town of Syracuse; famous for a temple of Fortune (*Τύχη*); hence the name.

TYCHĒUS, a celebrated artist of Hyle in Bœotia, who made Hector's shield, which was covered with the hides of seven oxen.

TYDEUS, a son of Ceneus, king of Calydon. Having accidentally killed a friend, he fled to the court of Adrastus king of Argos, whose daughter Deiphyle he married, and became the father of Diomedes. When Adrastus wished to replace his son-in-law Polynices on the throne of Thebes, Tydeus undertook to declare war against Eteocles, who usurped the crown. The reception he experienced having provoked his resentment, he challenged Eteocles and his officers to single combat, and defeated them. On leaving Thebes, he fell into an ambuscade of fifty of the foe, purposely planted to destroy him; but he slew all but one, who was permitted to return to Thebes, to bear the tidings of the fate of his companions.

He was one of the seven chiefs of the army of Adrastus, and during the Theban war behaved with great courage; but was at last wounded by Menalippus. As he lay expiring, Minerva hastened to him with a medicine which she had obtained from Jupiter, and which would make him immortal; but Amphiarus, who hated him as a chief cause of the war, perceiving what the goddess was about, cut off the head of Menalippus, whom Tydeus, though wounded, had slain, and brought it to him. The savage warrior opened it and devoured the brain, and Minerva, in disgust, withheld her aid. His remains were interred at Argos, where a monument, said to be his, was still seen in the age of Pausanias.

TYDIDES, a patronymic of Diomedes, as son of Tydeus.

TYLOS, an island in the Sinus Persicus, on the Arabian coast, the pearl fishery on whose coasts has rendered it famous in antiquity; and the same circumstance still contributes to its renown under the name of *Bahrain*, which in Arabic signifies two seas.

TYMOLUS. See TMOLUS.

TYNDARIDÆ, a patronymic of the children of Tyndarus; as Castor, Pollux, Helen, &c.

TYNDÄRIS, I., a patronymic of Helen and Clytemnestra, as daughters of Tyndarus. — II. An important town on the northern coast of Sicily, south-west of Messina, founded by the elder Dionysius. A part of the ancient site has been inundated by the sea. — III. A name given by Horace to one of his mistresses, as expressive of all female accomplishments. — IV. A name given to Cassandra.

TYNDÄRUS, a son of Œbalus and Gorgophone, or, according to some, of Perieres. He was king of Lacedæmon, and married the celebrated Leda, who had by him Timandra, Philonoe, Castor, Clytemnestra, &c., and who also became mother of Pollux and Helen by Jupiter. See CASTOR, POLLUX, CLYTEMNESTRA, LEDA, &c.

TYPHŌEUS (three syllables), a monstrous giant, who warred against the gods. See TYPHON.

TYPHON, or TYPHAON, a monstrous giant, whom Earth, enraged at the destruction of her previous giant progeny, brought forth to contend with the gods. The stature of this being reached the sky; fire flashed from his eyes; he hurled glowing rocks, with loud cries and hissing, against heaven, and storms burst from his mouth. The gods, in dismay, fled to Egypt, and

concealed themselves under the form of different animals. But Jupiter, at last, after a severe conflict, overcame him, and placed him beneath Ætna, or, as others said, in the Palus Serbonis, or "Serbonian bog." Typhon is the same apparently with Typhoeus, though Hesiod makes a difference between them. Typhon is made the sire of the Chimæra, Echidna, and other monsters. Typhon was the evil genius of Egyptian mythology, and the great opponent of Osiris. See OSIRIS.

TYRANNŌN, a Greek grammarian, a native of Amisus in Pontus, made prisoner by Lucullus, B. C. 72. His original name was Theophrastus, but he received that of Tyrannion from his austerity to his pupils. He devoted himself to study and teaching, by which he amassed a considerable fortune. He collected a library of 30,000 volumes, and died at an advanced age of a paralytic stroke. All his works are lost.

TYRAS, TYRA, or DANASTUS, *Dniester*, a river of European Sarmatia, rising in the Carpathian mountains, and falling into the Euxine, between the Danube and Borysthenes, after a course of about 600 miles.

TYRES, brother of Teuthras, and one of the companions of Æneas in his wars against Turnus.

TYRO, a beautiful nymph, daughter of Salmoneus, king of Elis, and Alcidece. She was treated with severity by her mother-in-law Sidero, but was at last removed from her father's house by her uncle Cretheus. She became mother of Pelias and Neleus by Neptune, and afterwards married Cretheus, by whom she had Æson, Amythaon, and Pheres. She is often called *Salmons* from her father.

TYROS, a city of Phœnicia. See TYRUS.

TYRRHEIDÆ, a patronymic of the sons of Tyrrheus, who kept the flocks of Latinus.

TYRRHĒNI, the inhabitants of Etruria. See HETRUSCI.

TYRRHĒNUM MARE, that part of the Mediterranean which lies on the coast of Etruria: it is also called *Inferum*, as washing the lower shore of the peninsula.

TYRRHEUS, a shepherd of king Latinus, whose stag, killed by the champions of Ascanius, was the first cause of war between Æneas and the inhabitants of Latium. Hence the word *Tyrrheida*.

TYRTÆUS, of Miletus, a celebrated Greek Elegiac poet, who settled at Athens about B. C. 670. In the war between the Lacedæmonians and Messenians, the Spartans, by the advice of the oracle, applied to the Athenians for a general; and the latter,

unwilling to assist the Spartans in extending their dominion in the Peloponnesus, yet reluctant to obey the oracle, sent them, in derision, Tyrtæus, a poor schoolmaster, who was lame, and had never shown any sign of talent. The bard, however, so inspired the Spartans by his warlike songs, that they reduced the Messenians to subjection. He was accordingly treated with great respect, and granted the rights of citizenship; and his martial airs were constantly sung by the Spartans before they went out to battle, as long as their republic existed. We have several fragments remaining of the elegies of Tyrtæus. They are written in the Ionic dialect, though addressed to Dorians, and are full of enthusiastic and patriotic feeling.

TYRUS or TYROS, *Sur*, a very ancient city of Phœnicia, founded by a colony of Sidonians, B. C. 1690. It was on a small island south of Sidon, 200 stadia from the shore called in the Old Testament Zor; and the Roman traders called it Sar and Sarra, hence Sarranus in Virgil. Originally the city was built on the mainland; but having been besieged for a lengthened period by the Babylonian monarch Nebuchadnezzar, the inhabitants conveyed themselves and their goods to an island at a little distance, where a new city was founded, which enjoyed an increased degree of celebrity and commercial prosperity. The old city was, on that account, entitled Palætyre, and the other simply Tyre. The new city continued to flourish, extending its colonies and its commerce on all sides, till it was attacked by Alexander the Great. In despite, however, of the cruelties inflicted on the city, she rose again to considerable eminence. But the foundation of Alexandria, by diverting the commerce that had formerly centered at Tyre into a new channel, gave her an irreparable blow; and she gradually declined till, consistently with the denunciation of the prophet, her palaces have been levelled with the dust, and she has become "a place for the spreading of nets in the midst of the sea." See PHœNICIA.

TYSDRUS, a city of Africa Propria, not far from the coast; supposed to coincide with the modern *El-Jem*.

U.

URII a people of Germany, near the Rhine, transported across the river by Agrippa. Their chief town, Ubiurum Oppidum or Ara, afterwards called Agrip-

pina Colonia, is now *Cologne*. See AGRIPPINA COLONIA.

UCALÉGON, a sagacious Trojan chief, whose house was first burnt by the Greeks.

UFENS, I., the *Aufente*, a sluggish river of Latium, rising in the Volscian Mountains, above Setia and Privernum, and, in consequence of the want of a sufficient fall in the Pontine plains, through which it passed, contributing, with other streams, to form the Pontine marshes. It communicated its name, which was originally written Oufens, to the tribe Oufentina. — II. A prince who assisted Turnus against Æneas, and was slain by Gyas. He was leader of the Nursian forces.

UFENTINA, or, more correctly, OUFENTINA, a Roman tribe, first created A. U. C. 435, with the tribe *Falerina*, in consequence of the great increase of population at Rome.

ULPIA TRAJANA, *Varhely* or *Varhel*, a city of Dacia, the residence of Decebalus, taken by Trajan, and called by his name. Its previous appellation appears to have been Sarmizegetusa.

ULPIANUM, I., *Giustendil*, a town of Upper Mœsia, repaired and embellished by Justinian, and called Justiniana Secunda. — II. One of the principal towns of Dacia, now perhaps *Kolsovar*.

ULPIANUS DOMITIUS, an eminent Roman civilian, was born at Tyre. Under Septimius Severus, he became the colleague of Sextus Pomponius, and continued to discharge his judicial duties under Caracalla and Macrinus. After the death of Helio-gabalus he was banished, but was recalled by Alexander Severus, whose tutor he had been, and who made him his secretary, and afterwards prætorian præfect. The various reforms he introduced roused against him the hostility of the soldiers, who at last broke out into open mutiny, and murdered him, A. D. 228. The heathen writers have concurred in eulogising Ulpian, but the Christians have reproached him for inciting the emperor to a persecution of their sect. Of Ulpian's numerous works there remain only twenty-nine chapters of the treatise entitled "*Regulæ Juris*."

ULURÆ, a small town of Latium. Its marshy situation is alluded to by Cicero, who calls the inhabitants *little frogs*.

ULYSSES, a king of Ithaca, son of Anticlea and Laertes, or, according to some, of Sisyphus. (See SISYPHUS and ANTICLEA.) He became, like the other princes of Greece, one of the suitors of Helen, but had no sooner obtained the hand of Penelope than he returned to Ithaca, where his father resigned him the crown. The abduction of

Helen, however, by Paris, did not long permit him to remain in his kingdom; for as he was bound, in common with the rest, to defend her against every intruder, he was summoned to the war with the other princes of Greece. Pretending to be insane, not to leave his beloved Penelope, he yoked a horse and a bull together, and ploughed the sea-shore, where he sowed salt instead of grain. The artifice, however, was soon detected; for Palamedes, by placing before the plough of Ulysses his infant son Telemachus, proved satisfactorily that the father who had the foresight to turn away the plough from the furrow, not to hurt his child, could not be insane. Ulysses was therefore obliged to go to the war; but he did not forget him who had exposed his pretended insanity. (See PALAMEDES.) During the Trojan war, the king of Ithaca distinguished himself by his prudence and sagacity as well as by his valour. By his means Achilles was discovered among the daughters of Lycomedes, king of Scyros (see ACHILLES); and Philoctetes was induced to abandon Lemnos, and to come to the Trojan war with the arrows of Hercules. (See PHILOCTETES.) With the assistance of Diomedes he slew Rhesus, destroyed many of the Thracians in the midst of their camp (see RHESUS and DOLON), and, in conjunction with the same warrior, carried off the Palladium of Troy. (See PALLADIUM, where, however, other accounts are given.) These, as well as other services, obtained for him the armour of Achilles, which Ajax had disputed with him. After the Trojan war Ulysses embarked on board his ships to return to Greece, but he was exposed to a number of misfortunes before he reached his native country: he was thrown by the winds upon the coast of Africa, visited the country of the Lotophagi (see LOTOPHAGI), and afterwards that of the Cyclopes, where his adventure in the cave of Polyphemus occurred. (See CYCLOPES and POLYPHEMUS.) After visiting Æolia, he was thrown on the coasts of the Læstrygones and the island Æea, where Circe changed all his companions into swine. (See CIRCE.) He then visited the infernal regions, where he received information respecting his homeward voyage, and on his return to earth passed along the coasts of the Sirens unhurt, by the directions of Circe (see SIRENES), and escaped the whirlpools and shoals of Scylla and Charybdis. On the coasts of Sicily his companions having killed some oxen sacred to Apollo, the god destroyed the ships; and all the crew were drowned except Ulysses,

who saved himself on a plank, and swam to the island of Calypso, in Ogygia. After eight years' residence with this ocean nymph (see CALYPSO), Ulysses resumed his wanderings on a raft of his own construction; and he had already come in sight of the island of the Phæacians (see PHÆACIA), when Neptune, still mindful that his son Polyphemus had been deprived of sight by means of the king of Ithaca, raised a storm and sunk his raft. Breasting the waves, after this, he was carried along by a strong northerly wind for two days and nights, and on the third day landed on the island of Phæacia, where he was kindly received by King Alcinoüs and his daughter Nausicaa. Here he related the narrative of his adventures, and after this he was conveyed in a Phæacian vessel to the shore of Ithaca. He had been absent twenty years, and he found, on his return, his palace beset by numerous suitors for the hand of Penelope, who were indulging day after day in riotous carousals, and wasting the resources of the kingdom. Disguising himself as a beggar, Ulysses made himself known merely to his son Telemachus and his faithful herdsman Eumæus, with whom he concerted measures to re-establish himself on his throne. These measures were crowned with success. The suitors were all slain, and Ulysses was restored to the bosom of his family. (See LAERTES, PENELOPE, TELEMACHUS, EUMÆUS.) He lived about sixteen years after his return, and was at last killed by his son Telegonus, who had landed in Ithaca with the hope of making himself known to his father. This event had been foretold to him by Tiresias, who assured him that he should die by the violence of something that was to issue from the bosom of the sea. (See TELEGONUS.) The adventures of Ulysses, on his return from the Trojan war, form the subject of the *Odyssey*.

UMBRIA, a country of Italy, east of Etruria and north of the Sabine territory. The Umbri were settled in Italy long before the arrival of the Tyrrhenian colony. Their primary seat was the country around Reate, a district formerly occupied by the aborigines. On the rise of the Etrurian nation, the Umbrian people were forced to withdraw from the right bank of the Tiber, while nearly the whole of Northern Italy fell under the power of their more enterprising and warlike neighbours. Both nations, however, had soon to contend with a formidable foe in the Gauls who invaded Italy, and, after vanquishing the Tuscans, drove the Umbri from the shores of the

Adriatic into the mountains. The submission of Southern Umbria to the Romans appears to have taken place A. U. C. 446, and the northern and maritime parts were reduced after the total extirpation of the Senones, about twenty-five years afterwards.

UMERO, a general who assisted Turnus against Æneas. He could assuage the fury of serpents by songs, and counteract the poisonous effects of their bites; but he was killed during the war.

UNCA, a surname of Minerva.

UNDECEMVIRI, magistrates at Athens, to whom such as were publicly condemned were delivered to be executed.

UNELLI, a people of Gallia Lugdunensis Secunda, whose country formed part of the Tractus Armoricus, and answers to part of modern Normandy. Their capital, at first, was Crociatonum, answering to the modern *Valognes*, but at a later period Constantini Castra, now *Coutances*.

UNXIA, a surname of Juno (*ungere*), because it was usual among the Romans for the bride to anoint the threshold of her husband; thence wives were called *Unxores*, afterwards *Uxores*, from *Unxia*, who presided over them.

URANIA, I., the muse of Astronomy, usually represented as holding in one hand a globe, in the other a rod, with which she is employed in tracing out some figure. By some she was said to be the mother of Hymenæus. — II. A surname of Venus, the same as *Celestial*. She was said to be the daughter of Uranus or Cœlus by the Light, and was supposed to preside over beauty and generation.

URANOPOLIS, a city on the peninsula of Athos, founded by the brother of Cassander.

URĀNUS or OURANUS, a deity, the same as Cœlus, the most ancient of all the gods. He married Terra or Earth, by whom he had, first, the children called the hundred-handed, Briareus, Cottus, and Gyges; secondly, the Cyclopes, Arges, Steropes, and Brontes; and, thirdly, the Titanes, Oceanus, Cœus, Saturnus, &c.; and, lastly, the Giants. He was dethroned and mutilated by his son Saturnus, and from his blood sprang the Furies, Alecto, Tisiphone, and Megæra.

URBA, *Orbe*, a town of the Helvetii, on a river of the same name.

URBICUS, an actor at Rome in Domitian's reign.

URCINIUM, *Ajaccio*, a town on the western coast of Corsica, east of the Rhium Promontorium. It was fabled to have been founded by Eurysaces, the son of Ajax.

URĪA (Ureium or Hyreium), a town on the coast of Apulia, giving name to the Sinus Urias, or *Gulf of Manfredonia*. The position of this town has never been very clearly ascertained.

USIPĒTES or USIPII, a German tribe. Driven by the Suevi from the interior of Germany, the Usipetes presented themselves on the banks of the Lower Rhine, which they crossed, and passed through the territories of the Menapii into Gaul. Cæsar drove them back over the Rhine; and they ultimately merged into the Alemanni.

USTICA, a mountain and valley in the Sabine territory near Horace's farm.

UTENS, *Montone*, a river of Gaul, falling into the Adriatic near Ravenna.

UTICA, a celebrated city of Africa Propria, on the coast of the Mediterranean, founded by a Syrian colony above 287 years before Carthage. It was originally a free and independent city, like all the other large settlements of the Phœnicians, and had a senate and suffetes, or presiding magistrates, of its own; but as Carthage rose gradually into power, it assumed a kind of protection over Utica. It became the metropolis of Africa after the destruction of Carthage in the third Punic war; but it is chiefly celebrated for the death of Cato, thence called *Uticensis*. The ruins of Utica are still visible near *Porto Farina*.

UXANTIS, *Ushant*, an island on the coast of Brittany.

UXELLODŪNUM, *Pueche d' Issolon*, a town of Aquitanic Gaul, defended by steep rocks.

UXENTUM, *Ugento*, a town of Calabria.

UXII, a mountaineer race occupying the ranges that run on each side of the river Orontes, and separate Persis from Susiana.

UZĪTA, an inland town of Africa, destroyed by Cæsar.

V.

VACCA. See VAGA.

VACCÆI, a people at the north of Spain, occupying what is now the greater part of *Valladolid*, *Leon*, *Palencia*, and *Toro*.

VACŪNA, a goddess at Rome, who presided over leisure and repose (*vacare*). She has been identified with Victoria, Ceres, Diana, and Minerva.

VADIMŌNIS LACUS, a lake of Etruria, whose waters were sulphureous. It is celebrated in the history of Rome for having witnessed the total defeat of the

Etruscans by the Romans, A.U.C. 444. Another battle was again fought here by the Etruscans, in conjunction with the Gauls, against the Romans, with the same ill success.

VAGA, *Vegja* or *Beja* sometimes, but improperly, written *Vacca*, a town of Africa, west of Carthage, on the Rubricatus, celebrated among the African and Numidian cities for its extensive traffic.

VAGĒNI, or, more correctly, VAGIENNI, a people in the interior of Liguria, near the angle formed by the separation of the Apennines and Alps. Their capital was Augusta Vagiennorum, now *Vico*.

VAĤĀLIS, *Waal*, the western arm of the Rhine.

VALENS, FLAVIUS, I., a son of Gratian, appointed emperor of the East by his brother Valentinian, A.D. 364. His government was at first disturbed by an insurrection of Procopius, A.D. 365, but the next year witnessed the defeat of the rebel. Valens now retired to Antioch, where he spent several years in endeavouring to augment the commerce and improve the finances of the empire; but he was roused from his inactivity by an outbreak of the Goths, to whom he had granted a settlement in Thrace; and hastening in person from the east, he attacked them at Adrianople, when he sustained a terrible defeat, losing two thirds of an army of 300,000 men. He himself took refuge, with a few followers, in a lonely hut; but the Goths set it on fire, and he perished in the flames, in his fiftieth year, A.D. 378. — II. Valerius, a proconsul of Achaia, who proclaimed himself emperor of Rome, when Macrian, invested with the purple in the East, attempted to assassinate him. He reigned six months, being murdered by his soldiers A.D. 261. — III. Fabius, a distinguished Roman general, and a friend of Vitellius, whom he saluted emperor in opposition to Otho. He was killed at Urbino by the troops of Vespasian.

VALENTĪA, I., a sacred name of Rome. — II. *Valence*, a town of the Segalauni, in Gallia Narbonensis. — III. A city of the Edetani or Contestani, in Hispania Tarraconensis, near the mouth of the Tusia. It was taken and sacked by Pompey, but was afterwards colonised and became an important place. It is now *Valentia*. — IV. or Vibo Valentia. See HIPPIONIUM.

VALENTINIĀNUS, I., the first of the name, born at Cibalæ in Hungary, was made emperor by the army, A.D. 364, being, at the time of Jovian's death, the

commander of the body-guard. He associated with himself Valens, his brother, and, after some time, Gratian, his son, in the empire, reserving to himself the empire of the West. While his colleague Valens was engaged in quelling the insurrection of Procopius in the East, Valentinian's attention was occupied by the Alemanni, who invaded and ravaged Gaul. But the skill and valour of his generals Jovinus and Theodosius were every where crowned with success; and the Africans, the Goths, and various other tribes, were all successively defeated. But in the midst of his conquests, the emperor having burst into a furious passion while receiving the ambassadors of the Quadi, broke a blood-vessel, and died, A.D. 375. — II. Was proclaimed Augustus at four years old, as the colleague of Gratian, and resided with his mother, the empress Justina, at the court of Milan. Maximus having established himself in Britain and Gaul, drove Valentinian out of Italy, whereupon he presented himself a suppliant before the throne of Constantinople, with the empress-mother and his sister Galla; and the hand of the latter became a pledge of the hospitality and aid of the enamoured Theodosius, who restored him to the throne of the Western empire. He removed the seat of the court to Vienna, now *Vienne* on the *Rhone*; but his reign was of short duration, for he was assassinated, A.D. 392, by Arbogast, a general in the service of Theodosius, who aspired to the empire. — III. A son of Constantius and Placidia, daughter of Theodosius the Great, proclaimed emperor A.D. 423, about the sixth year of his age. During his minority the reins of government were placed in the hands of his mother, who, aided by the skill and valour of Aëtius, preserved for the empire the territory of Gaul, and forced the Franks, the Goths, the Burgundians, and the Alani to sue for peace. When Valentinian attained his majority, the sole use he made of his power was to commit crimes and to disgrace himself by acts of debauchery. Aëtius having gained a complete victory over Attila, in the plains of Duro-Catalaunum (*Chalons*), Valentinian, jealous of his glory, had him sent for, and, on a sudden, stabbed him to the heart, A.D. 454. He did not, however, long survive this treacherous act; for the following year Petronius Maximus, a man of consular rank, whose wife he had violated, having formed a conspiracy against him, cut him off, and ascended his throne.

VALERĪA, I., a name common to many ladies of antiquity, of whom one of the

most distinguished was Valeria, daughter of the emperor Diocletian and Prisca, and wife of Galerius. After the death of her husband her hand was sought by Maximin, who, on being refused, treated her with great indignity. She afterwards sought refuge, together with her mother, at the court of Licinius; but soon finding that he was not well disposed to them, they fled to Thessalonica, where they were murdered, A. D. 314.—II. A daughter of Publicola, given as a hostage to Por-senna by the Romans. Together with Clœlia she fled from the enemy, and swam across the Tiber.—III. A daughter of Messala, sister of Hortensius and wife of Sylla.—IV. The wife of Valentinian I.

VALERĪA LEX, I., *de Provocatione*, a law enacted by P. Valerius Publicola (see VALERIUS I.), which granted to every one the liberty of appealing from the consuls to the people, and declared that no magistrate should be permitted to punish a Roman citizen who thus appealed. This law was afterwards frequently renewed, and always by persons of the Valerian family.—II. (VIÆ), a road in Sicily, which led from Messana to Lilybæum.—III. A town of Spain.

VALERIĀNUS, PUBLĪUS LICINIŪS, proclaimed emperor by the armies in Rhætia, A. D. 254. Having appointed his son Gallienus his colleague in the empire, he left him to defend it against the Goths and Seythians, while he himself engaged in an expedition against Sapor, king of Persia; but his arms being attended with ill success, he was carried to the capital of the conqueror in triumph, and exposed to the ridicule and insolence of his subjects. Sapor at last ordered him to be flayed alive, A. D. 260; and his skin, stuffed in the form of a human figure, and dyed with scarlet, was preserved in a temple in Persia.

VALERIŪS, PUBLĪUS, I., a celebrated Roman, surnamed *Poplicola* (see PUBLICOLA), who shared with Junius Brutus the glory of having driven out the Tarquins and of founding the Roman commonwealth, B. C. 569. Brutus having fallen on the field of battle, and Collatinus, the colleague of the former, having been compelled eventually to retire from Rome, in consequence of his relationship to the Tarquin family, Valerius was chosen consul along with Sp. Lucretius Tricipitinus. The latter died during his term of office; and Valerius, because he did not immediately substitute a colleague in place of Brutus, and happened to be building a house in an elevated situation, was suspected of aiming at

the sovereignty. But he soon removed these suspicions. He passed several popular laws (see VALERĪA LEX), allowing an appeal to the people from the sentence of a magistrate, and granting leave to any one to kill the person who should attempt making himself king. He likewise appointed that the licitors should not carry an axe among their rods within the city; and introduced the custom, that, when the consuls came into an assembly of the people, their licitors, in token of submission to the people, should lower the *fascēs*. He was continued in the consulship for the two succeeding years, B. C. 508 and 507, was chosen consul anew in 504, and appears to have died not long after. The disinterestedness of this illustrious citizen was so great, that, after having been four times consul, he died a poor man, and the expense of his funeral had to be borne by the state. The Roman matrons mourned for him a whole year.—II. Corvus Corvinus, a tribune of the soldiers under Camillus. When the Roman army was challenged by one of the Senones remarkable for his strength and stature, Valerius undertook to engage him, and obtained an easy victory by means of a crow or raven (*corvus*) that assisted him, and attacked the face of the Gaul; whence his surname of *Corvus*, or *Corvinus*. Valerius triumphed over the Etrurians and the neighbouring states that made war against Rome, and was six times honoured with the consulship. He died in the hundredth year of his age.—III. Antias, a Roman historian, who flourished about A. U. C. 670, B. C. 84. He is referred to by Pliny and Aulus Gellius.—IV. Messala (see MESSALA).—V. Maximus, a Roman writer, born at Rome during the reign of Augustus, of a patrician family. He served in Asia under Sextus Pompey, who was consul the year that Augustus died. On his return to Rome he abstained entirely from public affairs, but lived until the time of the conspiracy of Sejanus, A. D. 31. We have no other particulars of his life. He wrote an account of all the most celebrated sayings and actions of the Romans, &c. in ten books, nine of which are still extant.—VI. Flaccus, a Latin poet, of Padua, who lived under Vespasian, and wrote a poem on the Argonautic expedition, which has come down to us. His premature death, which took place A. D. 88, prevented him from completing it.—VII. Asiaticus, accused of having murdered one of the relations of Claudius, and condemned, though innocent, by the intrigues of Messalina. He opened his veins, and bled to death.

VALERUS, a friend of Turnus against Æneas.

VALGIUS RUFUS, a Roman poet, in the Augustan age, intimate with Horace and Tibullus, who held his poetry in high estimation.

VANDALŪ, a German people of Gothic origin, so called from the Teutonic *wenden*, "to wander." They began to be troublesome to the Romans A. D. 160. A. D. 410, they mastered Spain in conjunction with the Alani and Suevi, and received for their share Vandalusia, *Andalusia*. A. D. 429, they crossed into Africa under Genseric, who not only obtained possession of Byzacium, Gætulia, and part of Numidia, but crossed over into Italy, A. D. 455, and plundered Rome. After the death of Genseric the Vandal power declined.

VANGIÖNES, a people of Germany, whose capital was Borbetomagus, now *Worms*.

VANNĪA, *Civita*, a town of Italy, north of the Po.

VARĀNES, a name of some Persian monarchs in the age of the Roman emperors.

VARDĀNUS, or **VARDANĪUS**, called also Hypanis, *Kuban*, a river of Asia, rising in the central part of Caucasus, and falling into the Palus Mæotis by several mouths.

VARĪUS, *L.*, a contemporary of Horace and Virgil, and one of the best tragic and epic poets of his time. He was one of those whom Augustus appointed to revise Virgil's *Æneid*.

VARRO, *M. T. I.*, a joint consul with Æ. Paulus at the battle of Cannæ. (See *Livy*, 22.)—II. A celebrated Latin writer, born B. C. 113. He wrote 500 volumes, all of which are lost except a treatise "*De Re Rustica*," and another "*De Lingua Latina*." He served under Pompey in his piratical wars, and obtained a naval crown. In the civil wars his property was seized by Mark Antony, and he himself was proscribed; but after the battle of Actium he returned to Rome, where he reigned until his decease, B. C. 23. St. Augustine says that it cannot but be wondered how Varro, who read so many books, could find time to compose so many volumes, and how he who composed so many volumes could be at leisure to peruse so many books.—III. P. Terentius, surnamed Atacinus, from the river Atax (*Aude*) in Gallia Narbonensis, on the banks of which he was born about B. C. 82. He translated into Latin verse the "*Argonautica*" of Apollonius Rhodius, with great elegance, and wrote a poem, "*De Bello Sequanico*," besides some Satires, Epigrams, and Elegies, a few fragments of which only remain. He died B. C. 37.

VARUS, **QUINTILĪUS**, *I.*, a Roman commander, descended from an illustrious family. Though his father had fought under the standard of Brutus at Philippi, Varus obtained the favour of Augustus, who named him joint consul with Tiberius, B. C. 13, and afterwards appointed him governor of Syria. Being subsequently nominated to the command of the forces in Germany, he was surprised by the enemy under Arminius, and his army cut to pieces; whereupon seeing that every thing was lost, he killed himself, A. D. 9. The father and grandfather of Varus slew themselves with their own swords, the one after the battle of Philippi, the other in the plains of Pharsalia.—II. Quintilius, an acute critic in the Augustan age, with whom Horace was intimate, and whose death he mourned in the 24th Ode of his First Book. He was a native of Cremona.—III. Alfenus. See **ALFENUS**.—IV. A tragic poet mentioned by Ovid.—V. *Var*, a river of Italy, flowing into the Mediterranean, west of Nicæa (*Nice*). It separated Liguria from Gallia Narbonensis, and formed at a later period the western limit of Italy.

VASCÖNES, a people of Spain, occupying what is now part of *Navarre*. Their chief town was Pampelo, now *Pampeluna*. The inhabitants, when reduced to famine by Metellus, fed on human flesh.

VATICĀNUS, **MONS**, a hill at Rome, forming the prolongation of the Janiculum towards the north, and supposed to derive its name from the Latin word *vates* ("a soothsayer"), as it was once the seat of Etruscan divination. The Campus Vaticanus included all the space between the foot of this range and the Tiber; and the air of this part of Rome was considered very unwholesome. Here Caligula erected a circus, in which he placed the great Egyptian obelisk that now stands in front of St. Peter's. It is now covered by St. Peter's, and the papal palace, museum, and gardens.

VATIENUS, *Satarno*, a river rising in the Alps, and falling into the Po.

VATINĪA LEX, *De Provinciis*, a law enacted by P. Vatinius, tribune, A. U. C. 694, appointing Cæsar governor of Gallia Cisalpina and Illyricum for five years, without a decree of the senate, or the usual custom of casting lots.

VATINĪUS, *I.*, a Roman of most impure life. Having been brought forward on one occasion as a witness against an individual whom Cicero was defending, the orator inveighed against him with so much bitterness, and excited so much odium

against him by the picture which he drew of his vices, that *odium Vatiniæ* became proverbial for bitter and implacable hatred. — II. A shoemaker of Beneventum, deformed in body, and addicted to scurrilous invective against the members of the higher class. He lived in the reign of Nero, and exhibited a show of gladiators when that emperor passed through Beneventum. He is said to have invented a peculiar species of cup, called after his name.

VECTIS INSULA, the *Isle of Wight*.

VEDIUS POLLIO. See POLLIO.

VEGETIUS, a Latin writer who flourished A. D. 386, in the reign of the emperor Valentinian, to whom he dedicated his treatise "De Re Militari." Modern critics distinguish between this writer and another Vegetius who composed a treatise on the veterinary art.

VEIENTES, the inhabitants of Veii.

VEIENTO. See FABRICIUS

VEII, a powerful city of Etruria, about twelve miles from Rome. It sustained many long wars against the Romans, but was at last taken and destroyed by Camillus, after a siege of ten years. At the time of its destruction Veii was larger and more magnificent than Rome itself. Its situation was so eligible that the Romans, after the burning of their own city by the Gauls, were inclined to migrate thither, and totally abandon their native home; and this design would have been carried into execution had it not been opposed by the authority and eloquence of Camillus. Veii became a Roman colony under Julius Cæsar, who divided its lands among his soldiers; but during the civil wars which ensued after his death it was nearly destroyed, and remained in a desolate state till the time of Tiberius, when it rose to municipal rank. It existed till the reign of Constantine. The site of ancient Veii answers to the spot known by the name of *F. Insula Farnese*, near which numerous remains of antiquity have been recently discovered.

VEJŌVIS, or VEDIUS, an Etruscan divinity worshipped at Rome, and supposed to hurl lightnings, which had the property of causing deafness in those whom they struck. His temple stood in the hollow between the Arx and the Capitol. His statue was that of a youth with darts in his hand; a she-goat stood beside it, and a she-goat was the victim offered to him. The nature of this god, and the meaning of his name, were alike matters of controversy even in the Augustan age.

VELĀBRUM, a name generally applied to

all the ground lying on the left bank of the Tiber, between the base of the Capitol and the Aventine, but subsequently restricted to two streets, distinguished from each other by the titles of *Velabrum Majus* and *Minus*. In this quarter were the shops of the oil-venders, &c.

VELIA, originally called Helia, a maritime city of Lucania, between the promontories of Palinurum and Posidium, about three miles from the left bank of the river Heles. It was founded by the Phocæans after their abandonment of Alalia in Corsica. (See *ΦΟΚÆΑ*.) Velia is celebrated for the school of philosophy formed within it, under the auspices of Zeno and Parmenides, and commonly known by the name of the Eleatic sect. It received a colony of Thurians about B. C. 440, and became a Roman colony after the colonisation of Pæstum. Owing to the salubrity of its climate, it was a favourite resort of the Romans; but in Strabo's time it was greatly reduced, the inhabitants, from the poverty of the soil, being forced to betake themselves to fishing and similar occupations. *Castelamara della Bruca* occupies the site of Velia.

VELĪNA, the name of one of the Roman tribes, said to be so called from Velinus, a lake in the Sabine territory. Its locality was in the vicinity of Mt. Palatine.

VELĪNUS, *Velino*, a river in the Sabine territory, rising in the Apennines and flowing into the Nar. In its course it occasionally overflowed its banks, and formed some small lakes, the chief of which was the Lacus Velinus, now *Lago di Piè di Lugo*, between some hills near Reate. The drainage of the stagnant waters produced by the lakes and the overflow of the river was first attempted by Curius Dentatus, B. C. 274, who cut an artificial channel, by which the waters of the Velinus were carried into the Nar over a precipice six or seven hundred feet in height, called in Italian *Cascata del Marmore*, about four miles from *Terni*.

VELĪTRÆ, *Velletri*, one of the most considerable cities of the Volsci, situated south-east of Aricia, on the road between Rome and Tarracina. It engaged in frequent hostilities with the Romans, and revolted so often that it at last became necessary to raze the walls and remove the inhabitants to Rome. Velitræ was the residence of the Octavian family before they settled in Rome, and is celebrated for being the birthplace of Augustus.

VELLAUNODUNUM, *Beaune*, a town of the Senones, between Agendicum and Genabum.

VELLEDA, or WELDA, a woman of Germany in the reign of Vespasian, belonging to the tribe of the Bructeri, who was believed to be gifted with prophetic powers, and exercised, in consequence, very great influence over the minds of her countrymen, who ascribed to her a species of divine character.

VELLEIUS PATERCULUS, a Roman historian, descended from an equestrian family of Campania. The year of his birth is commonly fixed at B.C. 19, the year in which Virgil died. In his youth he traversed, along with Caius Cæsar, a part of the east. Augustus named him, at the age of twenty years, a præfect of horse; and in this capacity, and afterwards as quæstor and lieutenant, he accompanied Tiberius on his campaigns in Germany, Pannonia, and Dalmatia, and was thus, for the space of nineteen years, his companion in arms and the witness of his exploits. He returned to Rome with Tiberius, and held the office of prætor the year that Augustus died. A.D. 31 he was involved in the disgrace of Sejanus, who had been his patron, and was put to death along with the other friends of that aspiring minister. He wrote an "Epitome of the History of Greece and Rome," &c., but of this composition only some fragments remain. — II. Caius, grandfather of the historian, one of the friends of Livia. He killed himself when he was unable, by reason of his old age, to accompany Livia in her flight.

VELOCASSES, or BELOCASSES, a people of Gallia Belgica, along the northern bank of the Sequana. Their capital was Rotomagus, *Rouen*.

VENĀFRUM, a town of Campania, said to have been founded by Diomedes. It abounded in olive-trees, and was famed for oil.

VENĚDI, a people of Germany, near the mouth of the Vistula, *Gulf of Dantzic*. They gave name to the Venedicus Sinus, off this coast, and to the Montes Venedici, or the low range of mountains between *East Prussia and Poland*.

VENĚTI, I., a people of Italy in Cisalpine Gaul, near the mouths of the Po, fabled to have sprung from the Heneti, a people of Paphlagonia, and to have settled in Italy under the guidance of Antenor after the Trojan war. Mannert, however, has clearly proved that the Heneti never came to Italy, and that the Veneti were of German or Slavonic extraction. The Veneti are remarkable for being the only people of Italy who offered no resistance to the ambitious projects of the Romans.

After the subjugation of the Gauls, their territory was included under the general denomination of Cisalpine Gaul, and they were admitted to all the privileges which that province successively obtained. On the invasion of Italy in the fifth century by the Huns, and the general desolation that every where appeared, great numbers of the people who lived near the Adriatic took shelter in the islands in this quarter, where now stands the city of Venice. These islands had previously, in A.D. 421, been built upon by the inhabitants of Patavium, for the purposes of commerce. The arrival of fresh hordes of barbarians in Italy increased their population, until a commercial state was formed, which gradually rose to power and opulence. — II. A nation of Gaul, south of Armorica, on the western coast. Their chief city is now called *Vannes*.

VENĚŤĀ, the country of the Veneti in Gallia Cisalpina, bounded by the Alps on the north, the Adriatic as far as the river Florino on the east, the main branch of the *Po* on the south, and the Athesis, and a line drawn from that river to the *Po*, on the west. See VENETI.

VENĚTUS PAULUS, I., a centurion who conspired against Nero with Piso. — II. LACUS, the same with Brigantinus Lacus, *Lake of Constance*.

VĚNĪĽĀ, a nymph, sister of Amata, and mother of Turnus, by Daunus.

VĚNNONES, a people of the Rhætian Alps.

VENTA BELGARUM, I., *Winchester*, a town of Britain. — II. Silurum, a town of Britain, *Caerwent*, in Monmouthshire. — III. Icenorum, *Lynn*.

VENTI, the Latin name for the winds, which were held in high veneration by the ancients, especially the Athenians. The four principal winds were, Eurus, Auster, Zephyrus, and Boreas. (See these terms.) Those of inferior note were, Solanus, more commonly Subsolanus, (Gr. Apeliotes,) answering to the east, and represented as a young man holding fruit in his lap; Africus, south-west, represented with black wings and melancholy countenance; Corus, north-west, drives clouds of snow before him; Aquilo, north-east by north, equally dreadful in appearance, from aquila, "an eagle," to denote the swiftness and impetuosity of this wind. See ÆOLUS.

VĚNTĪDĪUS BASSUS, a native of Picenum, brought captive to Rome, while yet an infant, along with his mother. He followed for some time the humble occupation of a mule driver; but he afterwards accompanied Cæsar into Gaul, and dis-

played such valour and adroitness that the general conferred upon him successively the offices of tribune and prætor. After the death of Cæsar he attached himself to Antony, and, having subsequently attained the consulship, marched against the Parthians, whom he defeated in three battles, B. C. 39, and was the first Roman honoured with a triumph over this formidable enemy. He was honoured with a public funeral.

VĒNUS, I., the Latin name of the Grecian Aphrodite (Ἀφροδίτη). This goddess is generally supposed to have been of eastern origin, and to have been the same as the Phœnician Astarte. By the Grecian poets she was called the daughter of Jupiter and Dione; or, according to some accounts, arose from the foam of the sea. She was worshipped as the goddess of beauty and love, her principal seats being the islands of Cyprus and Cythera. The Romans regarded her as the progenitress of their nation, which was fabled to have sprung from Æneas, the offspring of her union with the Trojan Anchises. She was married to Vulcan, but was not remarkable for fidelity to her husband. Her amour with Adonis is particularly celebrated in ancient poetry. The power of Venus over the heart was supported and assisted by a girdle, (Ὠνὴ, *cestus*), which gave beauty, grace, and elegance, even to the most deformed, excited love, and rekindled extinguished flames. The contest of Venus for the golden apple of Discord is well known; she gained the prize over Pallas and Juno, and rewarded her impartial judge with the hand of the fairest woman in the world. The rose, myrtle, and apple were sacred to Venus. Among birds, the dove, swan, and sparrow were her favourites; and among fishes, the apfya and lycostomus. She is generally represented with her son Cupid in a chariot drawn by doves, or, at other times, by swans or sparrows. — II. A planet called by the Greeks *Phosphorus*, (Lat. *Lucifer*), when it rises before the sun, but when it follows it *Hesperus* or *Vesper*.

VĒNŪŠĪA, or VĒNŪŠĪUM, *Venosa*, a city of Apulia on the Via Appia, about fifteen miles south of the Aufidus. It became a Roman colony some time before the war with Pyrrhus, and, after the battle of Cannæ, afforded a retreat to the consul Varro, and the handful of men who escaped from that bloody field; but it is chiefly memorable for being the birthplace of Horace.

VĒRĀGRĪ, an Alpine tribe, living among the Graian and Pennine Alps; but Cella-

rius reckons them as belonging to Gallia Narbonensis.

VERBĀNUS LACUS, *Lago Maggiore*, a lake of Gallia Cisalpina, through which flows the river Ticinus. It is twenty-seven miles long, and, on an average, eight broad, and contains the Borromean Islands, which are the admiration of every traveller.

VERCELLÆ, a city of Gallia Cisalpina, north-west of Ticinum, situated on the river Sessites, now *la Sesia*, and corresponding to the modern *Borgo Vercelli*. Tacitus styles it a municipium.

VERCINGETŌRIX, a young nobleman of the Arverni, distinguished for his abilities, and for his enmity to the Romans. He was chosen commander-in-chief of the Gallic confederate army when the great insurrection broke out against the Roman power, and he used every endeavour to free his native land from the Roman yoke. His efforts, however, were unsuccessful; he was besieged in Alesia, compelled to surrender, and, after being led in triumph to Rome, was put to death in prison.

VERGELLUS, a small river near Cannæ, falling into the Aufidus. It is said to have been choked with the dead bodies of the Romans on the day of their disastrous overthrow.

VERGILĀE, a name given to the Pleiades from their rising in the spring (Lat. *Ver*, *spring*).

VERGINIUS RUFUS, a Roman general, who served with great distinction in Germany and other parts of the empire, under Nero, Galba, and Otho. He was twice offered the imperial crown, but refused to accept it; and after escaping numerous dangers, he died in the reign of Nerva, A. D. 97, in his third consulship, and in the eighty-third year of his age. His funeral oration was pronounced by Tacitus.

VERGOBRĒTUS, a term used among the ancient Gauls as a judicial appellation and a title of office; *Ver-gobreith*, "a man for judging," or "a judge."

VERĪANUS, a governor of Britain under Nero, and the successor of Didius Gallus.

VEROMANDUI, a people of Gallia Belgica Secunda, below the Nervii and Atrebatæ. Their capital was Augusta Veromandorum, now *St. Quentin*.

VERŌNA, a city of Gallia Cisalpina, in the territory of the Cenomanni, on the river Athesis, east from the southern extremity of the Lacus Benacus. The history of its foundation is somewhat uncertain; but it was probably founded by the Cenomanni in the territory previously possessed by the Rhæti and Euganei. Under the dominion of the Romans it soon became

a large and flourishing city; and Tacitus speaks of it in later times as a most opulent and important colony, the possession of which enabled Vespasian's party to begin offensive operations against the forces of Vitellius, and to strike a decisive blow. Verona was famous for being the birthplace of Catullus, Macer, Cornelius Nepos, and Pliny the Elder. The famous Rhaetic wine, so highly commended by Virgil, was grown in the neighbourhood of Verona.

VERRES, C., a Roman who governed the province of Sicily as prætor. The oppression and rapine of which he was guilty while in office were of the most flagrant description, and he was accused by the Sicilians of extortion on the expiration of his office. Cicero undertook the cause of the Sicilians, and Verres was defended by Hortensius; but after Cicero's first oration against him he left Rome without waiting for his sentence, and lived in great affluence in one of the provinces. He afterwards perished in the proscription of Antony, whom he had offended by refusing to share with him his Corinthian vases. The other five orations of Cicero against Verres were afterwards written, as if Verres had stood his trial.

VERRIUS FLACCUS, M. See FLACCUS.

VERTICO, one of the Helvetii who deserted to Cæsar's army.

VERTICORDIA, one of the surnames of Venus (*Apostrophia* of the Greeks), because implored to turn the hearts of the Roman matrons, and teach them to follow virtue and modesty.

VERTUMNUS, an Italian deity of rather obscure character. Some make him preside over merchandise, and others over the spring or the seasons in general. Ceres and Pomona were usually associated with him. (See POMONA.) His festivals were celebrated in October. He was generally represented as a young man crowned with flowers, holding in his right hand fruit, and a crown of plenty in his left.

VERUS, L. ÆLIUS, I., father of the emperor Verus, was adopted by the emperor Hadrian, and received from him the title of Cæsar, A.D. 136. He died, however, a few months before Hadrian. — II. L. Ælius Aurelius Ceionius Commodus, son of the preceding, was adopted by Antoninus Pius, along with Marcus Aurelius, in accordance with the express wish of Hadrian. At the time of his adoption, he was only in the seventh year of his age. He married Lucilla, the daughter of his adopted parent. After the death of Antoninus Pius, the senate declared Marcus Aurelius sole emperor; but this good

prince hastened to share the throne with his adopted brother Verus. Verus took the command of the army which was sent against the Parthians, and, by the skill and valour of his generals, obtained several considerable victories, while he himself was revelling in debaucheries at Antioch. At the conclusion of this war, he returned to enjoy the honours of a triumph. Not long after this, when the war with the Marcomanni and other tribes of similar origin broke out, the two emperors left Rome to take the field in person against these dangerous antagonists. Verus died, however, of apoplexy, soon after the commencement of the war, in his thirty-ninth year, A.D. 169.

VESËVUS. See VESUVIUS.

VESPASIANUS, TITUS FLAVIUS, a Roman emperor, descended from an obscure family at Reate, about A.D. 10. He commenced his public life as tribune in the army in Thrace, where he rose to the rank of prætor; served as legate in Germany and Britain, in which he greatly distinguished himself; afterwards obtained the government of Africa, and was selected by Nero to conduct the Jewish war, A.D. 64, which finally resulted in the destruction of Jerusalem. While Vespasian was prosecuting the war with great success, Nero was cut off; Galba hardly reached the capital before he lost his crown and life; Otho, his successor, slew himself after the defeat at Bedriacum; and, amid the ferment and agitation that everywhere prevailed, influenced by the ardour of his troops, and the wishes of a large portion of the East, Vespasian was induced to contest the crown with Vitellius, and was proclaimed emperor by his legions, A.D. 69. Immediately on his accession, he set about the task of reforming the numerous abuses in the state that had been conspicuous during the reign of his two immediate predecessors; and after effecting valuable reforms in every department of the state, he died A.D. 79, leaving his son Titus his successor. It is worthy of remark, that Vespasian was the second of the Roman emperors that died a natural death, and the first that was succeeded by his own son on the throne.

VESTA, a Roman goddess, identical with the Grecian Hestia, the goddess of the domestic and public hearth, and generally regarded as the eldest daughter of Kronos and Rhea. This deity was evidently of Pelasgian origin, and her worship was said to have been introduced into Rome by Numa, who built a temple in her honour between the Capitoline and Aventine hills. Here the goddess had no statue, but was represented by the sacred fire which blazed

perpetually on her altars, and which was tended by the Vestal Virgins. (See *VESTALES VIRGINES*.) The fire was never permitted to expire; but if such an accident occurred through neglect, it was considered an omen of the worst description, and required the most careful and solemn expiations. It was renovated on the Kalends of March. A great deal of mystery is attached to the history and attributes of Vesta. In the Augustan age she was represented as a personification of Terra or the Earth, and at a later period we find her confounded with Ops, Rhea, Cybele, Bona Dea, and Maia. Her festivals, called *Vestalia*, were celebrated June 8th, and on these occasions, besides the solemn sacrifices offered by the Vestal Virgins, the mill-stones were wreathed with garlands, and the mill-asses adorned with flowers and necklaces made of cakes, because Vesta presided over the fire by which the flour was rendered available for the wants of man. On the seventh day after the festival the sweepings of the temple were carried forth, and solemnly thrown into the river; and it was held unlucky to marry in June until this ceremony was over.

VESTALES VIRGINES, the name given to the virgin priestesses who had charge of the temple of the goddess Vesta at Rome, and the superintendence of the sacred fire, which blazed perpetually on her altar. Their number was originally four, but was afterwards increased to six; and the period of their service extended to thirty years. The first ten years were spent in acquiring a knowledge of their duties, the second in discharging them, and the third in instructing the novices. During the whole of this time they were bound to continue in a state of maidenhood; but at the expiration of the period they were free to return to the world, and even to marry if they thought fit; but few availed themselves of the privilege, and it was always regarded as ominous. When a vacancy occurred in their number, it was filled up by the Pontifex Maximus, to whose control they were subject. The Vestal Virgins enjoyed particular privileges, and were treated with great distinction, both in public and private. If, however, through carelessness they allowed the sacred fire to be extinguished, they were chastised with rods by the pontifex maximus; and if any of them violated their vows of chastity, they were condemned to be buried alive in the Campus Sceleratus. The abolition of the Vestal Virgins was effected in the reign of Theodosius.

VESTĀLIA. See *VESTA*.

VESTĀLIUM MATER, a title given to Livia, mother of Tiberius, with permission to sit among the Vestal Virgins at plays.

VESTĪNI, a mountaineer race of Italy, whose territory was bounded on the south and south-west by the Peligni and Marsi, on the east by the Adriatic, and on the north and north-west by the Prætutii and Sabines. The Vestini are first noticed in the Roman annals as allies of the Samnites, to whom they are said not to have been inferior in valour; but the Vestini, being separately attacked by the Romans, were too weak to make any effectual resistance, and were compelled to submit, A. U. C. 451. They bore an active part in the exertions and perils of the Social War, and received their share of the rights and privileges which, on its termination, were granted to the confederates. Their chief city was Pinna, now *Civita di Penna*.

VESŪLUS, now *Monte Viso*, a mountain at the termination of the Maritime and the commencement of the Cottian Alps, celebrated as giving rise to the Padus or *Po*.

VESUVIUS, called also *Vesvius*, *Vesevus*, and *Vesbius*, a mountain of Campania, about six miles south-east of Naples, celebrated for its volcano. The first great eruption on record took place on the 24th of August, A. D. 79, and on the same day the towns of Herculaneum, Pompeii, and Stabiae were buried under showers of volcanic sand, stones, and scoriae. Such was the immense quantity of volcanic sand thrown out during this eruption, that the whole country was involved in pitchy darkness; and, according to Dion, the ashes fell in Egypt, Syria, and various parts of Asia Minor. This eruption proved fatal to the elder Pliny. Since the destruction of Herculaneum and Pompeii there have been forty-five authenticated eruptions; but, luckily, none of them have been equal to it in destructive power. Of those which happened down to the twelfth century we have few accounts: and from 1138 to 1631 there were but two slight eruptions: during this interval, however, Etna was in a state of great activity, and the formation of Monte Nuovo, &c. in the Phlegrean Fields, took place. In 1631 a violent eruption occurred, during which seven streams of lava poured from the crater; and from 1666 to the present time, there has been a series of eruptions, the longest intervals between them having rarely exceeded ten years: the last was in Jan. 1839. Vesuvius rises to the height of 3800 feet above the sea. It has two summits, the more northern one of which

is called *Somma*, the other is properly called *Vesuvius*.

VESVĪUS. See VESUVIUS.

VETĒRA CASTRA, a Roman encampment in Germany, which afterwards became a town, *Santen*, near *Cleves*.

VETŪIUS, SP., I., a senator, made interrex at the death of Romulus, till the election of another king. — II. A Roman knight, who raised a tumult among the slaves, by whom he was proclaimed king; but he was betrayed by one of his adherents, and laid violent hands on himself.

VETŪŌNES, a nation of Lusitania, lying along the eastern boundary. They gave the name Vettoniana Colonia to the city of Augusta Emerita, *Merida*.

VETULŌNĪ, one of the most powerful and distinguished of the twelve cities of Etruria, a few miles south-west of *Veterna*. Ximenes proved its ruins to exist in a forest still called *Silva di Vetula*. Vetulonii first used the insignia of magistracy, with which Rome afterwards decorated her consuls and dictators.

VETURĪA, one of the Roman tribes, divided into the two branches of the Junii and Senii; named from the *Veturian* family, originally called *Vetusian*. — II. The mother of Coriolanus. See CORIOLANUS.

VETURĪUS, a Roman family name.

VIĀDRUS, or VIADUS, a river of Germany, generally regarded as answering to the modern *Oder*.

VIBĪUS, CRISPUS, I., a Latin rhetorician, to whom some ascribe the declamation against Cicero which has come down to us. (See PORCIUS.) — II. Sequester, a Latin writer, who has left a geographical work, containing a kind of nomenclature of rivers, fountains, lakes, forests, marshes, mountains, and nations mentioned by the poets. The work was compiled for the use of Virgilianus, the author's son. Oberlinus believes that he lived after the fall of the Western empire, in the fifth, sixth, or seventh century.

VIBO, *Valentia*. See HIPFONIUM.

VICA POTĀ, a goddess at Rome, who presided over victory, "*potis vincendi atque potiundi*."

VICENTĪA, *Vicenza*, a town of Gallia Cisalpina, situated in the territory of *Venetia*, between *Patavium* and *Verona*. It was a Roman municipium, but of little consideration.

VICTOR, SEXT. AURELIUS, I., a Latin historian, born in Africa of very humble parents, but who raised himself by his merit to some of the highest offices in the state. The emperor Julian, who became acquainted with him at *Sirmium*, A.D. 360,

gave him the government of *Pannonia Secunda*, and erected in honour of him a statue of bronze. Sixteen years after this, Theodosius the Great appointed him prefect of Rome. The period of his death is not ascertained. His works are, "*Origo Gentis Romanæ*," "*De Viris illustribus Urbis Romæ*," and "*De Cæsaribus*," &c. — II. Surnamed, by way of distinction, the Younger, a contemporary of Orosius, who made an abridgment of one of the works of the elder Victor, which he entitled "*Epitome de Cæsaribus*," or, according to others, "*De Vitā et Moribus Imperatorum Romanorum*," and which he continued down to the death of Theodosius the Great. He made some changes also in the original work, and added some new facts and circumstances.

VICTORIĀ, one of the deities of the Romans, called by the Greeks Νίκη. She was sister of Strength and Valour, and was one of the attendants of Jupiter. Sylla raised her a temple at Rome, and instituted festivals in her honour. She was represented with wings, crowned with laurel, and holding the branch of a palm-tree in her hand. A golden statue of this goddess, weighing 320 pounds, was presented to the Romans by Hiero, king of Syracuse, and deposited in the temple of Jupiter on the Capitoline Hill.

VICTORĪNA, a celebrated matron, who placed herself at the head of the Roman armies, and made war against Gallienus. On the assassination of her son Victorinus, who had been associated in the empire with Latienus Posthumus, Victorina invested with the imperial purple one of her favourites, Tetricus; but she was afterwards poisoned, A.D. 269, according to some, by Tetricus himself.

VICTORĪNUS, I., an African philosopher, who became a convert to Christianity in the fourth century. He gained such a degree of reputation by teaching rhetoric at Rome, that a statue was erected to him in one of the public places. He was the author of several works of no great value contained in the "*Bibliotheca Patrum*." — II. See VICTORINA.

VIDUCASSES, a people of Gallia Lugdunensis Secunda, on both sides of the river *Olina* or *Orne*. Their chief city was *Arægenus*, now *Bayeux*.

VIENNA, *Vienne*, a city of the Allobroges in Gallia Transalpina, on the banks of the Rhone, famed for its wealth and the civilisation of its inhabitants. At a later period it became the capital of the province of Viennensis, and in the fifth century the residence of the Burgundian kings. The

classical name of this city must not be confounded with the modern appellation of the ancient Vindobona, on the Danube.

VIMINĀLIS, one of the seven hills on which Rome was built, so called from the number of osiers (*vimina*) which grew there. Servius Tullius first made it part of the city. Jupiter had a temple there, whence he was called Viminalis.

VINDELICI, a people of Germany, whose territory, called Vindelicia, extended from the city of Brigantia, on the Lacus Brigantinus, or *Lake of Constance*, to the Danube; while the lower part of the Cœnus or *Inn* separated it from Noricum. Their country answered, therefore, to part of *Wurtemberg* and *Bavaria*. In the angle formed by the rivers Vindo and Licus, now the *Wertach* and the *Lech*, from which the Vindelici derived their name, was situated their capital Augusta Vindelicorum, now *Augsburg*.

VINDEX, JULIUS, a governor of Gaul, who revolted against Nero, and determined to deliver the Roman empire from his tyranny. He wrote to Galba, then in Spain, to take the chief command, and aid him in effecting his purpose; but, before any junction could be effected, he was defeated by the forces of Verginius Rufus, and destroyed himself, A. D. 68.

VINDIUS, a miser mentioned by Horace.

VINIUS, T., a friend of Galba, on whose accession to the imperial throne he became consul, commander of the prætorian guards, and principal minister of the new monarch. He employed his newly-acquired power in criminal and oppressive acts. He advised Galba to adopt Otho for his successor; but Galba having nominated Piso, Otho revolted, dethroned Galba, and Vinius perished along with the latter, notwithstanding his vehement protestations to the soldiery that Otho had not ordered his death. It is probable that he was implicated in the conspiracy of Otho against his friend and protector.

VINIUS, ASELLA, a servant of Horace.

VIPSANIĀ, a daughter of M. Agrippa, mother of Drusus. She was the only daughter of Agrippa who died a natural death. She was married to Tiberius when a private man, and, when he repudiated her, she married Asinius Gallus.

VIRBIUS (qui *vir bis* fuit), a name given to Hippolytus after he had been brought back to life by Æsculapius, at the instance of Diana, who pitied his unfortunate end. Virgil makes him son of Hippolytus.

VIRGILIUS, MARO PUBLIUS, the prince of Latin poets, born at the village of Andes, a few miles distant from Mantua,

about 70 B. C. The studies of Virgil commenced at Cremona, where he remained till he assumed the toga virilis. At the age of sixteen he removed to Mediolanum, and shortly afterwards to Neapolis, where he laid the foundation of that multifarious learning which shines so conspicuously in the *Æneid*. During his residence in this city he perused the most celebrated Greek writers, being instructed in their language and literature by Parthenius Nicæus. Here also he studied the Epicurean system of philosophy under Syro, a celebrated teacher of that sect; but medicine and mathematics were the sciences to which he was chiefly devoted. After the battle of Mutina, Virgil at first enjoyed the protection of Asinius Pollio, who had been appointed to the command of the district; but when it was found necessary to add the territory of Mantua to that of Cremona, to be distributed among the veterans of the triumvirate, the patronage of Pollio no longer sufficed, and the poet was dispossessed of his property under circumstances of peculiar violence, and which even threatened danger to his personal safety; being compelled on one occasion to escape the fury of the centurion Arrius by swimming over the Minicius. He had the good fortune, however, to obtain the favour of Alphenus Varus, with whom he had studied philosophy at Naples, and who now either succeeded Pollio in the command of the district, or was appointed by Augustus to superintend in that quarter the division of the lands. Under his protection Virgil twice repaired to Rome, where he was received, not only by Mæcenas, but by Augustus himself, from whom he procured the restoration of the patrimony of which he had been deprived. It was about this time that he wrote all his Eclogues, except the last. It was probably, also, during this period of favour with the emperor and his minister, that he contributed the verses in celebration of the deity who presided over the gardens of Mæcenas; and wrote, though without acknowledging it, that well-known distich in honour of Augustus,

“Nocte pluit tota; redeunt spectacula mane;
Divisum imperium cum Jove Cæsar habet.”

The story goes on to relate, that Bathylus, a contemptible poet of the day, claimed these verses as his own, and was liberally rewarded. Vexed at the imposture, Virgil again wrote the verses in question near the palace, and under them

“Hos ego versiculos feci, tulit alter honores;”

with the beginning of another line in these words,

"Sic vos non vobis,"

four times repeated. Augustus wished the lines to be finished; Bathyllus seemed unable; and Virgil at last, by completing the stanza in the following order,

"Sic vos non vobis nificatis aves;
Sic vos non vobis vellera fertis oves;
Sic vos non vobis mellificatis apes;
Sic vos non vobis fertis aratra boves,"

proved himself to be the author of the distich, and the impostor became the sport and ridicule of Rome. During his residence at Rome, Virgil inhabited a house on the Esquiline Hill, which was furnished with an excellent library, and was pleasantly situated near the gardens of Mæcenas. But he retired to Naples in the thirty-third year of his age, and continued during the remainder of his life to reside there chiefly, or at a delightful villa which he possessed in the neighbourhood of Nola, ten miles east of that city. About the time when he first went to reside at Naples he commenced his *Georgics*, by order of Mæcenas, and continued, for the seven following years, closely occupied with the composition of that inimitable poem. The *Æneid* was commenced B. C. 30, the same year in which he had completed his *Georgics*. After he had been engaged for some time in its composition, the greatest curiosity and interest concerning it began to be felt at Rome. Augustus himself at length became desirous of reading the poem so far as it had been carried; and, B. C. 25, while absent from Rome on a military expedition against the Cantabrians, he wrote to the author from the extremity of his empire, entreating him to be allowed a perusal of it. Prevailed on at length, by these importunities, Virgil, about a year after the return of Augustus, recited to him the sixth book, in presence of his sister Octavia, who had recently lost her only son Marcellus, the darling of Rome, and the adopted child of Augustus. The poet, probably in the prospect of this recitation, had inserted the affecting passage in which he alludes to the premature death of the beloved youth:

"O nate, ingentem luctum ne quære tuorum," &c.

But he had skilfully suppressed the name of Marcellus till he came to the line,

"Tu Marcellus eris — manibus date lilia plenis."

It may well be believed that the widowed mother of Marcellus swooned away at the

pathos of these verses, which no one, even at this day, can read unmoved. Virgil is said to have received from the afflicted parent 10,000 sesterces (*dena sestertia*) for each verse of this celebrated passage. Having brought the *Æneid* to a conclusion, Virgil resolved to travel into Greece, and had been engaged for some months at Athens in revising his great work, when Augustus arrived there on his return to Italy from a progress through his eastern dominions, and the poet embraced the opportunity of returning to Italy in the retinue of the emperor. But the hand of death was already upon him. From his youth he had been of a delicate constitution; and, as age advanced, he was afflicted with frequent headaches, asthma, and spitting of blood. The vessel in which he embarked with the emperor touched at Megara, where he was seized with great debility and languor. When he again went on board, his distemper increased by the motion and agitation of the vessel, and he expired a few days after he had landed at Brundisium, B. C. 19, in the fifty-first year of his age. When he felt the near approach of death, he ordered his friends Varius and Plotius Tucca, who were then with him, to burn the *Æneid* as an imperfect poem; an injunction which, happily for posterity, was not obeyed. Virgil bequeathed the greater part of his wealth, which was considerable, to a brother. The remainder was divided among his patron Mæcenas, and his friends Varius and Tucca. The body of the poet, according to his own directions, was conveyed to Naples; and interred with solemnity in a monument erected on the road from Naples to Puteoli. The following epitaph, which Pietro Stefano, who lived in the thirteenth century, mentions he had seen on an urn, is said to have been written by the poet himself a few moments before his death:

"Mantua me genuit; Calabri rapuere; tenet nunc Parthenope. Cecini pascua, rura, duces."

VIRGINIA, a young Roman lady of singular beauty, the daughter of Virginius, a centurion of rank in the army, and betrothed to Icilius, who had been a tribune of the commons. Appius, the decemvir, having seen her passing through the Forum to school, conceived a criminal passion for her; and having in vain attempted to bribe the nurse to whose care she had been committed after the death of her mother, employed Claudius, one of his clients, to claim the girl as his slave. The affair of course was brought before Appius as judge.

In the meantime Icilius, the lover of the virgin, and Numitorius, her uncle, had influence to prevent sentence from being immediately pronounced. Virginius being informed of what was going on, returned from the camp, and next day went with his daughter, in the garb of criminals, attended by a great number of his relations and friends, to the tribunal of Appius. The decemvir, blinded by passion, and regardless of justice, decreed that Virginia should be given up as a slave to Claudius. When she was about to be carried away, Virginius requested that, since the virgin had been declared not to be his daughter, he might be allowed to ask her nurse a few questions in her presence, that if he had been falsely called her father, he might return to the camp with less uneasiness. Leave being granted, he took them both aside to an adjoining shop; where, having snatched a knife from a butcher, he plunged it in the breast of his daughter, saying, "In this manner only can I free thee, my daughter:" and looking back to Appius, he said, "By this blood I devote thy head to the infernal gods." Appius, alarmed by the cry raised at so atrocious a deed, ordered Virginius to be apprehended. But Virginius, waving aloft the bloody knife, burst through the multitude, flew to the gates, mounted a horse, and spurred headlong to the camp near Tusculum. The wild and frantic aspect of Virginius, his attire stained with blood, and the bloody knifestill held convulsively in his grasp, instantly drew a crowd of the soldiery around him. In brief but burning terms he told his tale, and called aloud for vengeance. One thrilling sentiment of sympathising indignation filled every bosom; they called to arms, plucked up their standards, and, marching to Rome, seized upon the Aventine. After a little hesitation on the part of the senate, the decemvirate was abolished, and the tribunate of the people restored. Appius died in prison by his own hand, and his colleagues went into voluntary exile.

VIRGINIUS, father of Virginia, tribune of the people. See VIRGINIA.

VIRIATHUS, a shepherd of Lusitania, a hunter, a robber, and finally a military hero, almost unrivalled in fertility of resources under defeat, skill in the conduct of his forces, and courage in the hour of battle. He maintained a contest for six years against the disciplined troops of the Romans; and at length the consul Cæpio, unable to subdue him in the field, procured his assassination. The Lusitanians, deprived of their brave leader, were soon afterwards completely subdued, B. C. 40.

VIRIDOMĀRUS, a young man of great power among the Ædui; Cæsar greatly honoured him, but he at last took up arms against the Romans.

VIRIPLĀCA, a goddess among the Romans, who presided over the peace of families, whence her name (*virum placare*).

VIRRO, a fictitious name introduced by Juvenal.

VISHNU, one of the three principal deities of the Hindoo mythology, the other two being Brahma and Siva. He is commonly called the Preserver, the other two being respectively the Creator and the Destroyer. The great objects of his providence are brought about by his successive incarnations or avatars, in which he appears and acts on earth. Nine of these have taken place. The last is said to have been the appearance of Buddha, which is supposed by some learned orientalists to have taken place about A. D. 1014; and hence the Buddhists reject the Vedas, which were compiled before that event. The tenth avatar of Vishnu is yet to take place, when he will appear on a white horse, with a blazing scimitar, for the everlasting punishment of the wicked.

VISTŪLA, a river falling into the Baltic, the eastern boundary of ancient Germany, now the *Vistula*, or, as the Germans write the word, the *Weichsel*.

VISURGIS, *Weser*, a river of Germany, on whose banks Varus and his legions were cut to pieces.

VIRELIUS AULUS, I., a Roman emperor, descended from one of the most illustrious families of Rome, succeeded Otho, A. D. 68. From Caligula, Claudius, and Nero, he received great distinctions. Unlike the generality of favourites, he did not fall with his patrons; on the contrary, the death of an emperor seemed to raise him to greater honours. Having passed through all the offices of the state, and gained the soldiery by donations and liberal promises, he was proclaimed emperor by the Roman legions in Germany in opposition to Otho; and after three unsuccessful attempts to defeat his adversary, he was left master of the field and of the Roman empire. On his accession to the throne he devoted himself to the pleasures of the table, and viewed the imperial power only as affording the means of unbounded indulgence. But he was soon roused from his dream of luxury, by tidings of the Syrian army having invested their general Flavius Vespasianus with the purple; and after an ineffectual attempt to maintain his ground by force of arms, he

returned to Rome, where he was ignominiously put to death, after a reign of about eight months. — II. Lucius, father of the preceding, who obtained great honours by flattery of the emperors.

VITRICUS, a surname of Mars.

VITRUVIUS POLLIO, M., a celebrated architect in the age of Augustus, born at Formiæ. Under Augustus, he was appointed inspector of public buildings; and it was at the request of this prince that Vitruvius published his work on Architecture, — the only work on this art that has come down to us from antiquity.

VOCONIA LEX, *de Testamentis*, by Q. Voconius Saxa, the tribune, A. U. C. 584, enacted that no one should make a woman his heiress, nor leave to any one, by way of legacy, more than to his heir or heirs. This law was intended to prevent the extinction of opulent families. On account of its severity, however, it fell into disuse.

VOCONTII, a people of Gallia Narbonensis, in the immediate vicinity of the Alps, on the banks of the Druma or *Drome*. Their principal cities were Vasio, now *Vaison*; Lucus Augusti, now *Luc*; and Dea Vocontiorum, now *Die*.

VOGESUS, *la Vosge*, a mountain of Belgic Gaul, a branch of the chain of Jura, in which are the sources of the Arar, *Saône*, the Mosa, *Meuse*, and the Mosella, *Moselle*.

VOLATERRÆ, *Volterra*, a city of Etruria, north-west of Sena, on the right bank of the river Cæcina. Its Etrurian appellation was Velathri. Volaterræ occupied a place among the twelve principal cities of ancient Etruria; and the extent of its remains, its massive walls, vast sepulchral chambers, and numerous objects of Etruscan art, suffice to show its antique splendour and importance. Its walls were formed, as may yet be seen, of huge massive stones, piled on each other without cement; and their circuit, which is still distinctly marked, embraced a circumference of between three and four miles. In the second Punic war Volaterræ, like the other cities of Etruria, was zealous in its offers of naval stores to the Romans. Many years afterwards it sustained a two years' siege against Sylla, and finally became a Roman colony somewhat prior to the reign of Augustus. Persius the satirist was a native of this city.

VOLATERRANA VADA, *Vada*, a harbour on the coast of Etruria, deriving its name from the city of Volaterræ, which lay inland.

VOLCÆ, a numerous and powerful nation

of Southern Gaul, divided into two great branches, the Arecomici and Tectosages. The chief city of the former was Nemausus, now *Nismes*. The latter lay without the Roman province, in Gaul. Their capital was Tolosa, now *Toulouse*.

VOLESI, a Roman family sprung from one of the three noble Sabines who settled at Rome with king Tatius in the reign of Romulus.

VOLOGÊSES, a name common to many of the kings of Parthia, who made war against the Roman emperors.

VOLSCENS, a Latin chief, who discovered Nisus and Euryalus as they returned from the Rutulian camp loaded with spoils. He killed Euryalus, but was immediately stabbed by Nisus.

VOLSCI, or VOLCI, a people of Latium, bounded on the south by the Tyrrhene Sea, north by the country of the Hernici and Marsi, west by the Latins and Rutulians, east by Campania. Their chief cities were Antium, Anxur, Arpinum, Corioli, Fregellæ, &c. The Volsci were first attacked by the Romans under the second Tarquin, and war was carried on afterwards between the two nations, with short intervals, for upwards of two hundred years.

VOLSINIUM. See VULSINIUM.

VOLTUMNÆ FANUM, a spot in Etruria where the general assembly of the Etrurians was held on solemn occasions. Some trace of the ancient name is preserved in that of a church called *Santa Maria in Volturno*.

VOLUBILIS, *Walili*, a city in Mauritania Tingitana, between Tocolosida and Aquæ Daciæ, in a fruitful part of the country.

VOLUMNIA, the wife of Coriolanus.

VOLUMNUS and VOLUMNA, deities presiding over the will, but invoked at marriages to preserve concord between husband and wife. They were particularly distinguished by the Etrurians.

VOLUSIÂNUS, a Roman, associated on the imperial throne with his father Gallus. He was killed by his soldiers.

VONONES, a king of Parthia expelled by his subjects, but afterwards placed on the throne of Armenia.

VORISCUS, a native of Syracuse, and contemporary with Trebellius Pollio, one of the writers of the Augustan History. His father and grandfather lived on terms of intimacy with the emperor Diocletian.

VULCANALIA, festivals in honour of Vulcan, brought to Rome from Præneste, and observed in the month of August. The streets were illuminated, fires kindled

everywhere, and animals thrown into the flames, as a sacrifice to the deity.

VULCĀNI INSULA, or VULCANĪA. See ÆOLĪÆ and LIPARA.

VULCĀNUS, also called Mulciber, the Latin name for the divinity called by the Greeks Hephæstus,—the god who presided over the working of metals. He was the son of Jupiter, who, incensed at his interference on the part of his mother Juno, cast him out of heaven: he fell in the isle of Lemnos, and broke his leg in the fall. His feats as the patron of armourers and workers in metal, his marriage with Venus, and her infidelities, form the subjects of many of the best-known classical stories. There is about the character of Vulcan much of the usual confusion belonging to Greek mythology. Cicero mentions three Vulcans, besides the son of Jupiter: one, the child of Uranus; another, of Nilus, who reigned in Egypt; a third of Mænalius. A peculiarity attending the worship of Vulcan was, that the victims were wholly consumed, in reference to his character as god of fire. In sculpture he is represented as bearded, with a hammer and pincers, and a pointed cap. He does not appear lame, as represented by the poets. Cicero, however, praises the sculptor Alcamenes for making his lameness observable without amounting to deformity. The description of his cavern in the Isle of Vulcan, or Hiera, in the eighth book of the *Æneid*, is among the best-known passages in classical poetry.

VULCĀTIUS GALRICANUS, one of the writers of the Augustan History. He lived under Diocletian, and possessed the title of *Vir Clarissimus*, which indicates that he was a senator. We have from him only the *Life of Avidius Cassius*; and some manuscripts even assign this biography to Spartianus.

VULSINIŪ or VOLSINIŪ, *Bolsena*, and also VULSINIŪM or VOLSINIŪM, one of the most ancient and wealthy cities of Etruria, situated on the northern shore of the Lacus Vulsiniensis. An account of its early contest with Rome is to be found in Livy, v. 31. As a proof of the ancient prosperity of Vulsinii, it is stated by Pliny that it possessed, when taken by the Romans, no less than 2000 statues. From Livy we learn that the Etruscan goddess Nortia was worshipped there. Vulsinii was the birth-place of Sejanus.

VULTŪRA, or VULTURARIA, a mountain on the borders of Apulia.

VULTURNUM, *Castel di Volturmo*, a town of Campania, at the mouth of the river Volturnus. The origin of this city was probably Etruscan; but we do not find it

mentioned in history until it became a Roman colony, A. U. C. 558. A second colony was sent thither by Cæsar. Festus includes it among the *prefecturæ*.

VULTURNUS, I., *Volturmo*, a river of Campania, rising among the Apennines, in the territory of Samnium, and discharging its waters into the lower sea. At its mouth stood the town of Volturnum. A magnificent bridge, with a triumphal arch, was thrown over this river by Domitian when he caused a road to be constructed from Sinuessa to Puteoli. — II. A name applied by the Latin writers to the south-east wind, and answering to the Greek *Εὐρόπτος*.

X.

XANTHI, I., a people of Thrace. — II. The inhabitants of Xanthus in Asia.

XANTHICA, a festival observed by the Macedonians in April, called *Xanthicus*, on which occasion it was usual to make a lustration of the army with great solemnity.

XANTHIPPE, or XANTIPPE, the wife of Socrates, represented by many of the ancient writers as a perfect meretrician. It is more than probable, however, that her infirmities have been exaggerated, and that calumny has had some hand in finishing her picture; for Socrates himself, in a dialogue with his son Lamprocles, allows her many domestic virtues; and we find her afterwards expressing great affection for her husband during his imprisonment.

XANTHIPPOS, I., a Spartan leader, who fought on the side of the Carthaginians in the first Punic war, and defeated Regulus. He is said to have left Carthage soon after this success, apprehending evil consequences to himself from the jealousy of the inhabitants. — II. An Athenian commander, who led the forces of Athens at the battle of Mycale. He was father of the celebrated Pericles.

XANTHUS, or XANTHOS, I., a river of Troas in Asia Minor, the same as the Scamander, and, according to Homer, called Xanthus by the gods and Scamander by men. — II. A river of Lycia, falling into the sea above Patara. It was the most considerable of the Lycian streams, and at an early period bore the name of Sirbes or Sibrus. — III. The chief city of Lycia, on the river of the same name, seventy stadia from its mouth. The inhabitants were celebrated for love of liberty and national independence. The

ruins of Xanthus have been elaborately described by Mr. Fellows. — IV. One of the horses of Achilles. — V. One of the horses given by Neptune to Juno, and afterwards to the sons of Leda. — VI. An historian of Lydia, who flourished at the time of the capture of Sardis by the Ionians (Olymp. 69.), and wrote a history of Lydia in four books.

XENIÄDES, a Corinthian, who bought Diogenes the Cynic, when sold as a slave. Xeniadès having asked him what he could do, the Cynic answered, "Command free-men." This answer so pleased Xeniadès, that he gave him his liberty, and entrusted him with the care and education of his children.

XENIUS, a surname given to Jupiter as god of *hospitality*.

XENOCLĒA, a priestess of Apollo's temple at Delphi.

XENŌCLES, an Athenian tragic poet, of dwarfish stature, ridiculed by Aristophanes. He was son of the tragic poet Carcinus, and was the conqueror of Euripides *B. C.* 415.

XENOCRÄTES, an ancient philosopher, born at Chalcedonia, and educated in the tenets of Plato, to whose school he succeeded after Speusippus, about *B. C.* 339. He not only recommended himself to his pupils by precept, but by example. Philip of Macedon attempted to gain his confidence with money, but with no success. Alexander, too, having sent some of his friends with fifty talents for the philosopher, was met with the words, "Tell your master to keep his money; he has more people to maintain than I have." Yet, not to offend the monarch, he accepted about the 200th part of one talent. He died *B. C.* 314, in his eighty-second year, by accidentally falling in the dark into a reservoir of water. — II. A Greek physician of Aphrodisias, whose work on the Aliment afforded by Fishes still remains.

XENOPHÄNES, the founder of the Eleatic sect, was a native of Colophon, and born about *B. C.* 556. He early left his country and took refuge in Sicily, where he supported himself by reciting, at the court of Hiero, elegiac and iambic verses, which he had written in reprehension of the Theogonies of Hesiod and Homer. From Sicily he passed over into Magna Græcia, where he took up the profession of philosophy, and became a celebrated preceptor in the Pythagorean school. Indulging, however, a greater freedom of thought than was usual among the disciples of Pythagoras, he ventured to introduce new

opinions of his own, and in many particulars to oppose the doctrines of Epimenides, Thales, and Pythagoras. He possessed the Pythagorean chair of philosophy about seventy years, and lived to the age of 100 years.

XENOPHILUS, a Pythagorean philosopher, who lived to his 170th year, and enjoyed all his faculties to the last.

XENŌPHŌN, I., a celebrated Athenian, son of Gryllus, distinguished as an historian, philosopher, and commander, born at Ercheia, a borough of the tribe Ægeis, *B. C.* 445. At an early period he became a disciple of Socrates, and made rapid progress in that moral wisdom for which his master was so eminent. Xenophon accompanied Socrates in the Peloponnesian war, in which he fought courageously. At the battle of Delium Socrates saved the life of his pupil. At the age of forty-three or forty-four years he was invited by Proxenus the Bœotian to enter into the service of Cyrus the younger, the brother of Artaxerxes Mnemon of Persia. After the decisive battle in the plains of Cunaxa, and the fall of Cyrus, his prudence and the vigour of his mind were called into action. The 10,000 Greeks who had followed the Persian prince were above 600 leagues from their native home, surrounded on every side by a victorious enemy, without money, provisions, and a leader. Xenophon advised his fellow-soldiers rather to trust to their own bravery than surrender themselves to the victor, and to attempt a retreat into their own country. They listened to his advice; and, having had many proofs of his wisdom as well as courage, they elected him one of the five new commanders chosen to supply the place of their former leaders, who had been entrapped and slain by Tissaphernes. Being appointed in the room of Proxenus, he soon became the soul of all the movements of the Greeks in their memorable retreat, and acquired great glory by the prudence and firmness with which he conducted them back, through the midst of innumerable dangers. The particulars of this memorable adventure are related by Xenophon himself, in his "Anabasis, or Retreat of the Ten Thousand." The whole distance traversed by the Greeks, both in going and returning, was 1155 parasangs, or 34,650 stadia; and the whole time taken up was fifteen months, of which the retreat itself occupied less than eight. No sooner had he returned from Cunaxa than he sought new honours in following the fortune of Agesilaus in Asia; fought under his standard, and conquered with him in

the Asiatic provinces, as well as at the battle of Coronæa. But the Athenians, who were displeased with this alliance, having brought an accusation against him for having engaged in the expedition of Cyrus, he was publicly banished from Athens, and retired to Scillus, a small town in the neighbourhood of Olympia, where he remained till his death, which took place B. C. 359. The common account, however, makes him to have retired to Corinth when a war had broken out between the Spartans and Eleans, and to have ended his days there. By his wife Phitesia Xenophon had two sons, Gryllus and Diodorus; the former of whom fell with glory in the battle of Mantinea, after having inflicted a mortal wound on Epaminondas, the Theban commander. (See GRYLLUS.) The principal works of Xenophon, who, from the sweetness and graceful simplicity of his language, has been styled the Attic Bee, are, the "Cyropædia," or the Life, Discipline, and Actions of the elder Cyrus; seven books of the "Expedition of the younger Cyrus into Persia, and of the Retreat of the Ten Thousand Greeks;" four books of the "Memorabilia of Socrates;" and the "Hellenica, or Grecian History," &c. &c. The whole conduct of Xenophon discovered an admirable union of wisdom and valour; and his writings have afforded to all succeeding ages one of the most perfect models of purity, simplicity, and harmony of language. — II. A native of Ephesus, known by his Greek romance entitled "Ephesiaca, or the Loves of Abrocomes and Anthia." Nothing is known either of his era or his history. — III. A physician of Claudius, born in the island of Cos, and said to be descended from the Asclepiades. He enjoyed the emperor's favours, and through him the people of Cos were exempt from all taxes; but he subsequently poisoned his benefactor at the instigation of Agrippina.

XERXES, I., son and successor of Darius Hystaspis on the throne of Persia. He was, in fact, the second son of that monarch, but the first born to him of Atossa, the daughter of Cyrus, whom Darius had married after he came to the throne. The elder son was Artabanus, who was born while Darius was in a private station. The two princes contended for the empire; but Darius decided in favour of Xerxes, who ascended the throne B. C. 485. He continued the warlike preparations of his father, and, in the second year of his reign, added the revolted kingdom of Egypt to his extensive

possessions. He then resolved on the invasion of Europe. Having made a bridge of boats over the Hellespont, and cut through Mount Athos, he led into Greece an army of about two millions of men, or, according to some, five millions, attended by a fleet of 1200 sail, besides lesser vessels, containing about 600,000 men. But this mighty host was opposed at Thermopylæ by Leonidas, king of Sparta, with only 300 men, who nobly devoted themselves for their country. Xerxes then hastened to Athens, which he burnt; but his mighty fleet was soon after defeated by the Greeks near Salamis, with about only 300 sail, chiefly by the conduct of Themistocles, the Athenian, who had persuaded his countrymen to abandon their city, and commit themselves to their wooden walls, or ships. Xerxes, who had been witness of the battle from a lofty throne erected on shore, terrified at the event, fled towards the Hellespont, which he crossed in a fishing-boat, leaving the care of his army to Mardonius, who some time after was defeated and slain by Pausanias, king of Sparta, and Aristides the Athenian, at Plataea. On the evening of the same day the combined fleet of the Lacedæmonians and Athenians, under Leotychides and Xantippus, landing their men, burnt the Persian fleet at Mycale in Ionia, cutting to pieces 40,000 of the enemy who guarded it, together with their general Tigranes. After such a series of unexampled disasters, Xerxes gave himself up to a life of dissolute pleasure, and was ultimately slain by Artabanus, a captain of the royal guards, B. C. 464. (See ARTABANUS II.) — II. A son of Artaxerxes Mnemon, who succeeded his father B. C. 425, but was slain, after a reign of forty-five days, by his brother Sogdianus. See SOGDIANUS.

Xoïs, a city of Egypt, on an island in the Phatnetic branch of the Nile, below Sebennytus.

XUTHUS, a son of Hellen, grandson of Deucalion. See IONES.

XYLENÖPOLIS, a town at the mouth of the Indus, built by Alexander.

XYNOICHIA, an anniversary observed at Athens in honour of Minerva, and in commemoration of the time the people of Attica left their rural habitations, and, by the advice of Theseus, united in one body.

Z.

ZABÆTUS, ZABUS, or ZERBIS, a river in the north of Assyria, rising in Mount

Zagrus, and falling into the Tigris. It was also termed Lycus (Λύκος), or "*the wolf*," by the Greeks; but it has resumed its primitive denomination of Zab, or Zarb. Farther down another river, named Zabus Minor, and called by the Macedonians Caprus (Κάρπος), or "*the boar*," is also received by the Tigris, and is now called by the Turks *Altinson*, or *the River of Gold*.

ZABDICĒNE, a district of Mesopotamia, in which was situated a city named Zabda or Bezabda. It was ceded to the Persians by Jovian.

ZABUS, a river of Assyria, falling into the Tigris. See ZABATUS.

ZACYNTHUS, *Zante*, an island in the Ionian Sea, west of the Peloponnesus, and below Cephallenia, said to have derived its name from Zacynthus, the son of Dardanus, an Arcadian chief, or from a native of Bœotia of the same name. (See ZACYNTHUS II.) Not long before the Peloponnesian war, the island was reduced by Tolmides, the Athenian general; and it was subsequently occupied by the Macedonians and Romans alternately.—II. A native of Bœotia, who accompanied Hercules into Spain, and was entrusted with the care of Geryon's herds by the hero, who ordered him to conduct them to Thebes. On his way thither he was bit by a serpent, and died; and his companions buried his body in an island of the Ionian Sea, from that time called Zacynthus, now *Zante*.—III. A son of Dardanus. See ZACYNTHUS I.

ZALEUCUS, a lawgiver in Magna Græcia, and the founder of the Locrian state in that quarter of Italy, B. C. 550. He is said to have been originally a slave; but his extraordinary abilities and merit obtained him his freedom, and at length raised him to the chief magistracy. The laws which he framed were severe; but they were well adapted to the situation and manners of the Locrians, and were highly celebrated for several ages.

ZAMA OR ZAGMA, *Zamora*, a large and strongly fortified city of Numidia, celebrated for the victory Scipio obtained over Hannibal, B. C. 202. Metellus besieged it, but was obliged to retire with great loss. After Juba's death, it was destroyed by the Romans.

ZAMEIS, a dissipated king of Assyria, son of Semiramis and Ninus. He reigned thirty-eight years.

ZAMOLXIS, a celebrated personage among the Scythians, whom many represent as the teacher of the doctrines of immortality and transmigration to the Celtic Druids

and to Pythagoras. Others suppose him to have been a slave of Pythagoras, who, after having attended him into Egypt, obtained his manumission, and taught his master's doctrine among the Getæ. But there can be no doubt that the doctrine of immortality was known to the northern nations long before the time of Pythagoras; and Herodotus, mentioning a common tradition, that Zamolxis was a Pythagorean, expressly says that he flourished at a much earlier period than Pythagoras.

ZANCLE. See MESSANA.

ZARANGÆ, or DRANGÆ, a people of Asia, south-east of Aria, whose capital was Propthasia, still called *Zarang*.

ZARIASPA BACTRA, *Balk*, the capital of Bactria, on the river Bactrus.

ZEBĪNA, ALEXANDER. See ALEXANDER.

ZELA, or ZELĪA, a town of Pontus, south-east of Comana, celebrated for a temple sacred to the goddess Anaitis. Pompey gave it a large accession of territory, and formed it into a city. It was the scene of the defeat of Pharnaces by Cæsar.

ZENO, I., a Greek philosopher, a disciple of Parmenides, born B. C. 463, at Elea, in Magna Græcia. The invention, or at least the development, of dialectics, is ascribed to him. His native city having fallen under the dominion of a despot, he endeavoured to deliver it, but failed; and, being put to the torture, he is said to have bitten off his tongue, in order to prevent himself from betraying his companions.—II. The founder of the sect of the Stoics, born at Citium, in the island of Cyprus, about B. C. 360. His father, who was a merchant, discovering in his son a strong propensity towards learning, early devoted him to philosophy. Zeno, when about thirty years of age, determined to take a voyage to Athens, where he soon found an opportunity of attending the instructions of Crates, and was so well pleased with his doctrines that he became one of his disciples. He afterwards attended the lectures of Stilpo for several years, and having passed through other schools, particularly those of Xenocrates, Diodorus Chronus, and Polemon, he determined to become the founder of a new sect. The place chosen for his school was called Ποικίλη Στοά, "*Painted Porch*," and from this circumstance the followers of Zeno were called *Stoics*, "*Men of the Porch*." (See STOICI.) The founder of the Stoic sect, while he avoided the singularities of the Cynics, retained the spirit of their

moral doctrine: at the same time, from a diligent comparison of the tenets of other masters, he framed a new system of speculative philosophy. He possessed so large a share of esteem among the Athenians, that, on account of his approved integrity, they deposited the keys of their citadel in his hands. They also honoured him with a golden crown and a statue of brass. He lived to the extreme age of ninety-six, and at last put an end to his life, in consequence of the following accident. As he was walking out of his school he fell down, and in the fall broke one of his fingers. He was so affected, upon this, with a consciousness of infirmity, that, striking the earth, he exclaimed, "I am coming, why callest thou me?" and immediately went home and strangled himself, B. C. 264. The Athenians, at the request of Antigonus, erected a monument to his memory in the Ceramicus. — III. An Epicurean philosopher of Sidon, who went to Athens, where he opened a school of philosophy, and numbered among his pupils Cicero, Atticus, Cotta, Pompey, &c. — IV. The name of Zeno was common to some of the Roman emperors on the throne of Constantinople, in the fifth and sixth centuries.

ZENOBIÁ, I., wife of Odenatus, king of Palmyra, after whose death she ascended the throne. This extraordinary woman claimed a descent from the Ptolemies of Egypt. In her person she displayed the beauty of the East, being of a clear dark complexion, with teeth of a pearly whiteness, and with black sparkling eyes. She defeated an army sent against her by Gallienus, made herself mistress of Egypt, and her sway extended northwards as far as the confines of Bithynia. But the emperor Aurelian, envious of her power, and determined to dispossess her of some of the rich provinces comprehended in her dominions, marched at the head of a powerful army to Asia; and having defeated the queen's general near Antioch, compelled her to retreat to Emesa. Under the walls of this city another engagement was fought, in which the emperor was again victorious. The queen fled to Palmyra, determined to support a siege. Aurelian followed her; and to the summons for a surrender of the city and kingdom, on the condition of her life being spared, Zenobia replied in a proud and spirited letter, written in Greek by her secretary, the celebrated Longinus. But her hopes of victory soon vanished; and she at last fled from Palmyra in the night, but was overtaken by the Roman horse while at-

tempting to cross the Euphrates, brought into the presence of Aurelian, and tried before a tribunal at Emesa, Aurelian himself presiding. The victor satisfied himself with ordering the execution of Longinus, and the other advisers of Zenobia. She herself was taken to Rome to grace the triumph of the emperor, who, however, behaved towards her with a generous clemency seldom exercised by the ancient conquerors, and presented her with an elegant villa at Tibur, where the Syrian queen insensibly sunk into a Roman matron, her daughters married into noble families, and her race was not yet extinct in the fifth century. — II. A queen of Iberia, wife of Rhadamistus. She accompanied her husband, when banished from his kingdom by the Armenians; but unable to follow him, from her pregnancy, she entreated him to murder her. Upon this he threw her body into the Araxes; but her life was preserved, and she was carried to Tiridates, who acknowledged her as queen.

ZENODŌRUS, a statuary, whose native country is uncertain. He exercised his art in Cisalpine Gaul, and also in Rome during the reign of Nero.

ZENODŌTUS, I., a native of Trœzene, who wrote a history of Umbria. — II. A grammarian in the age of Ptol. Soter, appointed to take care of the celebrated library of Alexandria. He died B. C. 245.

ZEPHYRUM, I., *Capo di Bruzzano*, a promontory of Magna Græcia, on the eastern coast of the lower extremity of Bruttium, whence the Locrians derived the appellation of Epizephyrii. — II. A promontory on the western coast of the island of Cyprus, and closing the *Bay of Baffo* to the west.

ZEPHYRUS, one of the Winds, son of Astræus and Aurora, the same as the *Favonius* of the Latins. He had a son named Carpus (*Καρπός*, *fruit*), by one of the Seasons. Zephyrus is described by Homer as a strong-blowing wind; but it was afterwards regarded as genial in its influence both on man and all nature, and the name was considered as synonymous with *ζωφόρος*, *life-bearing*.

ZERYNTHUS, a town of Samothrace, with a cave sacred to Hecate: hence *Zerynthius Apollo*, *Zerynthia Venus*.

ZETES, ZETES, or ZETUS, a son of Boreas, king of Thrace and Orithyia, who accompanied the Argonauts to Colchis with his brother Calais. In Bithynia the two brothers, who are represented with wings, delivered their brother-in-law Phineus from the persecution of the Harpies,

and drove these monsters as far as the islands called Strophades. They were both killed by Hercules during the Argonautic expedition, and changed into winds, called *Prodromi* by the Greeks.

ZETUS, or **ZETHUS**, a son of Jupiter and Antiope, brother of Amphion. See **AMPHION**.

ZEUGIS, or **ZEUGITANA**, a district of Africa in which Carthage was situated. It extended from the river Tusca to the Hermæan Promontory, and from the coast to the mountains that separated it from Byzacium.

ZEUGMA, or the *Bridge*, the name of the principal passage of the river Euphrates, south-west of Edessa. An ancient fortress by which it was commanded is still called *Roum-Cala*, or the Roman Castle; and, on the opposite shore, there is a place called *Zeugme*.

ZEUS, the name of Jupiter among the Greeks. See **JUPITER**.

ZEUXIDĀMUS, a king of Sparta, of the family of the Proclidæ, succeeded by his son Archidamus.

ZEUXIS, a celebrated painter, born at Heraclea in Magna Græcia, about B.C. 400. He was a contemporary of Parrhasius. Very little is known respecting the events of his life. He was not only successful in securing the applause of the multitude, but was honoured with the friendship of Archelaus, king of Macedon, for whose palace he executed numerous pictures. He also painted for the inhabitants of Crotona a number of pieces which were intended to adorn the temple of Juno. He gave his Alcmena, representing Hercules strangling the serpents in his cradle in the sight of his parents, to the Agrigentines, and a figure of Pan to his patron Archelaus of Macedon. His most celebrated pictures were, the Helen and the Alcmena; a Penelope; a representation of Jupiter seated on his throne, with all the gods around doing him homage; a Marsyas bound to a tree, which was preserved at Rome; a wrestler; and a representation of the Centaurs. He gained such immense wealth by his pictures, that at last he ostentatiously gave them away, on the ground that no price was equal to their real value. He is said to have died from laughing at a comical picture he had made of an old woman.

ZINGIS, *Cape Orfui*, a promontory of

Æthiopia, near the entrance of the Red Sea.

ZOÏLUS, a Sophist and grammarian of Amphipolis in Thrace, who lived in the fourth century B. C., and rendered himself known by his severe criticisms on the works of Homer, Aristotle, Plato, and others. He was nicknamed *Homeromastix*, "chastiser of Homer." Some say that he was stoned to death, or exposed on a cross, by order of Ptolemy; others that he was burned alive at Smyrna. The name of *Zoïlus* is generally applied to austere critics.

ZONA, a town of Thrace on the Ægean Sea, where the woods are said to have followed the strains of Orpheus.

ZORÛRUS, a Persian, son of Megabyzus, who, to show his attachment to Darius, son of Hystaspes, while he besieged Babylon, cut off his ears and nose, and fled to the enemy, telling them he had received such treatment from his royal master, because he had advised him to raise the siege, as the city was impregnable. The Babylonians, relying upon this story, appointed him commander of all their forces; but when he had totally gained their confidence, he betrayed the city into the hands of Darius, for which he was liberally rewarded.

ZOROANDA, a part of Taurus, where the Tigris opened a subterraneous passage.

ZOROASTER or **ZERDUSHT**, a celebrated eastern philosopher, the reformer, if not the founder, of the ancient Persian religion. (See **MAGI**.) The life, and even the epoch of the birth of Zoroaster, are involved in the utmost obscurity; but the preferable opinion seems to be, that he lived about the sixth century B. C. The so-called "Oracles of Zoroaster" have been frequently published.

ZOSIMUS, I., a Greek historian, who appears to have flourished between A. D. 430 and 591. He was a public functionary at Constantinople, and wrote a history of the Roman emperors from the age of Augustus down to his own time. He was a Pagan, and inveterately hostile to the Christians and the Christian emperors. — II. A native of Panopolis, in Egypt, who wrote a work on Chemistry in twenty-eight books, another, "On the Art of making Beer," and various others.

ZUCHIS, a lake to the east of the Syrtis Minor, with a town of the same name, famous for a purple dye and salt fish.

GRECIAN AND ROMAN CALENDARIAL AND OTHER TABLES.

(Above the Drachm.)				£	s.	d.	q.
	Drachm	-	- - - - -	0	0	9	2.9.
2	Drachmæ	make 1	Didrachm - - - - -	0	1	7	1.7.
2	Didrachmi	— 1	Tetradrachm, or Silver Stater	0	3	2	3.4.
5	Tetradrachmi	— 1	Chrysus, Daric, or Gold Stater	0	16	2	1.0.
5	Chrysi	— 1	Mina - - - - -	4	0	11	1.2.
60	Minæ	— 1	Attic Talent of Silver - - -	242	16	6	0.
1 $\frac{3}{4}$	Attic Talent	— 1	Talent of Ægina - - -	404	14	2	0.
6	Talents of Ægina	— 1	Attic Talent of Gold - - -	2428	5	1	0.

GRECIAN MEASURES FOR THINGS DRY.

					cub. ft.	cub. in.	bush.	pks.	qts.	pts.
	Cochlearion	-	-	-	-	0	0.22	0	0	0.008
10	Cochlearia	make	1	Cyathus	-	0	2.74	0	0	0.079
1½	Cyathus	—	1	Oxybaphon	-	0	4.12	0	0	0.12
4	Oxybapha	—	1	Cotyle	-	0	16.47	0	0	0.48
2	Cotylæ	—	1	Xestes	-	0	32.93	0	0	0.95
2	Xestes	—	1	Chœnix	-	0	65.86	0	0	1.90
4	Chœnices	—	1	Hemiection	-	0	263.46	0	0	3.161
2	Hemiecta	—	1	Ectos	-	0	526.92	0	0	7.121
2	Ecteis	—	1	Tritos	-	0	1053.83	0	1	7.043
3	Triteis	—	1	Medimnus	-	1	1433.5	1	1	5.128

GRECIAN MEASURES FOR THINGS LIQUID.

					cub. ft.	cub. in.	gall.	qts.	pts.
	Cochlearion	-	-	-	-	0	0.27	0	0.008
2	Cochlearia	make	1	Cheme	-	0	0.55	0	0.016
2	Cheme	—	1	Mystron	-	0	0.69	0	0.02
2	Mystra	—	1	Conche	-	0	1.37	0	0.04
2	Conchæ	—	1	Cyathus	-	0	2.74	0	0.08
1½	Cyathus	—	1	Oxybaphron	-	0	4.12	0	3.012
2	Oxybaphra	—	1	Tetarton	-	0	8.23	0	0.24
2	Tetarta	—	1	Cotyle	-	0	16.47	0	0.48
2	Cotylæ	—	1	Xestes	-	0	32.93	0	0.95
6	Xestes	—	1	Chous	-	0	197.59	0	2.170
6	Choes	—	1	Diote	-	0	1185.56	4	1.023
2	Diotæ	—	1	Metretes	-	1	643.13	8	2.046

I. GRECIAN MEASURES OF LENGTH.

(Small Measures.)

					Feet. in.					Feet. in.
	Dactylus or Digit	-	-	-	0	0.76	1½	Orthodoron	make	1 Spithame - 0 9.10
2	Dactyli	make	1	Condylus	-	0 1.52	1½	Spithame	—	1 Pous or Foot - 1 0.14
2	Condylus	—	1	Palæsta or Doron	-	0 3.03	1½	Foot	—	1 Pygme or Cubit - 1 1.65
2	Dora	—	1	Dichas or Semi-podion	-	0 6.07	1½	Cubit	—	1 Pygon - 1 3.19
1½	Semipodion	—	1	Lichas	-	0 7.59	1½	Pygon	—	1 Pechys or larger Cubit - 1 6.21
1½	Lichas	—	1	Orthodoron	-	0 8.34				

II. GRECIAN MEASURES OF LENGTH.

(Large Measures.)

					Miles.	Yards.	Feet.
	Pous or Foot	-	-	-	-	0	0 1.01
2½	Feet	make	1	Bema	-	-	0 2.53
2½	Bema	—	1	Orguia or Pace	-	-	0 2 6.07
1½	Pace	—	1	Dekapous or Calamus	-	0	3 1.11
6	Calami	—	1	Amma	-	-	0 20 0.69
1½	Amma	—	1	Plethron	-	-	0 34 2.15
6	Plethra	—	1	Stadium	-	-	0 202 0.88
2	Stadia	—	1	Diaulos	-	-	0 404 0.75
2	Diauli	—	1	Hippicon	-	-	0 809 0.50
3	Hippica	—	1	Dolichos	-	-	1 667 1.51

III. GRECIAN SQUARE MEASURES.

					Acres.	Roods.	Perches.	Sq. Ft.
	Pous or Foot	-	-	-	-	0	0	1.02
36	Feet	make	1	Hexapod	-	0	0	36.83
21	Hexapods	—	1	Akaina	-	0	0	102.31
8½	Akainæ	—	1	Hemiection	-	0	3	35.79
2	Hemiecta	—	1	Ectos	-	0	6	71.59
1½	Ectos	—	1	Aroura	-	0	9	107.38
4	Arouræ	—	1	Plethron	-	0	37	157.26

A TABLE OF THE CALENDs, NONES, AND IDES.

Days of the Month.	Apr. Jun. Sept. Nov.	Jan. Aug. December.	Mar. Mai. Jul. Oct.	Februarius.
1	Calendæ.	Calendæ.	Calendæ.	Calendæ.
2	IV.	IV.	VI.	IV.
3	III.	III.	V.	III.
4	Prid. Non.	Prid. Non.	IV.	Prid. Non.
5	Nonæ.	Nonæ.	III.	Nonæ.
6	VIII.	VIII.	Prid. Non.	VIII.
7	VII.	VII.	Nonæ.	VII.
8	VI.	VI.	VIII.	VI.
9	V.	V.	VII.	V.
10	IV.	IV.	VI.	IV.
11	III.	III.	V.	III.
12	Prid. Id.	Prid. Id.	IV.	Prid. Id.
13	Idus.	Idus.	III.	Idus.
14	XVIII.	XIX.	Prid. Id.	XVI.
15	XVII.	XVIII.	Idus.	XV.
16	XVI.	XVII.	XVII.	XIV.
17	XV.	XVI.	XVI.	XIII.
18	XIV.	XV.	XV.	XII.
19	XIII.	XIV.	XIV.	XI.
20	XII.	XIII.	XIII.	X.
21	XI.	XII.	XII.	IX.
22	X.	XI.	XI.	VIII.
23	IX.	X.	X.	VII.
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28	IV.	V.	V.	{ Prid. Cal. } { Martii. }
29	III.	IV.	IV.	
30	{ Prid. Cal. } { Mens. seq. }	III.	III.	
31		Prid. Cal. Mens. seq.	Prid. Cal. Mens. seq.	

ROMAN COINS.

These were the Teruncius, Sembella, and As or Libella, of copper; the Sestertius, Quinarius or Victoriatus, Denarius, of silver; and the Aureus, of gold.

	s.	d.	q.		s.	d.	q.
The Teruncius - - -	0	0	$\frac{155}{200}$	2 Sestertii make { 1 Quinarius, or } Victoriatus	-	0	3 $\frac{3}{4}$
2 Teruncii make 1 Sembella - - -	0	0	$\frac{111}{200}$	2 Quinarii - - -	1 Denarius	-	0 7 3
2 Sembellæ - - 1 As, or Libella	0	0	$\frac{31}{10}$	25 Denarii - - -	1 Aureus	-	- 16 1 3
2 $\frac{1}{2}$ Asses - - -	0	1	$\frac{3}{4}$				

ROMAN COMPUTATION OF MONEY

SESTERTII NUMMI.

	£	s.	d.	q.
Sestertius (or, nummus) - - -	0	0	1	$\frac{3}{4}$
Decem sestertii - - -	0	1	7	$\frac{1}{2}$
Centum sestertii - - -	0	16	1	3
Mille sestertii (equal to a sestertium)	8	1	5	2

SESTERTIA.

Sestertium (equal to mille sestertii) -	8	1	5	2
Decem sestertia - - -	-	-	80	14 7 0
Centum centum sestertia, or centum millia sestertiūm - - -	-	-	807	5 10 0

DECIES SESTERTIUM, ETC., CENTIES BEING UNDERSTOOD.

	£	s.	d.
Decies sestertiūm, or Decies centena millia nummūm - - -	-	-	8,072 18 4
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Millies centies HS. - - -	-	-	888,020 16 8

The marks denoting a Sestertius nummus are IIS. LLS. HS.; which are properly abbreviations for 2 $\frac{1}{2}$ asses. — Observe also, that when a line is placed over the numbers, *centena millia* is understood, as in the case of the numeral adverbs; thus, HS. MC. is millies centies HS.; whereas HS. MC. is only 1100 Sestertii. — The Roman *Pondo Argenti* is computed at a little more than 3*l.* of our money.

ROMAN WEIGHTS.

	Oz.	dwt.	grs.		Oz.	dwt.	grs.
Siliqua - - -	0	0	$\frac{31}{23}$	$\frac{1}{2}$ Sextula make 1 Sicilicus	-	0	4 $\frac{13}{7}$
3 Siliquæ make 1 Obolus - - -	0	0	$\frac{9}{23}$	$\frac{1}{2}$ Sicilicus - - -	1 Duella	-	0 6 $\frac{15}{7}$
2 Oboli - - 1 Scrupulum,	0	0	$\frac{18}{14}$	3 Duellæ - - -	1 Uncia	-	0 18 $\frac{5}{7}$
3 Scrupula - - 1 Drachma	0	2	$\frac{6}{14}$	$\frac{1}{2}$ Unciæ - - -	1 Libra (As)	-	10 18 $\frac{13}{7}$
$\frac{1}{2}$ Drachma - - 1 Sextula	6	3	$\frac{0}{7}$				

ROMAN MEASURES FOR THINGS DRY

		<i>English Corn Measure.</i>				<i>English Corn Measure.</i>			
		Peck	gall.	pnt.	sol. in dec.	Peck	gall.	pnt.	sol. in dec.
Ligula	- - -	0	0	$\frac{1}{48}$	0.01	2 Heminae = 1 Sextarius	0	0	1 0.48
4 Ligulae	= 1 Cyathus	0	0	$\frac{1}{12}$	0.04	8 Sextarii	1 Semimodius	0	1 0 3.84
$1\frac{1}{2}$ Cyathus	1 Acetabulum	0	0	$\frac{1}{8}$	0.06	2 Semimodii	1 Modius	- 1	0 0 7.68
4 Acetabula	1 Hemina	- 0	0	$\frac{1}{6}$	0.24				

ROMAN MEASURES FOR THINGS LIQUID.

		<i>English Wine Measure.</i>				<i>English Wine Measure.</i>			
		Gals.	pnts.	sol.	in dec.	Gals.	pnts.	sol.	in dec.
Ligula	- - -	0	$\frac{1}{48}$	$\frac{1}{12}$	0.1175	6 Sextarii make 1 Congius	- 0	7	4.942
4 Ligulae	make 1 Cyathus	- 0	$\frac{1}{12}$	$\frac{1}{3}$	0.4695	4 Congii	- 1 Urna	- 3	$4\frac{1}{2}$ 5.33
$1\frac{1}{2}$ Cyathus	- 1 Acetabulum	0	$\frac{1}{8}$	$\frac{1}{2}$	0.7045	2 Urnae	- { 1 Amphora (or Quadrantal) }	7	1 10.66
2 Acetabula	- 1 Quartarius	0	$\frac{1}{4}$	1	1.409	20 Amphorae	- 1 Culeus	- 143	3 11.095
2 Quartarii	- 1 Hemina	- 0	$\frac{1}{2}$	2	2.818				
2 Heminae	- 1 Sextarius	0	1	5	5.636				

ROMAN MEASURES OF LENGTH.

		<i>Eng. paces.</i>				<i>Eng. paces.</i>			
		ft.	in.	dec.		ft.	in.	dec.	
Digitus transversus	- - -	0	0	0.7255	$1\frac{1}{5}$ Palmipes	make 1 Cubitus	0	1	5.406
$1\frac{1}{3}$ Digitus	make 1 Uncia	- 0	0	0.967	$1\frac{1}{3}$ Cubitus	- 1 Gradus	0	2	5.01
3 Unciae	- 1 Palmus minor	0	0	2.901	2 Gradus	- 1 Passus	0	4	10.02
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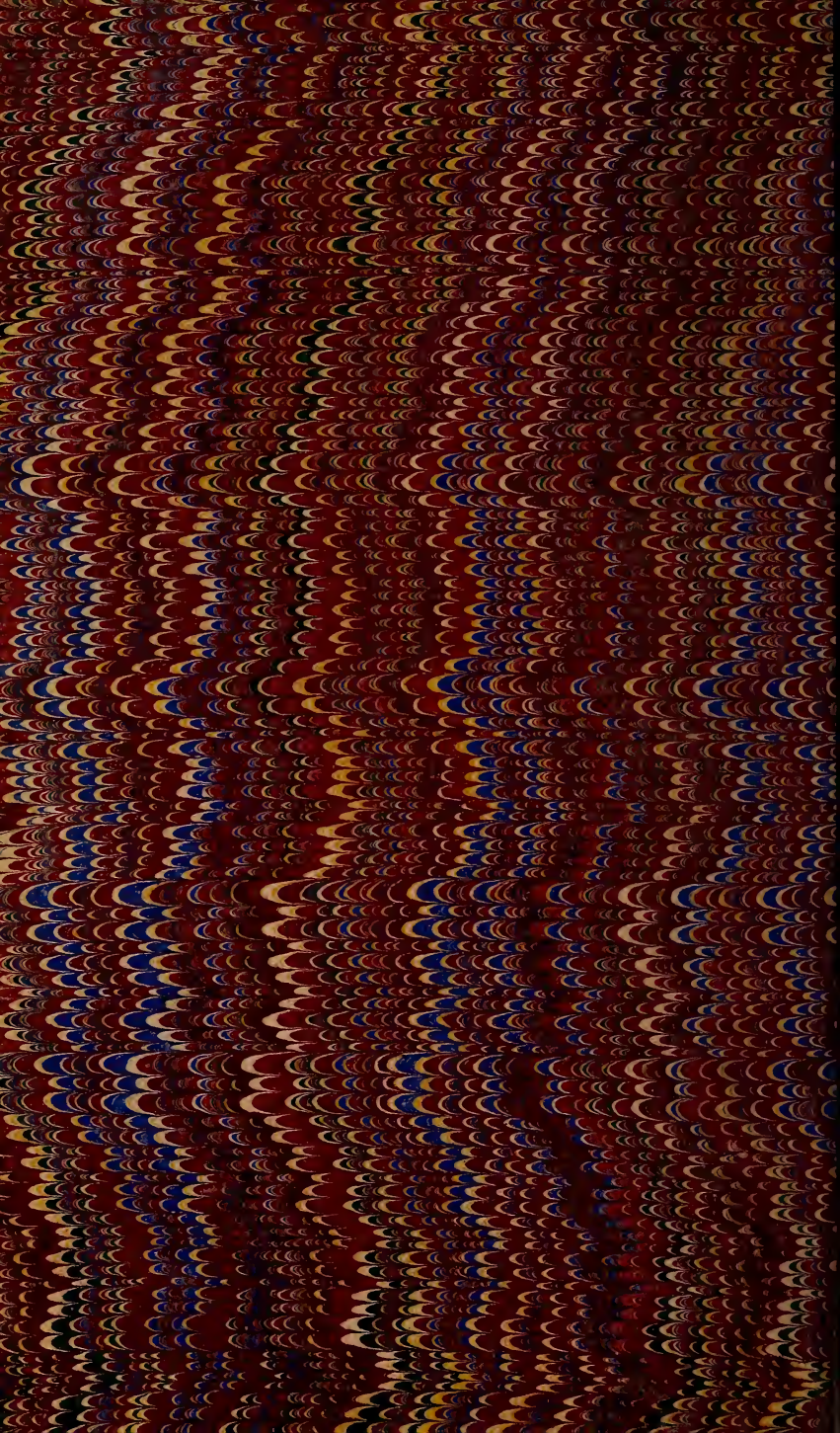
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7th Edition. Revised by Dr. Bialloblotzky. 8vo. 5s. cloth
lettered.



Alalanta beaten in chase by Hippomenes
who would throw an apple in her path
as she ran upon him - she fell for
the apple or apples.







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